



\*\*\*

# ANNOTATIONS Upon the Book of PSALMES.

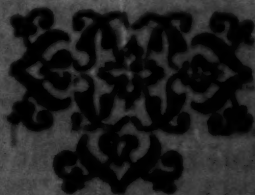
Wherin the Hebrew words and sentences are compared with, and  
explained by the ancient Greek and Chaldee versions:  
but chiefly by conference with the  
holy Scriptures.

D-11-8

By Henry Ainsworth.

**D**avid the son of Iesse, sayd; and the man, who was raised up on high,  
the anointed, of the God of Iakob; and the sweet Psalmist of Israel;  
sayd: The Spirit of Iehovah, spake by me; and his word, was in my tongue.  
2 Sam. 23. 1, 2.

All things must be fulfilled, which are written in the Law of Mo-  
ses, and in the Prophets, and in the Psalmes, Luke 24. 44.



The second edition: in the yere  
1617.





1118:95

*A Preface concerning David,  
his life; and acts.*



**D**avid the son of Iesse, of the tribe of Iudah, of the linage of Abraham in the \*fourteenth generation, was borne in Bethlehem (a towne in the tribe of Iudah, in the land of Canaan,) about 1917. yeres after the creation of the world; in the dayes when Samuel the Prophet, was Iudge of Israel. He was the † seventh and yongest of all Iesses sonns, of least esteem among them, and set to keep his fathers † sheep. In the three and twentieth yere of his life, he was by Samuel the Prophet, privately in Bethlehem, anointed † King over Israel, in the midst of his brethren; and the spirit of the Lord came upon him, from that day forward. He was \* ruddie, of a bewtiful countenance, and goodly to look to: a † cunning plaier on the Harp; a mighty valiant man of warr, & prudent in speech, and a comely person, and the Lord was with him. Who also gave him these testimonies and promises; \* I have found David the son of Iesse, a man after mine own hart, which shal fulfill all my will. † I have layd help, on one that is mighty, I have exalted one chosen out of the people: with whom † my hand shalbe established, mine arme also shal strengthen him; I wil, \* beat down his foes before his face, and plague them that hate him. In my name shal his horn be exalted; I wil set his hand in the sea, and his right hand in the rivers; I wil make him my first born, higher then the Kings of the earth. My mercie wil I keep for him for ever, and my covenant shal stand fast with him; his seed wil I make to endure for ever, & his throne as the dayes of heaven, &c.

After Davids anointing in Bethlehem, he vvent againe & fed his † fathers sheep: but the spirit of God vvrought mightily in him. He killed † Goliath, the Philistian giant, from vvwhose face † all the men of Israel fled avvay for fear: David overcame him (in the name of the Lord of hosts) vvith a sling and vvith a stone. He vvvas a cunning musician; and \* playing on his harp vvith his hand, he refreshed K. Saul, vvho vvvas vexed vvith an evil spirit from the Lord. He vvvas employed in vvvarrs against the Philistians: and † vvwhether soever Saul sent him, he behaved himself vvvisely and prospered, and vvvas accepted in the eyes of all the people; so that the vvwomen of Israel sang of him, † Saul hath slayn his thousands, and David his ten thousands. But that praise, † procured him envie from Saul, ever after, and he sought to slay him; but \* all Israel loved him. And though he after took to vvwife, Michal, Sauls daughter; yet † Saul continued his hatred against his son in lavv; and first secretly, then openly, sought his life: so that David vvvas fayne to flee and hide himself, in the land of Israel, and in strange countries, to the † great affliction of his soule.

When Saul vvvas dead, and David † thirtie yeres of age; the men of Iudah \* anoynted him King the second time, in Hebron, over the house of Iudah. Ishboseth Sauls son, resisted him; but David waxed stronger and stronger. Then † all Israel anointed him King over them; & he reigned in Ierusalem. So the time of all his reigne, was † fourtie yeres. In Hebron he reigned over Iudah, seven yeres & six moneths: & in Ierusalem he reigned 33. yeres, over all Israel and Iudah. During which space, the Lord stil exercised him with many Iwarrs abroad, and troubles at home; as by the defiling of his daughter \* Thamar, the killing of his son Amnon, the treason and death of his son Absalon; the rebellion of Sheba; and other like sorowes which God, † for his synns, chastised him with; so many and so great, that the † pangs of death com-

\* 1. Chron.  
2. Mat. 1. 1.  
17.  
† 1 Chro.  
2. 15.  
† 1 Sam.  
16. 11.  
† 1. Sam.  
16. 13.  
\* v. 12.  
† v. 18.  
\* 1. Chro. 13. 23.  
† Psal. 89. 19.  
\* v. 21.  
\* v. 23. &c.  
† 1 Sam. 16.  
19.  
† 1 Sam. 17.  
† v. 24.  
\* 1 Sā. 16. 23.  
† 1 Sā. 18. 5.  
† v. 7.  
† v. 8. 9.  
\* v. 16.  
† 1 Sam. 19.  
&c.  
† Ps. 120.  
1 Sā. 26. 19.  
† 2 Sā. 5. 4.  
\* 2 Sam. 2. 4.  
† 1 Chro. 11.  
1. 3.  
† 2 Sā. 5. 4. 5.  
† 1 Chro. 14.  
† 18. & 19.  
\* 2 Sam. 13.  
&c.  
† 2 Sam. 12.  
10.  
† 2 Sam. 12.  
6.



¶ Psal. 55.

4.5.

† Psal. 31. 11

\* Ps. 56. 3. 4

¶ 2 Sam. 22. 7

† ver. 17,

18, &c.

“ ver. 36,

&c.

† ver. 10.

\* Psal. 57. 8.

¶ Psal. 59. 16

passed him about, the floods of Belial, (the ungodly men) made him afraid: the cords of hell compassed him, the snares of death prevented him; his heart was sore pained within him, and the terrors of death fell upon him; fearfulness and trembling came upon him, and horror overwhelmed him. His life was spent with grief, his eyes with sighing, his strength failed, and his bones were consumed.

But alwayes in his fears, \* he trusted in God, and was not afraid what flesh could doe unto him; in his distress † he called upon the Lord, and cried to his God: who heard his voice out of his Temple, and drew him out of † many waters, from his strong enemy, and from them that hated him: and brought him forth into a large place, and delivered him, because he delighted in him. He gave him the “ shield of his salvation, and girded him with strength to battell; and gave him the necks of his enemies, that he destroyed those that hated him. Therefore he gave thanks unto the Lord † among the nations, and sang praises unto his name; \* awaking up his glory, awaking up his Psalterie and Harp, awaking himself early, to praise the Lord among the peoples, and to sing unto him among the nations: so he sang of his † power, he sang loud of his mercy, in the morning; that God had been his defence and refuge, in the day of his distress.

And hereof, this book of Psalmes, (most wherof David made,) is a glorious testimony: wherein by manifold psalmes and hymnes, and spirituall songs, he set forth the praises of God, his own faith in his word, exercise and delight in his Law: with narrations of Gods former and present mercies, and prophesies of future graces, to be fulfilled in Christ, whom he being a Prophet, † knew that he should be the fruit of his loines concerning the flesh, and should sit upon his throne: whose incarnation, afflictions, death, resurrection, ascension, and eternall glorious kingdom and priesthood, he sang by the spirit, with such heavenly melodie, as may not onely delight, but draw into admiration every understanding hart, and comfort the afflicted soule, with such consolation as David himself was comforted of the Lord.

And these his Psalmes, have ever since, by the Church of Israel, by † Christ and his Apostles, and by the Saints in all ages, been received and honoured as the oracles of God; cited for confirmation of true religion, and sung in the publike assemblies, as in Gods Tabernacle and Temple, where they sang praise unto the Lord, with the † words of David, and with the instruments which † he had made, over their \* burnt-offrings and sacrifices.

Now because many things, both for phrase and matter, are difficult to such as are not acquainted with Davids language; I have (out of my slender store) annexed a few breif notes, comparing the Scriptures, and conferring the best Expositors, especially the ancient Greek and Chaldee versions: wherby if any help of understanding may arise, the praise be to God, the comfort to his people.

† Mat. 21.

16. 42.

Rom. 4. 6.

¶ 11. 9.

¶ 1 Chr. 29.

30.

† 2 Chr. 7. 5.

\* 2 Chr. 29.

25. 27. 28.





## THE BOOK OF PSALMES: or Hymnes.

### PSALME I.

1 The happineſſ of the goodly whoſe converſation is deſcribed, & their proſperity, like a fruitfull tree. 4. The contrary courſe of the wicked, for which they and their way doe periſh.



2 Blessed is the man,  
3 that doeth not walk,  
4 in the counſel of the  
5 wicked; nor ſtand in  
6 the way of ſynners:  
nor ſit, in the ſeat of  
the ſcornful. But,  
2 hath his delight, in the law of Iehovah:  
and in his law doth he meditate, day  
3 and night. And he ſhalbe, as a tree,  
planted by brooks of waters; which  
ſhal give his fruit, in his time; and his  
leaf ſhal not fade: and whatſoever he  
4 ſhal doe, ſhall proſper. Not ſo, the  
wicked: but as the chaff, which the  
5 wind driveth it away. Therefore, the  
wicked ſhal not ſtand up, in the  
judgement: and ſynners, in the aſ-  
6 ſembly of the juſt. For Iehovah  
knoweth, the way of the juſt: and the  
way of the wicked ſhal periſh.

### Annotations.

**T**HE Book of *Psalmes*] ſo our Lord himſelf intitlith it, *Luk.* 10. 42. but the Hebrew title *Tehillim*, ſignifieth *Hymnes* or *Praises*. According to the *Greek*, it is called the *Psalter*.

1 Verſ. 1. O Blessed ] or O Happy, or

*Welfare* the man. A joyfull acclamation for the mans welfare and felicities, as going-right forward; and ſo having good ſucceſs. Contrary hereunto is *Woe*, or *Alas*, *Eccleſ.* 10. 16, 17. *Luk.* 6. 10. 24. This word *Ashrei* in the Hebrew, is alwayes applied to men, and ſo differeth from another word, *Baruc*, *blessed*; which is aſcribed both to God and men, *Pſal.* 113. 15. 18. the contrary wherto is, *curſed*, *Pſal.* 37. 22.

doth not walk ] or, hath not walked. But the time paſt, and time to come, are in the Hebrew often uſed for to expreſs continued actions: *Walking* ſignifieth ones converſation, both touching faith & works, *Pſal.* 119. 1. *Gen.* 5. 24. compared with *Heb.* 11. 5. 6. 2 *Peſ.* 2. 10. *Jud.* 13. To walk in the counſel of any, is either to doe as they adviſe and ſuggeſt, as did *Ahaziah*, 2 *Chr.* 22. 3, 4, 5. or by imitation to doe like others before; as did *Israel*, *Mich.* 6. 16. But in every reſpect, the counſell of the wicked ſhould be ſarr from us, *Iob.* 21. 16. & 22. 18.

*Wicked* ] that is, *ungodly*: ſo our English word meaneth, being made of the old Daniſh *wgudelig*: or we may call them according to the originall, *Reſtleſſ*, *turbulent*, *unjuſt*, *ungracious*. The Hebrew *raſhangh*, ſignifieth *reſtleſſneſſ*, and is oppoſed to *quietneſſ*, *Iob.* 34. 29. Such men are without peace in themſelves, and ſeek to diſturb and moleſt others, *Prov.* 4. 16. likened therefore to the raging ſea, *Iſa.* 57. 20, 21. And becauſe for their evil deeds they are often brought forth to judgement, and condemned: therefore is this name given to condemned perſons, *Pſal.* 109. 7. *Iob.* 27. 7. And as to *make juſt*, or *juſtiſe*, is to acquit or abſolve in judgement, *Pſal.* 82. 3. ſo, to *make* or pronounce *wicked*, is to condemn, *Pſal.* 37. 33. and 94. 21. *Deuterion.* 25. 1.



Way] track, or trade. This word also significeth any religion, doctrine, manners, actions, administration, or course of life, Psal. 5. 9. and 25. 4. and 86. 11. Act. 18. 25, 26. and 22. 4. 2 Pet. 2. 2. 15. 21. *synners*] or *misdoers*, *erroneous*, *enormous*. Though there is no man just on earth, that doeth good and sinneth not, Eccl. 7. 22. yet such are usually called *synners*, as be given to vice, and have the course of their life, evil, Gen. 13. 13. 1 Sam. 15. 18. Psal. 26. 9. and 104. 36. Mat. 26. 45. Luk 7. 37. Iob. 9. 16. 31. In this respect, they that are born of God, are sayd, *not to syn*, 1 Iob. 3. 9. and Solomon opposeth the *sinner* to the *good man*, Ecclef. 9. 2. See the note on Psal. 4. 5. *not sit in the seat*] or, *and hath not sitten*, &c. To sit is to abide, continue, dwell, Psal. 2. 4. and 101. 6, 7. and 132. 14. or to company, and have familiarity with any, Psal. 26. 4, 5. And the originall *moshab* here Englished *seat*, is diversly used, as, for a *seat* or *chayr* to sit on, 1 Sam. 20. 25. Iob. 29. 7. (which noteth authoritie;) sometime, an *habitation* or *dwell-ling*, Psal. 107. 4. 7. and 132. 13. sometime an *assise*, *session*, or *assemblie*, Psal. 107. 32. And so may it be here taken, for the *assemblie* of the *scornfull*, and their *societie*, as the Chaldee version explaineth it.

The *scornful*] *Proud-rhetorical-mockers*; *Losers*. The word importeth *pride*; as, the Lord scorneth the *scorners*, Prov. 3. 34. that is, resisteth the *proud*, Lam. 4. 6. 1 Pet. 5. 5. It implieth also *eloquence*, often used in *mocks*, Iob 16. 20. The Greek translateth them *pestilent*; they are of the worst sort of *synners*, which admit of no reproof; therefore it is sayd, *Rebuke not a scorner*, lest he hate thee, Prov. 9. 7, 8.

Verf. 2. *Haub his delight*] or *his pleasure is*. *law*] or *doctrine*. See the notes on Psal. 19. 8. *Iehovah*] or *the Lord*; as the Greek, and the new Testament usually expresseth it. The opening of this name, see on Psal. 83. 19. and Gen. 2. 4.

*doth meditate*] or *shall meditate*: that is, *usually meditateth*. This word importeth, *studie* and *exercise* of the mind, which often bursteth out into voice. It is used

for *musings* in the mind or hart, Prov. 24. 2. Isa. 33. 18. for *muttering* with the mouth, that which the hart mindeth, Psal. 2. 1. and 37. 30. Prov. 8. 2. Isa. 59. 3. but with a low imperfect voice, Isa. 8. 19. *day and night*] or, *by day and by night*, that is, continually.

Verf. 3. *Brooks*] or, *becks*, *riverets*: in Hebrew called *Plagim*, that is, *divisions* or *partitions*; being little streames derived, either from a great river, as Psal. 46. 5. or from a well or fountain, as Prov. 5. 16. or from any other head, Iob 29. 6. In hot countries they use to plant gardens, neer well-springs of water; from which the husbandmā deriveth many little becks or riverets, to run on the roots of the trees set in a row; wherby they are moistned and made fruitfull. See Ezek 31. 3, 4. Ecclef. 2. 5. According to this, Christ is called the *fountain of the gardens*, that is, of the Churches, Song 4. 15. Also in Ier. 17. 8. the godly man is likened to a tree planted by waters, which thrusteth out his roots by the river, and feeleth not when the heat commeth, and careth not for the year of drought, nor ceaseth from making (or yielding) fruit. *in his time*] that is, *in due time* or *season*; so Psal. 104. 27. and 145. 15. Levit. 26. 4. The Chaldee translateth, *whose fruit is ripe in his time*.

*whatsoever he shall doe*] or *all, that it shall make*; or *yield*: meaning the tree, the resemblance of the man. For a tree is sayd to *make fruit*, when it beareth or yieldeth it, Ier. 17. 8. So in Mat. 3. 8. 10. where men are *trees*, and their works *fruits*, which they *make* or *yield*. *Shall prosper*] or *thrive*: and so be of good use. And this is in a tree, when the fruit is for meat: and the leaf, for medicine; as Ezek. 47. 12. The just mans fruit, is the fruit of the tree of life, Prov. 11. 30. So the Chaldee (in the Masorites Bible) calleth this tree here spoken of, *the tree of life*.

Verf. 4. *driveth it away*] or *tosseth away*: therefore the Chaldee, for wind, translateth *whirlwinde* or *tempest*; and in Iob 21. 18. it is sayd, such are as *chaff*, that the tempest stealeth



PSALME II.

leth away. Compare also *Psal.* 35. 1. *Hof.* 13. 3. The word *it*, is added for vehemencie sake, and may be omitted in our English, 2. it is sometime in the Hebrew, 2 *Chron.* 28. 3. compared with 2 *Kin.* 16. 3. yet such manner of speeches the Greek also in the new testament useth, *Rev.* 7. 2. 9.

5 Verl. 5. stand-up ] or rise up; consist, stand-fure: opposed to bending or falling down, *Psal.* 18. 39. and 20. 9. God is he that riseth up to judgment, *Psal.* 76. 10. and men doe stand or fall therein, when they are justified or condemned. See *Mat.* 12. 41. *Rev.* 6. 16. So the Chaldee (in the Masorites Bible) expoundeth it, they shall not be justified in the great day of judgment. and sinners ] to weet, shall not stand-up. The former denyall, not, is again to be understood: as in *Psal.* 9. 19.

6 Verl. 6. knoweth ] or acknowledgeth. This word also importeth regard and care of; as, the iust man knoweth, (that is, regardeth) his beasts life, *Prov.* 12. 10. so *Iob* 9. 21. 1 *Thes.* 5. 12. Also to approve, or allow; as *Psal.* 101. 4. *Rom.* 7. 5. 1 *Iob.* 3. 2. And as Gods knowledge of his, implyeth their election, 2 *Tim.* 2. 19. so his not knowing of the wicked; implieth their refection, *Mat.* 25. 12. and 7. 23. shall perish ] or, be doen away, decay, be lost. To this way of the wicked, which perisheth; is opposed the good way, which is everlasting: wherein David desired God to lead him, *Psal.* 139. 24.

PSALME II.

1 David prophesith, of the rage of Jewes and Gentiles against Christ. 4. Gods wrath against them so it. 6. Christ established King, 7. declared to be the Son of God, 8. heyr and ruler of the world. 10. Kings are exhorted to submit unto him.

1 **W**Hy, doo the hethens tumultuously rage: and the peoples, meditate vanitie? The Kings of the earth, for them-selves; and the

Princes doe plot together: against Ichovah, and against his Christ. Let vs break, their bands: and cast, their cords from vs. He that sitteth in the heavens laugheth: the Lord, mocketh at them. Then wil he speak vnto them in his anger: and in his wrath, he wil suddainly trouble them. And I, have anoynted my King: upon Sion, the mountayn of my holynes. I wil tel, the decree: Ichovah, sayd unto me, thou art my Son; I, this day begat thee. Ask of me, and I wil give the hethens, for thine inheritance: and the ends of the earth, for thy firm-possession. Thou shalt roughly-rule them, with a rod of yron: as the vessel, of a potter thou shalt scatter them in peeces. And now O ye Kings be prudent: be nurtured, ye Iudges of the earth. Serve ye Ichovah with fear: and be glad, with trembling. Kysse ye the Son, lest he be angrie, and ye perish in the way; when his anger shal burn suddainly; O blessed, are al that hope-for-safetie in him.

Annotations.

**W**HY ] or, For what? David was the writer of this Psalm, (as the Greek prefixeth this title, *Psalm of David*;) and he beginneth with marveling at the rage and folly of the Jewes and Gentiles, in persecuting Christ and his Church, *Act.* 4. 21, &c. And as David himself was a figure of Christ in his kingdome; and a father of him according to the flesh: so suffered he the like opposition, at the hands of his own people, and of the nations round about him, 2 *Sam.* 1. 10. and 3. 1. and 5. 17. and 10. 6, 7, &c. Tumultuously rage ] or, burtle together,



together, conuene with rage and uprore, mutually. This word is also used in Daniels case, *Dan. 6. 6. 11.* and after in *Psal. 64. 3.* The Greek *ephruaxan* whereby the holy Ghost translateth it, *Act. 4. 25.* denoteth rage, pride and fiercenes, as of horses that neigh and rush into the battell.

peoples ] or nations : under these names, are comprehended the Iewes with the Gentiles, *Act. 4. 27, 28.* meditate vanitie ]

mutter a vayne or empty thing, which shall have no effect. And here the Hebrew changeth the time (as it doeth very often elsewhere,) wil meditate, noting by such phrase a continuance of the action, as they that did still or usually meditate vayne things. But the holy Ghost in *Act. 4. 25.* keepeth like time here, as before : whose example I follow, according to the propriety of our tongue. So after in this Psalm, and many other. The Hebrew text it self sometime doth the like : as *Isa. 37. 33.* compared with *2 King. 19. 33.* See the notes on *Psal. 18. 7.*

2 Vers. 1. Set themselves ] or present themselves : wil stand up : noting a settled purpose in the hart, with a standing up in person, to act the same, *1 Chron. 11. 14.* princes ] rulers, or privy counsellors, subtile, prudent, and imployed in making decrees, *Prov. 8. 15.* pext therefore in place to Kings, and joynted with them, as here, so in *Judg. 1. 3.* *Hab. 1. 10.* *Prov. 31. 4.* plot ] conspire : or, are founded, that is, have their foundation, plott, or groundwork layd : as *Exod. 9. 18.* *Isa. 44. 28.* and this by assembling and consulting, and is therefore interpreted, gathered-together, *Act. 4. 26.* So the Chaldee translateth it, consociate (or joynted together) to rebell before the Lord, and to fight against his Anointed. Christ ] or Anoynted : in Hebrew, *Mashiach* or *Messias*, which word, though it be generall for the ancient Kings, and Priests, and Prophets that were anoynted with oil, (*Psal. 89. 21.* and *105. 15.* *Isa. 45. 1.* *Numb. 3. 3.* *1 King. 19. 16.*) yet is it principally, the name of the Son of God, our Saviour, *Dan. 9. 25. 26.* who was known in Israel by

the name *Messias*, *Ioh. 1. 41.* and *4. 25.* and among Greeks, by the name *Christ* : of whom we that beleeeve in his name, are also called *Christians*, *Act. 11. 26.* because we have an Anoynting from him that is holy, *1 Ioh. 2. 20. 27.* himself being first anoynted with the Spirit, and with the oil of gladnes above his fellowes, *Luk. 4. 18.* *Psal. 45. 8.* Of him is this Psalm interpreted by his Apostles, saying ; Of a truth, Lord against thy holy Child Iesue, whom thou anoyntedst, gathered were both Herod and Pontius Pilas, with the nations and peoples of Israel, to doe whatsoever thy hand and thy counsel had fore-determined to be doen, *Act. 4. 27, 28.*

3 Vers. 3. their bands ] These were signes of subjection, *Ier. 27. 2, 3. 6, 7.* And thus the Kings and nations speak, refusing to serve Christ, though his yoke be easie, *Mat. 11. 29, 30.* *Ier. 5. 5.* The Hebrew phrase *mo*, importeth their bands, and his : speaking of the Father and the Son joyntly, and of the Son in special : but he that honoureth not the Son, honoureth not the Father which sent him, *Ioh. 5. 23.* So in the verse following, the Lord mocketh at them and at him ; meaning them all joyntly, and each severally. The like manner of speech see in *Esa. 53. 8.* and *44. 15.* *Lam. 4. 10.* *Psal. 5. 12.* and *11. 7.* and *49. 14.* and *59. 9.* *Iob 22. 19.* *Exod. 15. 15.* *Deut. 32. 23. 32. 35. 37.* cords ] or ropes ; thick twisted bands : signes also of subjection and restreynt, *Iob 39. 13.* *Ezek. 4. 8.* and sometime of love, *Hos 11. 4.*

4 Vers. 4. The Lord ] in Hebrew *Adonai* ; which in this form is the peculiar title of God ; having the form plurall, and vowels of *Iehovah* : mystically signifying my Stayes, or my Susteyners, my Pillars. And where in one place *Adonai* is used : another speaking of the same thing hath sometime *Iehovah* : See *Psal. 57. 10.* with *Psal. 108. 4.* It commeth of *Eden*, a base or Pillar which susteyneth any thing. The Chaldee translateth it, the Word of the Lord : that is the title of Christ, *Ioh. 1. 1.* *Rev. 19. 13.* Our English word Lord, hath much like force, being contracted of the old Saxon *Laeford*, or *Hlaeford*, which commeth of *Laef*, to susteyn,



PSALME II.

[susteyn, refresh, cherish. mocketh] wil-  
mock; deride. This implieth both their fol-  
ly; their punishment for it; & how God wil  
leav them helples in their misery. *Psal. 59.*  
*9. Prov. 1. 26. 28.* It is spoken of God, af-  
ter the manner of men, that he laugheth,  
mocketh, is angrie, and the like; not that he  
hath such passions as men; but because he  
doeth such things as men use to doe whē  
they are moved with such passions: and  
as the Hebrew Doctors say, *The Law speak-  
eth* (of God) according to the language of the  
sonus of Adam. See the annotations on  
*Gen. 6. 6.*

5 *Verf. 5 anger]* ire, outward in the face,  
grame, grimmes or seircenes of countenance. The  
original *aph* signifieth both the Nose by  
which one breatheth, *Psal. 115. 6.* and An-  
ger which appeareth in the snuffing or  
breathing of the nose; as Saul is sayd to  
breath out threatnings and slaughter; *Act. 9. 1.*  
The circumstances of the text, wil shew  
which of the two is meant: though some-  
time it is doubtful; as *Psal. 138. 7.*

*wrath]* fervent ire, inflamed displeasure. This  
word *Charon*, noteth burning or inflammation  
of choler, sometime of greif; *Gen. 4. 5. Ten.*  
*4. 10.* sometime of other affections; *Nehem.*  
*3. 25.*

*suddenly trouble]* or vex, apall,  
fright; make them to start. It noteth hastines  
of fear and trouble; opposed to firm stayednes.

6 *Verf. 6 And I]* The word *And* is here  
a signe of indignation styrred; as was in  
the Apostle, when he sayd; *And sittest thou*  
*to judge me &c. Act. 23. 3.* or *and*, may be  
used here for *but*; as in *Gen. 42. 10. Isa. 10. 20.*  
and often other where.

*have anoin-  
ted]* or powred-out, that is, ordeyned, autho-  
rized: by powring out the oil of the spirit,  
the oil of gladnes, as is noted on *verse 1.*  
Of this word *Nasac* that signifieth to shed  
or powr-out, *Nasick* is used for a governour,  
or one in autoritie; *Psal. 83. 12. Ios. 13. 21.*  
*Mic. 5. 5. Dan. 11. 8.* According hereto,  
the wisdom of God sayth *Prov. 8. 23. I*  
*was anoynted* (or authorized) from everlasting.  
In David Christs figure, this was out-  
wardly performed, when he was anoynt-  
red King, with oyl. *1 Sam. 16. 1. 13. & 2*

*Sam. 2. 4. & 5. 3.* upon Sion] or, over

*Thjon*: the name of an high mountayn in  
Ierusalem, on top wherof was a strong  
fort, which the heathen Jebusites kept by  
force from Israel, til Davids dayes; *Ios. 15.*  
*63. 2 Sam. 5. 6. 7.* but he took it from them,  
fortified it, & caled it Davids city; *1 Chro.*  
*11. 4. 5. 7.* Near unto this was mount *Mori-*  
*jah*, wheron Solomon built the Temple;  
*2 Chron. 3. 1.* Hereupon Ierusalem was  
called the holy city, *Nehem. 11. 1. Isa. 52.*  
*1. & 48. 1. Mat. 4. 5.* with *Luk. 4. 9.* and  
Sion is named the Lords holy mountayn, *Joel*  
*3. 17.* which he loved, *Psal. 78. 68.* from  
which the law should come forth, *Isa. 2. 3.*  
and where he would dwel for ever, *Psal.*  
*132. 13. 14.* Therefore was it a figure of  
Christs Church, *Heb. 12. 22. Rev. 14. 1.*  
*Isa. 65. 14.*

*mountayne of my holines.]*  
or my mount of holynes, that is my holy mount,  
as the Greek turneth it. So the Temple of  
Gods holynes, *Psal. 79. 1.* and people of hu  
holynes, *Esa. 63. 18.* And in speech to Da-  
niel, Ierusalem is caled, the city of hu holy-  
nes, that is, hu holy citie, by him so esteemed  
and regarded, *Dan. 9. 24.* Such Hebrew  
phrases, because they are more forceible,  
the Apostles often used in Greek, to inure  
the Gentiles with them: as Christ is cal-  
ed the Son of Gods love, that is, his beloved  
son, *Col. 1. 13.* our Lord Iesus Christ of glory,  
that is, our glorious Lord, *1 Sam. 2. 1.* and ma-  
ny the like.

*Verf. 7 I wil tell,]* telling, is often used  
for preaching, declaring, shewing; as *Psal. 22.*  
*23.* with *Heb. 2. 12. Ezo. 9. 26.* with *Rom.*  
*9. 17.* So hereby Christ noteth his pro-  
phetical office.

*the decree]* Here the  
Hebrue *el*, seemeth to be used for *eth*; as *el*  
*haderech*, *2 Chron. 6. 27.* is the same that  
*eth haderech*, *1 King. 8. 36.* we may also  
read it thus, *I wil tel of the decree*, *el* being  
many times used for *of*; as *Gen. 20. 2. Job.*  
*42. 7. 2 King. 19. 32. Ier. 51. 60.* So the  
Greek *proi* (answering to the Hebrew *el*)  
is used for *of*, or concerning, *Heb. 1. 7. & 4.*  
*13.* *decree]* prescript-law or statute: the  
Greek translateth it the ordinance of the  
Lord, the Chaldee, the covenant of God. The



Hebrue Chok, usually denoteth the rules decrees and ordinances about Gods worship, as the decree of the passover, Exod. 12. 24. 43. the decree of dressing the lamps, Exo. 27. 21. of the Preists office and garments, Exo. 29. 9. of their washing, Exod. 30. 21. of the sacrifices, Lev. 3. 17. & 6. 18. 22. and many other things about Gods service. So may it here be taken, that Christ preacheth the decree or rule of his calling to the office of priesthood, as the Apostle gathereth from this place, Hebr. 5. 5. or of serving God, fulfilled of us by sayth and obedience to his gospel, when these legal ordinances had an end. Iohn 4. 21. &c.

thou art my son] Though holy men be called the Sonns of God, Deut. 14. 1. 1 Iohn. 3. 1. and likewise Angels, Iob. 1. 6. & 38. 7. yet is this title natural & peculiar to our Lord Iesus, the onely begotten of the Father; whereupon the Apostle sayth, to which of the Angels, sayd he thu at any time? Heb. 1. 5. The word art, is supplied by the Apostle, in Act. 13. 33. the like is sometime in the Hebrue text it self; as True was the word, 1 King. 10. 6. which in 2 Chron. 9. 5. is, True the word: so, Thou leading out, 1 Chron. 11. 2. Thou wast leading out, 2 Sam. 5. 2. Also in the Greek of the new Testament, Sommer neer, Mat. 21. 32. Sommer is neer, Luk. 21. 30.

I, this day] or, to day be at thee. The word thu, is often omitted in the Hebrue; as Deut. 4. 4. 8. 39. & 5. 1. 3. & 26. 17. 18. and often is expressed, as Deut. 3. 25. 30. & 4. 20. & 26. 16. & 27. 9. Of this poynt, thus speaketh the Apostle: Touching the promise made to the Fathers, God hath fulfilled it unto us their children, in that he raysed up Iesus, as it is written in the second Psalm, Thou art my son, & thu day be at thee. Act. 13. 32. 33. See also Rom. 1. 4. & Heb. 5. 5. where Christs calling to be our High-priest, is from hence proved.

Verf. 8 for thine inheritance] or, to be thine inheritor. This noteth the subjection of the nations, to the son of God; as the like manner of speech importeth; Esa. 14. 2. Zeph. 2. 9. Levit. 25. 46. Hereupon Christ is called byr, that is, Lord of all: Heb. 1. 1. See

Psalm. 82. 8. Ier. 49. 2.

for thy firm-possession] or, to be thy tenement: to have and to hold. It implieth Christs goverment of the world; and so the Chaldee expoundeth it, the dominion of the ends of the earth, for thy possession. The word for, or some such like, is here to be understood; and sometime the Hebrue expresseth it: as the house, 1 King. 7. 51. in stead of for the house, 2 Chron. 5. 1. Servants 1 Chron. 18. 6. in stead of for Servants, 2 Sam. 8. 6. and sundry the like.

Verf. 9 roughly rule them] or, bruse, crush them. The word signifieth to intreat evil, or rigorously: and this is meant of Christs enemies.

potter] or former of the clay: this signifieth their utter destruction; for a potters vessel, broken, cannot be made whole again. Ier. 9. 11. Esa. 30. 14. So in Dan. 2. 44. it is prophesied, that Christs kingdom should break in peices and consume all those kingdoms: and it shal stand for ever.

Verf. 10. be prudent] be skilful, or, be have your selves skilfully, prudently, wisely.

be nurtured] or, restreyned, chastised, disciplined: and so the Chaldee translateth, receive chastisement ye governours; (the Greek sayth, all ye Judges) of the earth.

Verf. 11 be glad] This word signifieth open and manifest joy, exultation, or outward glee. Gladnes and trembling are here joynd together; as fear and joy; Mat. 28. 8. The Greek sheweth in whome this gladnes should be, saying, shew gladnes unto him; the Chaldee translateth, pray with trembling.

Verf. 12. Kisse the son] Kissing, was used in sign of love and of obedience. Gen. 47. 40. 1 Sam. 10. 1. it was used also in religion and divine worship, 1 King. 19. 18. Hos. 13. 2. Iob. 31. 27. All these are due to Christ: but Iudas betrayed the son of man with a kisse. Luk. 22. 48. The Greek translateth, receive nurture (or instruction:) and the Chaldee, Receive doctrine; both are implied in Kissing of the Son: Prov. 24. 26.

perish in the way] or, from the way. To perish or be lost in the way, importeth sudden destruction, whiles they are doing their actions: so perish from the way, is to wander or loose the right way, and not know whither to goe. So

Deut.



Deut. 32:18. *perishing in (or from) counsels,* is to be void of counsel, not knowing what to deliberate. The Chaldee translateth it, *and ye loose the way: the Greek, and ye perish from the just way.* when his anger shal] or for his anger wil burn: or, his angry countenance. [suddenly] or, very soon: or a very litle: this manner of speech sometime meaneth a short time, speedily, Psal. 81. 15. Isa. 26. 20. 2 Chr. 12. 7. sometime, a litle deal; as Isa. 1. 9. The Greek here turneth it, soon or suddenly. See also Psal. 8. 6. that hope-for-safetie] or, that shrowd; that rely-confidently, that betake themselves for refuge and safety unto him. For, he is made the author of eternal salvation, to al that obey him, Heb. 5. 9.

PSALM. 3

1 David in Absaloms rebellion, complaineth to God of his many enemies. 4 Comforteth himself in Gods protection. 6 testifieth his securitie therein: 8 Prayeth for ful deliverance: 8 and a blessing upon Gods people.

A Psalm of David, when he fled from the face of Absalom his son.

1 **I**ehovah, how many are my distressers! many, that rise up against me. Many, saying of my soul; *ther-is* no salvation, for him in God Selah. But thou Iehovah, art a sheild about me: my glory, and the lifter-up of my head. With my voice, I called unto Iehovah: and he answered me, from the mountayn of his holynes Selah. I lay-down, and slept; I waked-up; for, Iehovah susteyned me. I wil not fear, for ten-thousands, of people: which round-about, doe set against me. Rise vp, Iehovah; save me, O my God; for thou hast smitten all mine enemies on the cheek bone: thou hast broken the teeth, of the wicked.

To Iehovah the salvation: upon thy people, thy blessing Selah.

Annotations.

**A** Psalm] called in Hebrue *Mizmor*, which hath the significatiō of *pruning* or *cutting-off* superfluous twiggs: and is applied to songs made of short sentences or verses; where many superfluous words are cut away. Ther be three kinde of songs mentioned in this book; 1 *Mizmor*, in Greek *Psalmos*, a Psalm: 2 *Tehillah*, in Greek *hymnos*, a hymn or Prayse: 3 and *Shir*, in Greek *Ode*, a song or Laie. All these three the Apostle mentioneth together, wher he willeth us to speak to our selves with *Psalmes*, & *hymns*, & *spiritual songs*: Ephe. 5. 19. of David] or to David: and so after in this book usually. But the Hebrue speech useth these indifferently; as *lasderoth*, 2 Kings. 11. 15. and *hasderoth*, 2 Chron. 23. 14. *lammaghna-loth* & *hammaghna-loth*, Psal. 120. 1. & 121. 1. So, the sword of Iehovah *Ier. 47. 6.* the prophet of Iehovah, 1 King. 22. 7. 2 King. 3. 11. and many the like. So in the Greek, *Disciples to thee*, Mark. 2. 18. and *Disciples of thee*, Mat. 9. 14. ar one and the same. from the face] or presence; or for fear of; So the woman fled from the face of the serpent, Rev. 12. 14. Of Davids flight, it is thus written; Then David sayd to all his servants that were with him in Ierusalem: Rise up and let us flee, for we shal not escape els from the face of Absalon; make speed to depart, lest he come suddenly and take us, and bring evil upon us, and smite the city with the edge of the sword. So the King departed, and al his household after him. 2 Sam. 15. 14. 16. his son] David having synned in defiling Bathsheba, and killing her husband Uriah; 2 Sam. 11. was threatened therfore of God, that he would raise up evil against him, out of his own house, 2 Sam. 12. 11. which was fulfilled in this rebellion of Absalom. v. 2 how many are] or how multiplied are. For, the conspiracie was great, and the people multiplied stil with Absalom: 2 Sam. 15. 12.



3

Verf. 3 *Many saying*] or *How many doe say* of my soul] that is, of me; of my life; concerning me; or, to my soul, and so the Greek translate it. *no salvation*] or, *no manner of salvation*; *no health, help or deliverance at all*. The Hebrue hath a letter more then ordinary, to increase the signification. The like is in many other places; as *Psal. 44. 27. & 92. 16. & 94. 17. & 63. 8. & 135. 3. Job. 5. 16.* God] in Hebrue *Elohim*, which is the first name wherby the creator of al, is called in scripture, *Gen. 1. 1*. See the annotations there. And it is in the plural number, to signifie the mysterie of the Trinitie in the vnitie of the Godhead; and therefore is joynd commonly with other words of the singular number, and sometime of the plural; indifferently, as *Elohim he went, 1 Chron. 17. 21. and Elohim they went 2 Sam. 7. 23.* See *Psal. 18. 12*. It is sometime used (though more seldom) in the form singular; *Eloah, Psal. 18. 32. &c.* And it may be derived eyther from *E*, which signifieth *Mighty*; and so by increase of the word, the signification is increased, *Most mighty* or the *Almighty*; or from *Alah* to *adore*; because of the covenant, oath, and exsecration, wherewith we are bound unto God; according to that in *Deut. 19. 12. 14. 19. Nehem. 10. 29. Eccle. 8. 2.* This honourable name is also given to *Angels Psal. 8. 6.* and to *Magistrates Psal. 82. 1. 6.* because God hath communicated with them his word. *Iohn. 10. 34. 25.* *Selah*] This Hebrue word signifieth *Elevation*, or *lifting up*; whether of the mind, to mark, or of the voice to streyn it; or of both. And for the matter, it seemeth to import an asseveration of a thing so to be, and an admiration therat. For the manner, it is a note of singing high: and therefore is used onely in psalmes and songs, and alwayes at the end of verses, excepting some few places, *Psal. 15. 20. & 57. 4. Hab. 3. 3. 9.* where it is set in the midds. The Chaldee paraphrast, and some other Hebrues have turned it, *For ever*. Our Doctors of blessed memorie have sayd, that every place where it is written, *Neisach, Selah, and Ghned*:

there is no ceasing (or end) of that thing: sayth *R. Menachem* on *Lev. 25*. The Greek version, makes it a musical notion, *Diapsalma*.

v. 4 *a shield about me*] or *for me*: that is, a protector, a defender. So *Gen. 15. 1. Deut. 33. 29. Psal. 84. 12.* *glory*] or *honour*,

which in the Hebrue hath the signification of *weighines* or *gravity*; which the Apostle seemeth to respect, mentioning the *eternal weight of glory, 2 Cor. 4. 17.* David here calleth God his glorie, who had advanced him to kingly dignity; such as our Saviour calleth *glory; Mat. 6. 29.*

*the lifter up*] or *exalter of my head*: that is, *givest me victory, honour, and triumph.* So *Psal. 27. 6. & 110. 7.*

v. 5 *he answered*: ] or *heard*: but to answer is to certify by some meanes, that he heareth; as by help or deliverance from danger, *Psal. 22. 22. Isa. 41. 17.* (so to answer by fyre, *1 King. 18. 24.*) therefore it importeth more then bare bearing; *Isa. 30. 19. & 58. 9.* The Chaldee translateth, *he received my prayer, from the mountaine of the house of his sanctuary for ever.*

v. 6 *I lay down &c*] This speech denoteth *safety* and *securitie* from danger and dread of evil. *Levit. 26. 6. Job. 11. 19. Psal. 4. 9. Ezek. 34. 25. Prov. 3. 24.*

v. 7 *do set*] to weete themselves in lezer, or in battel-ray; or set their engines. So *Esa. 22. 7.*

v. 8 *on the cheek bone*] a signe also of reproch; as *Job. 16. 10.*

v. 9 *To Jehovah the salvation*] to weete, *u*; or *belongeith*; or, *Of Jehovah is salvation, help, or deliverance.* So *Prov. 21. 31. Jon. 2. 29.* Also *Rev. 7. 10. and 19. 1.* The salvation is our God. Like speeches are, *Holynes to Jehovah Exod. 28. 36.* To *Jehovah the warr: 1 Sam. 17. 47.* To *Jehovah the earth, Psal. 24. 1.* and many the like. The Chaldee sayth, *From before the Lord is redemption: the Greek, Of the Lord.* *thy blessing*; ] This word,

when it is spoken of God towards man, (as in this place) signifieth a plentiful bestowing of good things, earthly or heavenly. *Gen. 24. 35. Dent. 28. 2. 3. 4. &c. Ephe. 1. 3. Gal. 3. 8.* When it is spoken of men towards

4

5

6

7

8

9



PSALME IIII.

wards God, it betokeneth praise or thanksgiving, by word or deed, Deut. 8. 10. Psal. 103. 1. 2. Lak 1. 64. & 2. 28. And that which in Math. 26. 26. is called blessing in Luk. 22. 19, is called thanksgiving. When it is spoken of men towards men, it signifieth sometime salutation, as Gen. 47. 7. 1 Sam. 13. 10. sometime, a gift, or a benevolence, as 1 Sam. 25. 27. 2 Cor. 9. 5. 2 Kings 5. 15. sometime a pronouncing (by way of prayer or prophesie) of good things in the name of God, as Gen. 14. 19. 20. Num. 6. 23. 24. In this signification, the lesse is blessed of the greater, Heb. 7. 7.

PSALME. 4

2 David prayeth to God for audience; 3 Reprovethe his enemies for opposing him in vaine. 5 exhorteth them to repent, & trust in the Lord. 7 Gods favour more joyeth the hart, then all riches: 9 therein David secureth himself.

To the mayster of the musick on Neginoth, a Psalm of David.

**W**hen I call, answer me, O God, of my justice; in distress, thou hast made roomth for me: be gracious to me, and hear my prayer. Sonns of men, how long shall my glorie be to ignominie; will ye love vanitie: wil ye seek, a lye Selah? But know ye, that Iehovah hath marvelously-separated, a gracious-sainct to him: Iehovah wil hear, when I call unto him. Be styrred, and syn not: say in your heart, upon your bed; and be still Selah. Sacrifice ye the sacrifices of justice: and trust, unto Iehovah. Many doe say, who wil cause vs to see good? lift thou up over us, the light of thy face Iehovah. Thou hast given joy in my hart: more then of the time when their corn, and their new-wine were multiplied. In peace

rogiether, wil I lye-down and sleep: for thou Iehovah alone, wilt feat me in confidence.

Annotations.

**T**O the mayster, of the musick] or, To the overseer, to him that excelleth: the Chaldee translatheth it, To sing. The original word Menatschach signifieth one that vrgeth the continuance of any thing unto the end; or, the going forward with a work til it be overcome. 2 Chron. 2. 18. & 3. 12. 13. Ezra. 3. 8. 9. and such as in 2 Chron 2. 18. are called Menatschim, masters, are in 1 King. 5. 16. called Rodim, rulers. And in musik, there were Levites appointed for several duties, and some lenatschach, to plie, or to set forward, and be over the rest, 1 Chron. 15. 21. and these were such as excelled in the art of singing and playing on instruments, to whom sundry Psalmes are intituled, that by their care and direction, they might be sung excellently unto the end. Ther were in Israel; some Levites singers, that attended therunto; and had no other charge. 1 Chron. 9. 33. on Neginoth] that is stringed instruments of musick, played on with the hand. See the note on Psal. 33. 3.

v. 2 when I call] or, in my calling; which the Chaldee expoundeth, In the time of my prayer, receive thou it of me. God of my justice] that is, my just God: author of my justice, and avenger of my just cause. in distress] or, in streightnes, thou hast widened or enlarged for me. prayer] appeal, interpellation or intercession, wherby we refer the cause of our selves or others to the judgement of God, calling upon him, appealing to him for right, praying against condemnation, or the like. For the Hebrue word Tephillah, cometh of Pillel to judge or determine causes for which appeals are made, 1 Sam. 2. 25. and Pelitim, are Judges or Arbiters; Exod. 21. 22. wherupon, to pray, is in Hebrue hithpallel, as it were to appeal or present himself and his cause unto



unto the Judge: or to judge ones self.

3 Vers. 3 Sonns of men ] Hereby is meant, Great men, the Hebrue being *Ish*, which is the name of man in respect of his power & dignity: as appeareth after in Psal. 49. 3.

shal my glory be to ignominy ] or, wil ye turn my honour, to defamation, slander and calumnie. God had promised David the honour of the kingdome, which Saul with his nobles, sought to defame, and calumnie, and so turn it to shame & reproch.

wil ye seek a lye? ] or, ye seek a lye, or, de-ceivable-falsbood. Ye seek that which shal not come to pass. The Hebrue *Cazab* (here used) is such a lye, as deceiveth mens expectation. Job. 40. 18. Psal. 89. 36. Isa. 58. 11. 2 King. 4. 16.

4 V. 4 marvelously-separated] or selected in wondrous sort; exempted as with some signe of excellencie; culled out. So God marvelously severed the Israelites from the Egyptians: Exod. 8. 22. & 9. 4. & 14. 7. See also Psal. 17. 7. Exod. 33. 16.

a gracious-saint] or, pious, holy, merciful one: meaning himself. The Hebrue *Chasid*, (which the N. Testament in Greek calleth *hosiou*, that is pious or holy; Act. 13. 35.) signifieth one that hath obteyned mercy, goodnes, piety, grace and benignity from the Lord, and is a-gayn (after Gods example) pious, kind, gracious and merciful to others: Nehem. 13. 14. See Psal. 136. 1. to him] that is, he gracious saint, as the Greek explaineth it: or, referring it to the former, he hath separated to himself, a gracious man.

5 V. 5. Be styrred] or Be commoved; which may be understood, Be angry, Be grieved or tremble: and the Chaldee addeth for him, meaning God. The original word *Ragaz* noteth any stirring or moving. Job. 9. 6. 25, to be moved or tremble with feare; Psal. 18. 8. Deut. 2. 25. Isa. 14. 9. to be moved with grief; 2 Sam. 18. 33. to be styrred with Anger, Prov. 29. 9. 2 King. 19. 17. 28. Ezek. 16. 43. This later the Greek here soloweth, saying, Be angry and syn not. and the Apostle hath the same words, Eph. 4. 26. syn not] or misdoe not. This word signifieth to miss of the way or mark: as in Iud. 10. 16. men

could sling stones at an hayres bredth, & not synn; that is, not miss: and Prov. 19. 2. he that is hasty with his foot, synneth; that is, misseth or swarveth. In religion, Gods law is our way and mark: from which when we swarve we syn. Therefore syn is defined to be Transgression of law; or unlawfulness. 1 Joh. 3. 4.

say in your hart] that is, mind seriously what you doe, and what the end wilbe. Consider with your selves. The like phrase is in Psal. 14. 1. & 35. 25. Mat. 24. 48. Rom. 10. 6. Rev. 18. 7. be still] or silent, stay, pause; as 1 Sam. 14. 9. Jos. 10. 12. 13. By this word, is often meant in scripture a modest quietnes of the mind, the troubled affections being allayed. See Psal. 131. 2. & 37. 7. & 52. 2. Lam. 3. 26. The Chaldee paraphraseth thus; Say your request with your mouth, and your petition with your hart, and pray upon your bed, and remember the day of death for ever.

6 V. 6 Sacrifice] The word signifieth Killing or Slaughtering; as beasts were killed for offerings to God: figuring mans mortification, or dying to syn. Psal. 51. 19,

sacrifices of justice] such Moses speaketh of Deut. 33. 19. and David afterward, Psal. 51. 21. meaning sacrifices just and right, and in faith, according to the intendment of Gods law. Contrary to those which the prophet reproveth, Mal. 1. 14. So sacrifices of triumph, or joy, Psal. 127. 6. are joyful sacrifices, offered with gladnes. And the way of justice, Mat. 21. 32. for a just, or right way. The Chaldee giveth this sense; Subdue your lusts, and it shalbe counted unto you, as a sacrifice of justice.

trust] or, be confident, have stedfast hope, secure and firm confidence, and it is opposed to feeblenes of minde, fear and doubt. Isa. 11. 2. Prov. 28. 1.

7 V. 7 Many doo say] Hebr. are saying; which may be turned doe say, as in Mat. 22. 23. *hoilegontes*, saying; is in Mark 12. 18. *hoitines legousi*, which say.

who wil cause us to see] that is, to enjoy, or have the fruition of good: Psal. 50. 23. And this is the form of a wish; as David desired & sayd, who wil give me drink of the water? &c. 1 Chro. 11. 17. and, who wil give me wings as a dove; Psal. 55. 7.



PSALME V.

Psal. 55. 7. and many the like. *the light of thy face*] that is, thy lightsome chearful face or looks: meaning Gods savour, grace, and the blessings of knowledge, comfort, joy &c. that flow thierfrom. This is in Christ, who is both the *Light* and the *Face* or presence of God, Luk. 2. 32, Exod. 33. 14. and the *Angel of his face*, Isa. 63. 9. According to this phrase, Solomon sayth, *In the light of the Kings face is life, and his savour, is as a cloud of the later rayne*, Prov. 16. 15. See also Psal. 44. 4. & 31. 17. 21. & 67. 2. Job. 29. 3.

8 V. 8 *hast given joy*] or shalt give, or put joy: so giving is used for putting often times. Psal. 8. 2. & 40. 4. & 33. 7. & 69. 12. & 89. 20. & 39. 6. & 119. 110.

*more then of the time:*] or from of the time. An Hebrue phrase, wher the signe of comparison is wanting; as Gen. 38. 26. Psal. 19. 11. & 130. 6. The like is also in the Greek tongue; as Luk. 15. 7. & 18. 4. And of joy in harvest when corne is increased, see Isa. 9. 3. Joel. 1. 11. 12.

9 V. 9 *together*] that is, *I will lye down and sleep both together*, not being disquieted with fear or care: see Psal. 3. 6. or *together* I and others with me. or, I my self wholly and alone. See the note on Psal. 33. 15.

*alone*] The Hebrue phrase is, *in lonedom*; or, *in solitarinet*. And may be referred (by the distinction) to the Lord, who alone seateth his in safety: as Deut. 32. 12. or, to that which foloweth, *thou wilt seat me alone in safety*; Herein looking to Moses blessing Deut. 33. 28. wh. re Israel dwelleth safely, alone; & so in Num. 23. 9. Jer. 49. 41. Thus it is a blessing to be alone from enemies: otherwise to be alone from freinds, is a note of affliction; as Psal. 102. 8. Lam. 1. 1.

*wilt seat me*] that is *cause me to sit, dwell or remain*. *in confidence*] or, *trustfulness*; with hope: that is, confidently or trustfully; which by consequence meaneth, *securely, safely*. And this was a blessing promised in the law, Levit. 26. 5. Deut. 32. 10.

PSALME. 5

David praiceth and professeth his studie in

praier. 5 God favoureth not the wicked, 8 David professing his faith prayeth God to guide him. 11 to destroy his enemies, and to preserve the godly.

To the mayster of the musik on Nechiloth; a Psalme of David.

**H**ear thou my words, Iehovah: vnderstand my meditation. Attend to the voyce of my cry, my King and my God: for vnto thee wil I pray: Iehovah, at morning, thou shalt hear my voice: at morning wil I orderly address unto thee, and wil look out. For, thou art not a God delighting wickednes: the evil, shal not sojourn with thee. Vaynglorious-fooles shal not set themselves, before thine eyes: thou hatest all that work paynful-iniquitie. Thou wilt bring to perdition, them that speak a lye: the man of bloods and of deceit, Iehovah doth abhorr. But I, in the multitude of thy mercy, wil come in to thy house: wil doe worship toward the pallace of thy holynes, in the fear of thee. Iehovah, lead me in thy justice, because of my inuiers: mak. freight, thy way before me. For, in his mouth is no certayntie; their inward part is woeful-evils: their throat is an open grave: their tongue they make smooth. Condemn thou them as guilty, o God; let the fall, from their consultations: with the multitude of their trespasses, drive thou them away: for they are turned-rebellious against thee. And rejoyce shal all that hope-for-safetie in thee, forever shal they showe, and thou shalt cover them: and they that love thy name, shal be glad in thee. For thou, Iehovah, wilt blesse the just one:



one: as with a bukler, with favourable-  
acceptation thou wilt crown him a-  
bour.

Annotations.

**I** **N** Echiloth] These (by the name) seem  
to be wind instruments, as flutes,  
trumpets, cornets &c. as Neginoth ar  
stringed instruments, Psal. 4. 1. For Chalil  
is a Pipe Isa. 5. 12.

**2** V. 2 my meditation] in Greek, my cry.

**3** V. 3 Attend] or hecline, namely, thynce  
ear, as is expressed Psal. 10. 17. Prov. 2. 2.  
but often the word care is omitted, as  
here, so Psal. 61. 2. & 66. 19. & 86. 6. &  
142. 7. &c. wil I pray] or I doe pray:  
meaning, stil, and usually.

**4** V. 4 at morning] or, in the morning:  
which hath the name in the original  
tongue, of inquiring, looking & seeking early;  
and is therefore used for every first oppor-  
tune or fit time, both to pray for, & to  
receiv blessings, Psal. 88. 14. & 92. 3. &  
90. 14. & 143. 8. Here also the word at  
or in is to be supplied; as Beith a howse, 2  
Chron. 26. 21. for bebeith, in a howse; 2 Kng.  
15. 5. and many the like.

orderly-  
address] prepare, or settle in order; meaning  
eyther his person, as Iob. 33. 7. or his speeches,  
as Iob. 32. 14. look-out] or espy, as  
he that keeps watch and ward, expecting what  
God wil answer, as is explayned, in Habak.  
2. 1. This noteth diligence, hope, and pati-  
ence: So, Mic. 7. 7.

**5** V. 5 a God] or, a Mighty one: in He-  
brue El, the name of God, denoting his  
might or puissance: which therefore the  
Greek sometime translateth Isehuos, Migh-  
ty, Psal. 7. 12. Sometime Mighty-God, Isa. 2.  
6. but most commonly God: which the  
holy Ghost alloweth, Mat. 27. 46. & 1. 23.  
delighting wickednes] or, that takest plea-  
sure in wickednes. By, wickednes, and evil,  
may here be meant also (by figure of  
speech,) wicked and evil persons. See Psal.  
36. 12. sojourn] or, be a guest with  
thee, meaning that an evil man should have

no interteynment, to be harboured as a guest,  
much less to have any abiding, or settled habita-  
tion with God. Here the word with, is to be  
supplied; as in the like Hebrue phrase,  
Psal. 94. 20. Gen. 30. 20. So in Exod. 9. 16.  
that I might shew thee; for, shew in thee: as  
the Apottle citeth it, Rom. 9. 17. the like  
is in Psal. 42. 5.

V. 6 Vain-glorious-fooles] or, mad-boast-  
ing-fools: caled Haledim, of halal, to extol,  
praise, glorify: which when it is of ones  
self, and immoderate, is dotage, folly, and  
madnes. Hence is the word used, for mad,  
or raving with folly Eccles. 2. 2. 12. & 7. 9. &  
10. 13. Isa. 44. 25. So after in, Psal. 75. 5.  
& 102. 9. & 73. 3. The Chaldee calleth  
them mockers.

that work] so the holy  
Ghost translateth it, Act. 13. 41. from Hab.  
1. 5. The Hebrue word signifying a wil-  
ling-working-out, perfecting, and practi-  
sing: as Psal. 7. 14. paynful-iniquity]  
or, sorowful syn, vayne unlawfulness. The ori-  
ginal word Aven, which hath the signifi-  
cation of payn or sorow; is of large use, de-  
noting all synful and unjust affections, actions  
or indevours, which cause payn or sorow, or be  
paynfully doon: and is applied in special to  
idolatrie, joyned with Teraphim or images,  
1 Sam. 15. 22. And Beth-el, that is, Gods  
howse; is caled of the prophets Beth-aven,  
an Idols house, or place of iniquity. Hos. 4. 15.  
& 10. 5. because Ieroboaam had there set up  
false worship; 1 Kng. 12. 29. And in Isa.  
66. 3. he that blesseth Aven, or an Idol, is  
turned in Greek, a blasphemor. Thus Po-  
ghnalet aven, be such as work, practise, or  
commit idolatry, superstition, or other syn and  
iniquity, wherof comes sorow, greif, miserie,  
and at last confusion; how ever such evil  
workers, doo polish and trim their acti-  
ons; for they shalbe rejected that work un-  
lawfulness (hoi ergazomenoi ten anomian) Mat.  
7. 23. or are workers of iniquity, (hoi ergatai  
tes adikias,) Luk. 13. 27. as this Hebrue  
phrase is by the Evangelists interpreted.  
The phrase is taken from Iob, chap. 31. 3.  
& 34. 22. The Chaldee translateth, them  
that doe falsehood.

V. 7 Thou wilt bring to perdition] or wilt  
doe quite



doe quite away: wilt fordoe, or make perish. man of bloods] that is, bloody man, or murderer; as the Chaldee expoundeth it, the man that sheddeth innocent blood. When blood is used in the plural number, it usually noteth murder or manslaughter, and the guilt following it: as Gen. 4. 11. the voice of thy brothers bloods cryeth; 1 Chron. 22. 8. thou hast shed many bloods: so after in Psal. 9. 13. & 106. 38. & 51. 16. Sometime it signifieth natural uncleannes, as we are born in syn, or syn deserving death; Ezek. 16. 6. 9. I saw thee polluted in thy own bloods; &c. Hereto we may compare the Apostles speech, Iohn 1. 13. which are born not of bloods &c. A man of bloods, is one that is defiled therewith, or given therto: 2 Sam. 16. 7. Psal. 26. 9. & 55. 24. & 59. 3. & 139. 19. See the like phrase opened, Psal. 140. 12. and of deceit] that is, man of deceit, (as is expressed Psal. 43. 1.) meaning the deceitful man, sayor, or impostor. So noting hereby the secret synner, as by the former speech, the open and violent. Deceit, dole, or guile, caled in Hebrue *Mirmah*, is named of *Ramah* to heave or cast, or shoot with bow. And as warpen bowes, doo cast and shoot awry, and deceive the archer; Psal. 78. 57. So Impostors or men of guile doo first as it were lift up a man with vayne hope, that being disappointed he may have the more heavy overthrow. See 1 Chron. 12. 17. Gen. 29. 25. So in an other phrase, to lift up the soul, signifieth, to deceive with vayne hope. Jer. 37. 9.

V. 8. mercy] or kindness, benignity in Chaldee, goodness. See the note on Psal. 136. 1. thy house] or edifice: named in the Hebrue of building, beith: in Greek, of dwelling, oikos: in English, of tuition, and custodie, a house: of the Almain *huus*, which is of *hu*, to defend. By house, here is meant Gods tabernacle called his house, 1 Chron. 9. 23. Mark. 2. 26. for the Temple was not built in Davids dayes. wil doe worship] or bow-down my self, in signe of honour.

toward the pallace] for the worshippers entered not into the Sanctuary it self, but into the courtyard, and at the dore, offered their gifts. Psal. 116. 19. Levit. 1. 3. Heb.

9. 8. A pallace, (*Heital*) is the name of Kings houses, Psal. 45. 9. 16. Prov. 30. 28. attributed to the places where Gods majestie was sayd to dwell, as the tabernacle, 1 Sam. 1. 9. & 3. 3. the temple, 1 King. 6. 17. and heaven it self; Psal. 11. 4. Mic. 1. 2.

V. 9. in thy justice] that is, in the religion & conversation set forth in thy law, called the pather of justice, Psal. 23. 3. or, for thy justice sake. inview] or spials, observers; that pry, for evil. So psal. 27. 11.

V. 10. no certainty] no certayn stable thing; no firm-truth; which one may trust unto: or no true word. his mouth] that is, the

mouth of any of them: which the Chaldee explaineth thus, the mouth of the wicked men. inward part] properly, that which is nearest unto the: this the Greek translateh hart. And these in-parts, are put for the thoughts, affections, purposes in them: as Psal. 49. 12. woeful-evils] havvoth the

original, signifieth woes, sorowes, heavy-anoiances, mischeifs and woeful events: so named of *hoi* or *havah* which signifieth woe Ezek. 7. 28. they make-smooth] or make-flattering; and consequently, deceitful, as the Greek translateh, which the Apostle followeth, Rom. 3. 13.

V. 11. Condemn-them-as-guilty] *Asham*, is a guilt, syn or trespass; Levit. 4. 19. whereof the word heere used, is to make guilty, or damn of trespass; and so the Greek here hath it, Iudge or damn: & the Chaldee make-guiltie (or condemne.) And because destruction and desolation abideth such as are damned for crime: therefore is this word used also for desolating, abolishing, destroying Ezek. 6. 6. Joel. 1. 18. And so may it be here meant, punish, or make them desolate & God. So Psal. 34. 22. 23. & 69. 61 with the

multitude] or for the multitude, the many. trespasses] or seditious-iniquities defectiōs, doon purposely, and disloyally, and are therefore heighnōus and criminal. The Greek often translateh it *Vulawfulness* or transgression of law, which the Apostle following Rom. 4. 7. from Psal. 32. 1. It is more then syn, as may be gathered by Gen. 31. 36. Exo. 34. 7. and Iob. 34. 37. he addeth trespass to his syn.



PSALM VI.

drive them away] or drive him, that is ech of them. A like phrase as was before, Psal. 2. 3. So alter in vers. 12. upon them, and him.

turned rebellious] or turned-bitter, and so are very distastful unto thee, by reason of their disobedience and stubbornnes: and consequently doe provoke to bitternes, and wrath, doe exasperate. The Hebrue word *Marah*; hath properly the signification of changing, & of bitternes, applied to apostasie, & bellis & disobedience. Deut. 1. 26. & 21. 7. 10. Ios. 1. 28. against thee] which the Chaldee expoundeth against thy word.

12 V. 12. for ever] or to eternitie. [showt] or shrill out, sing joyfully, for so commonly the Hebrue *Ranan* signifieth: and is therefore by the holy Ghost interpreted, to be merry or joyful; Rom. 15. 10. from Deut. 32. 43. & Gal. 4. 27. from Isai. 54. 1. yet sometime this word is to showt, shrill, or cry aloud for sorrow; as Psal. 142. 7. A loud shrill noyse or showing, was used in thanksgivings, and prayers. Levit. 9. 24. 1 King. 8. 28. Psal. 17. 1. & 118. 15. & 126. 2. & 33. 1. and thou shalt cover] or, for thou wilt cover, protect, or cast a covering over them: and this is answerable to their hope or seeking-covert in God, before mentioned: & signifieth a safe protection from all hurt or evil; as Exod. 23. 22. Psal. 140. 8. be-glad] or leap for joy, exult. The word signifieth outward gladnes in gesture and countenance: So also doth the Greek answerable hereto: that where one Evangelist writeth, *Rejoyce and be glad*; Mat. 5. 12. another sayth, *Rejoyce and leap*. Luk. 6. 23. The Chaldee here again tranlateth, they shall be glad in thy word.

13 V. 13. bukler] a piked-shield, caled *tsinnah*, of the sharp-pikenes: as an other kind of Scutchion is caled *Atagen*, Psal. 3. 4. of fencing or protecting. favourable acceptation] or good wil, gracious-likeing or acceptance. So the Hebrue *Raisan* meaneth derived of a word which by the Apostle, signifieth to accept. Heb. 12. 8. from Prov. 3. 12. and to be wel pleased or delighted. Mat. 12. 18. from Isai. 42. 1. So the year of acceptation is the acceptable year. Luk. 4. 19. from Isai. 61. 2.

and the time of acceptation, is the acceptable time, 2 Cor. 6. 2. from Isai. 49. 8. It is also interpreted wil or pleasure; Hebr. 10. 7. from Psalm. 40. 9.

PSALM. 6

Dauids complaint in his sicknes, with prayer for release. 9. By faith he triumpheth over his enemies.

To the mayster of the musk on Neginoth, upon the eight; a Psalm of David.

I Ehovah, rebuke me not in thy anger: neyther chastise me in thy wrathful-hear. Be gracious to me Iehovah, for I am weak: heal me Iehovah; for, my bones are troubled. And my soul, is troubled vehemently: and thou Iehovah, how long? Return Iehovah, release my soule: save me, for thy mercy sake. For, in the death is no memorie of thee: in hell, who shal confesse to thee? I saynt, with my sighing; I make my bed to swim in every night: I water my bedsted, with my tears. Myne eye is gnawn with indignation: it is waxen-old, because of all my distressers. Away from me, all ye that work painful-inquitie: for Iehovah hath heard, the voice of my weeping. Iehovah hath heard, my supplication-for-grace: Iehovah, hath accepted my prayer. All my enemies, let be abasht, and troubled vehemently: let them return, be abasht in a moment.

Annotations.

V. Pon the eight] or after the eight: meaning the eight tune, which was grave, as that which we cal the base. So David fetching



fetching home Gods ark, appointed some Levites with harps upon the eighth, for the honour and service of God. 1 Chrō. 15. 21. And so the Chaldee here translateth, To sing with playing upon the harp of eight strings.

V. 2, wrathful-heart] or choler: This word noteth the inward affection; as the former dooth the outward appearance. David prayeth not simply against correction, (for, as many as God loveth, he dooth rebuke and chastise, Rev. 3. 19. but would have his nurture with moderation, least it broke him in peeces: as Jeremy likewise prayeth, Jer. 10. 24. So after, in Psal. 38. 2.

V. 3, heal me] recure me. Though this may have reference here to bodily sickness; Psal. 107. 18. 20. yet is it also applied to sowl-sickness; and curing of it; as Psal. 41. 5. heal thou my sowl, for I have sinned against thee.

V. 4, how long?] or til when? An imperfect speech, through trouble of mind, which may thus be supplied: how long wilt thou cease, or, defer to help? or, how long wilt thou afflict me? So Psal. 90. 13. The Chaldee supplieth the want thus, Let me have a refreshing.

V. 5, release] loosen, or deliver my soul; or me; meaning from death; as is expressed, Psal. 116. 8.

V. 6, for in the death] This doctrine, King Hezekiah explyneth thus; for he shal not confesse thee, death shal not prayse thee; they that goe down the pit, shal not hope for thy truth: the living the living. he shal confesse thee as I doe this day: thee father to the children shal make-knowne thy truth. Isa. 38. 18. 19. So after, in Psal. 115. 17. 18. bel] or

the grave; the place or state of the dead. See the note, on Psal. 16. 10. confesse] or, give thanks, celebrate, with praise and commendation. This same word is also used for confessing offynns; Psal. 32. 5.

V. 7, I saynt] or am over-yewed with my sighing; the like speech Baruch useth, Jer. 41. 3. The original word *Yagaghu*, signifieth yawning, toyl, turmoil and sore labour, of body or mind; and consequently, fainting, though wearines: and is opposed to rest or quietnes: Lam. 1. 5. every night] or,

the whole night. The Chaldee expoundeth it, I speak in my sorrow all the night, (or every night) upon my bed. I water] that is,

baeth, or dissolve into water; or I melt my bedsted. These are excessive figurative speeches, to exprels the greatnes of his sorrow. In the Hebrue they ar also in the future time, I shal melt; I shal make swim, that is, I usually melt and baeth; noting the continuance of his affliction.

V. 8, myne eye] This may be taken for the whole face or visage; as in Num. 11. 7. the eye is used for the colour or appearance.

gnawen] in Greek, troubled. The Hebrue *Ghnashash* is to gnaw and fret, and so to make deformed and ugly, and to consume. Hereof *Ghnash* is a moth-worm, Psal. 39. 12. that fretteth garments. A like speech Iob useth, myne eye is dimmed with indignation, Iob. 17. 7. but gnawen here, is a word more vehement. So after in Psal. 31. 10. 11. with indignation] for greif that I take being provoked by the enemies.

V. 11, let be abasht] or, shal be abasht; The Hebrue *Bosb*, signifieth to be abasht, wax pale and wann; as when the colour fadeth and withereth; and noteth both disappointment of ones expectation, Iob. 6. 10. and confusion or destruction, Jer. 48. 1. 20. opposed unto joy: Esa. 65. 13. let them return] or, recoyl: a signe also of discompture and shame. So Psal. 56. 10. in a moment] or in a minute: that is, a short space, or suddenly.

PSALME. 7

David prayeth against the malice of his enemies, professing his innocence. II By faith he seeth his defence, and the destruction of his enemies.

Shigajon, of David: which he sang to Iehovah; upon the words of Cush, son of Iemini.

I Ehovah my God, in thee I hope for safetrie: save thou me from all that persecute me, and deliver thou me.



3 me. Left he tear-in peeces my soule,  
 4 like a Lion: breaking, while *there is*  
 none delivering. Jehovah my God,  
 5 if I have doen this: if there be injuri-  
 ous-evil in my hands. If I have re-  
 6 warded, evil to him-that-had-peace-  
 with-me: (yea I have released, my  
 distreser without cause.) Let the  
 7 enemy pursue my soul, & take it; and  
 tread-down my life on the earth: and  
 my glorie, let him make-it-dwel, in  
 the dust Selah. Rise-up, Jehovah,  
 8 in thy anger; be thou lifted-up, for  
 the rages of my distressers: and wake-  
 thou-up unto me, the judgement  
 thou hast commanded. And the  
 9 congregation of peoples, shall com-  
 passe-thee-about: and for it, return  
 thou to the high-place. Jehovah,  
 10 wil judge the peoples: judge thou me  
 Jehovah; according-to my justice, &  
 according-to my perfection in me.  
 Oh let the malice of the wicked, be  
 11 at-an-end, and stablish thou the just:  
 for *thou* triest the harts, and reins, just  
 12 God. My sheild is in God: the sa-  
 viour, of the upright in hart. God  
 13 is a just judge: & God angerly-threat-  
 neth, every day. If he turn not, he  
 14 wil whet his sword: he hath bent his  
 bow, and made it ready. And for  
 him, he hath made-ready the instru-  
 15 ments of death: his arrowes, he work-  
 eth for the hot-persecutors. Loe  
 16 he shalbe in travel of painful-iniqui-  
 tic: for he hath conceived molestati-  
 on, and shal bring-forth a lye. He  
 17 hath digged a pit, and delved it: and  
 is fallen, into the corrupting-ditch  
 he wrought. His molestation, shal  
 return upon his head: and upon his  
 crown, shall his violent-wrong def-

18 cend. I wil confesse Jehovah accor-  
 ding-to his justice: & wil sing psalm,  
 to the name of Jehovah Most-high.

*Annotations.*

**S** Higajon] *An artificial-song of David: or, Davids delight.* The word properly signifieth *Aberration*, or, *Ignorance*, and is here, and in *Hab. 3. 1.* onely used in the title of songs: which seem to be made of *sundry variable and wandring verses*, which being composed by art, cause the more delight. The Hebrue word, (*Shagab*) wherof this is derived, is used for *delight*, or *wandring-in-pleasure*. *Prov. 5. 19. 20.* According to which wee may name this song, *Davids delight*, or *solace*. Or, in the other signification, *Davids error*; as setting forth the *summe of his cares*, which made him almost to goe astray. The Chaldees expoundeth it, *Davids interpretation of the Law.*

*upon the words*] or concerning the words; or matters, affayres. *Word*, is both in Hebrue and Greek, often used for a *thing* or *matter*. *Exod. 18. 16. Deut. 17. 1. 1 King. 14. 13. Luk. 1. 65.*

*Of Cush*] This may be meant of *K. Saut himself*, who was of *Kish*, and of *Iemini*, *1 Sam. 9. 1.* called closely *Cush*; that it an *Ethiopian*, or *Blackmoore*, for his black & ill conditions, his hart not being changed, as the *Blackmoore* changeth not his skyn, *Ier. 13. 22.* Or els, it might be one of *Sauls retinue*, whose name indeed was *Cush*: but we find no mention of him elsewhere. The Chaldees sayth plainly thus, *upon the destruction of Saul the son of Kish, which was of the tribe of Benjamin.*

*V. 3. Lion*] called here in Hebrue *Ar-jeh*, that is, a *Renter* or *Tearer*: and elsewhere, *Laby*, that is *Harty* and *couragious*; *Psal. 57. 5.* and *Kephir*, that is *Lurking* or *Conchant*, *Psal. 91. 13.* the reason of these names is shewed; *Psal. 17. 12.* The *renting-Lion*, (*Ar-jeh*) as greedy to tear; and the *lurking-Lion* (*Kephir*) as biding in covert places. Other names are also given to this kind, as *Shachal*, of *ramping*, or *seirce* nature; *Psal. 91. 13.* and *Lajish*, of *subduing his prey*, *Prov. 30. 30.*

*my soul*]



PSALME VII.

my soul] that is, me, or my life. break-  
ing] this may be referred to the Lion,  
breaking asunder, or venting his prey: the word  
also is used for breaking of yokes of affliction,  
that is, saving, reskuing, redeming or delive-  
ring, as Psal. 136. 24. Lam. 4. 8. The Greek  
so turneth it here; they being none redeming  
nor saving. Thus the denyal none set after  
in the Hebrue, serveth for both words;  
(as after in Psal. 9. 19.) And it is the pro-  
priety of this tongue sometime to want,  
sometime to abound with words; as in  
1 King. 10. 21. ther be two denyals; when in  
2 Chron. 9. 20. ther is but one; in the same  
narration.

4 V. 4. *doen this]* which Cusb accuseth  
me of. He speaketh of some common  
slander. *injurious evil in my hands]* or,  
in my palmers: that is bad dishonest dealings in  
secret: the palm or hollow of the hand, being  
a place wher filthines may be hidden: the  
hand also is put for the actions. So Ion. 3. 8.  
Psal. 109. 27. & 78. 42.

5 V. 5. *that had peate with me]* my freind,  
and confederate. Such trecherie David  
much blameth in his foes, that in time of  
peace, made warr. Psal. 41. 10. & 55. 13.  
15. 21. *yea?]* Hebr. and *q.* which  
may be resolved, yea, or when *?* released my  
distresser; which may have reference to his  
sparing of Saul, and delivering him from  
death, 1 Sam. 24. 6. 7. 8. 11. 12. & 26. 9. 10.  
11. &c. *without cause]* or without-  
effect, and fruit: in vayne.

6 V. 6. *my life]* in Hebrue, lives: so usu-  
ally called, for the many faculties and o-  
perations that are in life; the many yeares,  
degrees, estates therof. The Apostles in  
Greek reteyn the singular number life:  
Act. 2. 28. from Psal. 16. 11. 1 Pet. 3. 10. from  
Psal. 34. 13. *my glory]* or honour;  
meaning eyther his honourable estate, ve-  
noum; and posteritie, as Hos. 9. 11. Job. 19. 9.  
or his soule, as Gen. 49. 6. *in the dust]*  
that is, in base estate, and ignominy, as Psal.  
113. 7. Job. 16. 5. or, the dust of death, the  
grave, as Psal. 22. 16. Isa. 26. 19.

7 V. 7. *in the vages]* or because of the out-  
rages, surpassing indignations, so called, of the

passing out of the heat and choller. wake-  
up] or rayse up, to weete thy self and come  
vnto me; for judgment thou hast commanded, or  
appointed. It may also be read, rayse up to  
me, the judgment which thou hast commanded.  
So the Chaldee paraphrase here supplieth  
the word, which: saying, hasten vnto me (or  
for me) the judgment which thou hast comman-  
ded: the Hebrue it self sometime doeth the  
like, as 1 King 9. 8. *this house is hye;* 2 Chro.  
7. 21. *this house which is hye.*

V. 8. *for it]* for the same congregations sake,  
which commeth about thee, expecting  
judgement. *to the high place]* or to  
the heighth: that is, the throne of judgment, for  
thrones were set hye, 1 King. 10. 19. This  
word heighth, is also used for heaven, Psal. 93.  
4. and there Gods throne is, Psal. 11. 4. The  
Chaldee sayth, *returne to the house of thy*  
*divine-habitation (or Majestie.)*

V. 9. *Ichovah]* the Chaldee translateth  
it, *The Word of the Lord shal judge, &c.*

judge] Two words are here used in  
Hebrue for judging; 1. *Dan*, and 2. *Shaphat*;  
the first is more special to give doom or sen-  
tence in controversies: the latter more ge-  
neral, for judging or doing right in all causes.  
The Apostles express these two by one  
Greek word *krino*; judge: as Hebr. 10. 30.  
from Deut. 32. 36. and Rom. 3. 4. from Psal.  
51. 6. *my justice]* the justice and equitie  
of my cause, in respect of my persecutors.

So Psal. 18. 21-25. Elsewhere he appealeth  
to Gods justice, Psal. 35. 24. *my perfection]*  
or integritie, the simplicity of my wayes, &  
simplicity of my hart. See Psal. 26. 1.

*in me]* or unto me, to weete reward thou;  
as the Chaldee explaineth it.

V. 10 *for thou triest]* or, he trieth. God  
who is possessor of the reins, Psal. 139. 13,  
doeth also trie them, as mettall in the fyre.  
The hart, may signify the cogitations, and  
the reins the affections. So Psal. 16. 2. *?*  
11. 20. & 20. 12. Rev. 2. 23.

V. 12 *angrily threatneth]* or detesteth,  
disdeigneth in wrath, namely the wicked,  
and menaceth their destruction. So the  
Chaldee paraphraseth, *he is mightily angry*  
*against the wicked, every day.*



PSALME VIII.

13 Vers. 13 *if he*] that is, If the wicked turn not, as the Chaldee explaineth it, *if he turn not unto his scare*. The Greek translateth, *if ye turn not*.

14 V. 14 *he worketh for the hot persecutors*] or *persecutors*, to weet to thoot at them that fervently persecute; namely the just, as the Chaldee addeth. The Hebrue *dalak* which signifieth burning, Ezek. 24. 10. is applied to hot persecution: so Psal. 10. 2. Gen. 31. 35. Lam. 4. 19.

15 V. 15 *he shalbe in travel*] or, continually-travelleth, that is, taketh great payns to accomplish iniquity, as a woman with child to be delivered. *molestation*] or *moyl*, miserie. The Hebrue *ghnmal* signifieth *toylsom-labour* and *molestation*, both which a man endureth himselfe, Psal. 2. 18. & 73. 5. and which he causeth another to endure: Psal. 94. 20. & 55. 11. And thus it is here meant, as the 17 verse sheweth.

*bring forth a lye*] or, *falsehood*: meaning eyther *calumnie & slander* of others, (which in verse 17 seemeth to be cald *violent-wrong*;) or a *deceyt* of himselfe, frustrating his own expectation. This similitude of the Conception, travel, and birth of syn, is memorable, mentioned also, in Job. 15. 38. Isa. 59. 4. Lam. 1. 15. much like an other similitude, of *ploughing sowing and reaping iniquitie*, Job. 4. 8.

16 V. 16 *a fallen*] to weet, unto his own perdition, as Prov. 16. 27. Eccles. 10. 8. or, to *make there for the perdition of others*; See Psal. 10. 10. *the corrupting-ditch he wrought*] or *pit-of-corruption* which he made. The original *Shachath*, signifieth *corruption*, Psal. 16. 10. and is applied to any *pit* or *ditch* where one *perisbeth* and *corrupteth*, Psal. 17. 7. & 94. 13. And sometime the word *pit*, is plainly added, as in Psal. 55. 24. *the pit of corruption*.

17 V. 17 *his crown*] the *scalp*, or *heads top*: meaning also, *abundantly*, and *apparently* in the view of al. See Esth. 9. 25. *Violent wrong*] The word *Chamar* signifieth *injurie* done by *force and rapine*, violation of right and justice.

18 V. 18 *sing-psalm-to*] or, *praise-with-psalm*:

and this importeth a song artificial and skilfully composed. See 1 sal. 3. 1.

PSALME. 8

*Gods glorie is magnified by his works. 6. A prophesie of Christ his humiliation, glorie and dominion.*

To the mayster of the musk upon Gittith; a Psalm of David.

I Ehovah our Lord, how wondrous-excellent is thy name in all the earth: which hast given thy glorious-majestie, above the heavens. Out of the mouth of babes, and sucklings, thou hast founded strength; because of thy distressers: to make cease the enemy, and self-avenger. When I behold thy heavens, the work of thy fingers: the moon & the starrs, which thou hast stably-constituted. What is *lory-man* that thou remembrest him: and the son of Adam, that thou visitest him? For thou hast made him lesser a litle, than the Gods: and crowned him with glory and comely-honour. Thou gavest him dominion, over the works of thy hands: all, thou didst sett under his feet. Sheep and oxen all of them: and also, the beasts of the feild. The fowl of the heavens, and the fishes of the sea: that which passeth-through, the pathes of the seas. Iehovah our Lord: how wondrous-excellent is thy name, in all the earth.

Annotations.

Gittith] or the Gittith: which title is also given to the 81 & 84 Psalmes. Gath in Hebrue is a wine press. Isa. 63. 2. It is also the name of a city of the Philistines, 1 Sam. 17. 4. A citie also of the Levites was cald



PSALME VIII.

caled Gath-rimmon, *Ios. 11. 25.* wherevpon Obed-edom the son of Jeduthun, a Levite & singer in Israel, was caled a Gittite. *2 Sam. 6. 10.* So by Gittith here may be meant, eyther such instruments as were used by the posterity of Obed-edom the Gittite: or that these Psalmes were made upon occasion of transporting Gods ark from the howse of that Obed-edom, the history wherof is in *2 Sam. 6. 6. 10. 11. 12.* &c. or, that these Psalmes were to be sung for praise of God, at the Vintage, when grapes were pressed. And according to this, the Greek translateth it *the wine presses.* Or it may be the name of some musical instrument; and so the Chaldee paraphrast translateth it, *To sing upon the harp that came from Gath.*

V. 2, *our Lord*] or, *our susteyners:* see the note on *Psal. 2. 4.* wondrous-excellent.] or wondrous-ample, illustrious and magnificent. The original word signifieth ample or large and excellent withal; dear and splendid in glory: The Greek turneth it wondrous: the Chaldee, high and laudable. So in

v. 10. *name*] this word is often used for renown or glorie, *Gen. 6. 4. Eccles. 7. 3. Phil. 2. 9.* as on the contrary, vile persons are caled men without name; *Iob. 30. 8.* Gods name is also used for his kingdom and gospel; *Mat. 19. 29.* compared with *Luke 18. 29. Mar. 10. 29.* And this Psalme treateth of the spreading of Christs kingdom and gospel, as after is manifested.

*hast given*] that is, put, or set: as, *I have given, Isa. 43. 1.* is by the Evangelist in Greek *I wil put. Mat. 12. 18.* and in the Hebrew text, as he hath given thee over them for king, *2 Chron. 9. 8.* for which is written in *1 King 10. 9.* he hath set (or put.) It may also import a settling, sure or stablishing; as thou hast given thy people, *1 Chron. 17. 21.* that is, thou hast stablished thy people: *2 Sam. 7. 24.* Here also is a grammatical change in the Hebrue: to give, for thou hast given.

*glorious. majestic*] venerable or prayseworthy-glory. The word Hedh, is general for any laudable, grace or vertue for which one is celebrated, revered and commended. *above, ]* or ever, or upon the heavens. This phrase is

used of God, *Num. 27. 20.* where he willeth Moses to give of his glorious majesty upon Joshua: and may have use in the mystical applying of this Psalme to Christs kingdom, as *Mat. 21. 26.* teacheth us: heavens being also often used in scripture, for the church of Christ, *Isa. 65. 17. & 66. 22. Rev. 21. 1.*

V. 3, *hast founded*] that is, firmly decreed, appointed, and consequently fitted and perfected: as the Greek *Katertiso* (which the Apostle useth,) signifieth, *Mat. 21. 16.* So in *Esth. 1. 8.* the king had founded, that is, decreed, appointed. See also before, *Psal. 1. 2.*

*strength*] that is, strong-prayse: for so this word seemeth often to be used, as *Psal. 19. 1. & 96. 7. & 118. 14.* therefore the Greek, which the Apostle followeth, *Mat. 21. 16.* translateth it *Praise.* This word strength or firmnes, may be taken for kingdom firmly strengthened; as in this place, so in *Psal. 110. 2. & 86. 16. & 89. 11.* *to make cease*] that is, put to silence; or doo-away, abolish & destroy. So after in *Psal. 119. 119. & 89. 41. & 46. 10.* *self-avenger*] or, him that avengeth himself: the proud and mighty which wil not suffer his honour or gayne to be diminished. So *Psal. 44. 17.* This was fulfilled, when children crying *Hosanna* to welcome Christ; the cheif preists and Scribes disdeigned, and sought to destroy him: but he stopped their mouthes, by aledging this scripture: *Mat. 21. 15. 16. Mark. 11. 18.* Gods people are taught though they suffer wrong, not to avenge themselves, but to give place unto wrath. *Rom. 12. 19.*

V. 5, *what is fory-man*] to weete, thus think I with my self: what is man &c. Here man is caled *Enosh*, (the name of Adams nephew, *Gen. 4. 26.*) which signifieth doleful, fory, sorowful, wretched, and sick incurably. And this name is given to al men, to put them in minde of their miserie & mortality: as *Psal. 9. 21.* let the heavens know, that they be *Enosh.* *son of Adam*] or, of earthly man. As before men are caled *Enosh*, for their doleful estate by syn: so are they caled *Adam*, and sons of *Adam*, that is, earthly, to put them in mind of their original and end]



PSALME VIII.

end; which were made of *Adamah* the earth, even of the dust; and to dust shal again return. *Gen.* 2. 7. & 3. 19. *Adam* was the name both of man and woman; *Gen.* 5. 2. and is also the name of all their children; *Psal.* 22. 7. & 36. 7. & 39. 6. and in many other places. See the note on *Psal.* 49. 3. *visitest him*] that is, *hast care of, providest for, and lookest to him*. The original word thus largely signifieth; and is used indifferently for *visiting with favour*, as *Psal.* 65. 10. or with *displeasure*, as *Psal.* 59. 6. Here it is meant for good; for Gods providence is singular towards man; and his *visitation preserveth our spirit.* *Iob.* 10. 12. Compare also herewith, *Psal.* 144. 3. *Iob.* 7. 17. 18.

6 *V. 6. For thou madest him lesser*] or *And thou madest him lack*, or *Though thou madest him to want a little of the Gods.* a little] The original word signifieth eyther a little while; *Psal.* 37. 10. or a little deale; *Psal.* 37. 16. *1 Sam.* 14. 19. The Greek *brachuti* (which the Apostle useth,) also signifieth both. *Act.* 5. 34. *Iob.* 6. 7. how be it, by his applying this to Christ, he semeth to mean a little or short time. *Heb.* 2. 7. 9. *than the Gods*] or *than God*. but by Gods; here is meant the *Angels*, as the Apostle expoundeth it, according both to the Greek version, and Chaldee paraphrase. And those heavenly spirits, as for their office and service called *Angels*, that is *messengers*: but for their honourable dignitie they are called *Gods*, here and in *Psal.* 97. 7. and the *Sons of God*; *Iob.* 1. 6. & 38. 7. The *Princes of the earth*, are named *Gods*, *Psal.* 82. 6. how much more may the *Angels* be called so, that are *Chief Princes*; *Dan.* 10. 13. and *crownedst him*] This may be understood of man as he was first made, in Gods image, and Lord of the world, *Gen.* 1. 26. but since the transgression, it is peculiar to Christ and to Christian men that have their dignity restored by Christ. Vnto him the Apostle applieth this Psalm, thus: *we see Iesus crowned with glory and honour, which was a little made lesser than the Angels, through the suffering of death, that by the grace of God he*

might tast death for all. *Heb.* 2. 9. Glorie seemeth to respect inward vertues, as wisdom, holynes &c: and Honour for his outward good estate in ruling over the creatures; as *v. 7. 8. 9.* comly-honour] The Hebrue *hadar*, denoteth all honourable comlynes, honest, grave, adorned decencie.

V. 7. *al, didst thou set*] in the first creation, God gave man rule ver fishes, fowles, beastes, & all that moveth on the earth, *Gen.* 1. 26. but after, for his sake and syn, the earth was cursed; and he inioyed it with sorow; *Gen.* 3. 17. But the Son of man who is heyr of all things, *Heb.* 1. 2. restoreth our loss, and wil cause the remnant of the people, even whosoever overcometh; to inherit all things; *Zach.* 8. 12. *Rev.* 21. 7. though unto man living here in sorowes, we yet see not all things subdued. *Heb.* 2. 8.

V. 8. *Sheep and oxen*] or *Flocks*, and herds. The flock comprehending both sheep and goats. *Levit.* 1. 10.

V. 9. *The fowl*] that is, *fowles* or *birds*: one is used for many or all: so the Hebrue often speaketh of other things; as *Ship*; for *ships*; *1 King.* 10. 22 with *1 Chron.* 9. 21. *spear*; for *spears*; *2 King.* 11. 10. with *1 Chron.* 23. 9. So *Psal.* 20. 8. & 34. 8.

*of the heavens*] that is of the *air*; for all this *Outspred* or *firmament* spred over the face of the earth; God called *Heavens*; *Gen.* 1. 17. the place also above wher the Sun and starres are, be called *heavens*; *Gen.* 1. 17. and the highest place wher the Angels dwel, (and God himselfe is sayd to sit in,) is likewise called *heaven*; *Mat.* 5. 9. & 24. 36. and by the Apostle named the *third heaven*; *2 Cor.* 12. 2. So other scriptures mention the *birds of heaven*, *Mat.* 13. 32. the *winds of heaven*, *Dan.* 7. 2. the *cloudes of heaven*, *Dan.* 7. 13 the *dew of heaven* *Dan.* 4. 12. &c. The Hebrue name *Shamayim*, hath the form of the dual number; but the Evangelists expresse it indifferently by the singular or plural; as where one sayth, *your reward is great in the heavens*; *Mat.* 5. 12. an other sayth, *it is much in heavens*; *Luk.* 6. 23.



PSALME 9.

David praiseth God for executing of judgement. 12. He inciteth others to praise him, 14. He prayeth that he may have cause to praise him. 16. The judgments that shall come vpon the wicked.

To the mayster of the musik vpon Muth labben; a psalme of David.

1 I Will confesse Iehovah, with all my  
2 hart: I wil tel, all thy marvellous-  
3 works. I wil rejoyce and shew glad-  
4 nes in thee: I wil sing-psalm, to thy  
5 name o most-high. When mine  
6 enemies turned backward: they stum-  
7 bled and perished, from thy face.  
8 For thou hast doen, my judgement  
9 and my doom: hast sitten on the  
10 throne, judge of justice. Thou hast  
11 rebuked the hethens, hast brought  
12 to perdition the wicked one: their  
13 name thou hast wiped out, for ever  
and aye. The desolations of the e-  
nemie, are wholly-ended, to perpe-  
tuitie: and the cities thou hast pul-  
led-up; perished is, the memorial of  
the of them. And Iehovah, that sit for  
ever: he hath prepared his throne for  
judgement. And he, wil judge the  
world with justice: wil judge the peo-  
ples, with righteousness. And  
Iehovah, wil be an hye-refuge for the  
oppressed: an hye-refuge, at times in  
distress. And they that know thy  
name, wil trust in thee: for thou for-  
sakest not, them that seek thee Ieho-  
vah. Sing-psalm to Iehovah, that  
dwelleth in Sion: shew forth among  
the peoples, his doings. For he  
that seeketh out bloods, remembreth  
them: forgetteth not, the crye of the

meek-afflicted. Be gracious to me  
Iehovah; see mine affliction from my  
haters; lifting-up me, from the gates  
of death. That I may tell, all thy  
prayeses, in the gates of the daughter  
of Sion: may be glad, in thy salvati-  
on. The hethens are sunck-down,  
in the corrupting-pit that they made:  
in the net, that they hidd, caught is  
their foot. Known is Iehovah,  
judgement he hath doen: in the  
work of his hands, insnared is the  
wicked one: Meditation Selah. The  
wicked shal turn into hell: all the  
heathens that forget God. For not  
to perpetuitie, forgotten-shalbe the  
needy-one: nor the expectation of  
the poor-afflicted-ones, perish for  
aye. Rise vp Iehovah, let not sory-  
man be strong: let the hethens be  
judged, before thy face. Put thou,  
Iehovah, a fear in them: let the he-  
thens know; that they, be sory-men  
Selah.

Annotations.

Vpon Muth labben] This, if it be re-  
ferred to the musik, seemeth to be  
a kind of tune like that we call the Coun-  
ter-tenour. Otherwise it may be read, For  
the death of Labben: but who he was, is  
vncertain: some think it was Goliath; the  
Chaldee sayth, for the death of the son. It  
seemeth to me, as the former psalme, was  
of the propagation of Christs kingdom: so  
this is, of the destruction of Antichrists.

V. 2. marvellous-works] or wonderful  
things: miracles. The original word signi-  
fieth high and hidden, such as mans pow-  
er cannot perform, nor reason reach un-  
to: and therefore are admired.

V. 3. in they] the Chaldee sayth, in thy word.

V. 4. when my enemies turned] This may  
be taken for a summ of his praise for deli-  
verances



verances pass: or, in faith for like to come, and may be read. *when my foes turn back: they shal stumble and perish.* *from thy face] frō before thee, because of thy presence, that is, for fear of thee; & shut out from thy face or presence.* So after Psal. 68. 2. 3. 9. So the Apostle speaketh of the wicked's perdition from the face of the Lord. 2. Thes. 1. 9.

5 V. 5. *doon my judgment]* that is, given sentence, and executed, according to the right of my cause: See Psal. 7. 9. The Chaldee expoundeth it *my vengeance.* *sittes on the throne]* or *sett thee down on the throne;* the seat of iudgement, or tribunal. This noteth, both kingly authoritie Psal. 132. 11. 12. and the acting or executing of the same. 2. Chron. 18. 18. Isa. 6. 1. Dan. 7. 9. Rev. 10. 11.

6 V. 6. *hast rebuked]* with rough and severe words: but this, when God doeth it, commonly importeth confusion, as being to his enemies; and therefore joyned with the curse, Psal. 119. 21. & 68. 31 & 76. 7. & 18. 16. Zech. 3. 2. So else where he sayth, *at the rebuke of thy face they perish.* Psal. 80. 17. *wiped out]* or, *wiped away* as with the hand. And this *wiping out the name,* noteth an utter abolishing with great wrath. Deut. 9. 14. & 29. 20. Psal. 109. 13. *for ever and ever]* or, *for ever and yet;* or, *to eternity and perpetuities.* The Hebrue *Ghōd,* yet, is added to eternity or ever, to encrease the durance of it, and to note all eternities. Psal. 10. 16. & 11. 5. & 104. 5. & 145. 1. 2. taken from Moses Exod. 15. 18.

7 V. 7. *The desolations]* which the enemy made in spoyling our land, or the desolate places which the enemy builded for himself, as in Job. 3. 14. *great men are sayd to build themselves desolate places.* *of the enemy]* So the Greek turned it. We may also read it, *Enemy,* the desolations are quite ended (which thou madest); or *are they ended?* *to perpetuities]* or, *to victory:* that is, so as it continueth for ever. Ever or Eternity hath the name *Ghōd* in Hebrue of being *bid* and so vn-

known: perpetuities, *Netfach,* is so named of *prevailing* and getting victory by perpetual durance. Hereupon that speech of the prophet, he hath swallowed up death to perpetuities, or victorious-ay; Isa. 25. 8. is translated by the Apostle, *Death is swallowed up to victory:* that is, for ever: as the same word in Anos 8. 7. & Lam. 5. 20. is also turned into Greek, by the LXXij interpreters.

*Pulled up,]* a similitude taken from trees, applied here to the pulling down of cities; so planting and pulling up of a people, or set one against another. Jer. 24. 6. & 42. 10 & 45. 4. *of them]* twice repeated, for more vehemency: meaning, all and every of them: or, with them selves, their memorie is gone: the Greek translateth, *their memorial is perished with a sound.*

V. 9. *will judge]* or *give doom unto.* Two several words for judging, are here used, as before, Psal. 7. 9. *with righteousness]* that is, all manner righteousness, and equitie or, most righteously, most equally. See the like speech after, Psal. 98. 9. & 95. 13. and often other where.

V. 10. *an high-refuge]* in Hebrue *Misgab,* which is, *an exaltation,* that is, *an hye place, tower, or fort* to resist the enemy Jer. 48. 1. *wherein men are protected, and escape their foes invasion,* Deut. 2. 35.

*For the oppressed]* or, *to the beaten down,* the poor is so called, as being wounded or stamped by the adversary. So Psal. 10. 18. & 74. 21. *at times]* or *in seasons,* that is, *seasonably* at all times when they be in distress. So Psal. 10. 1.

V. 11. *that know]* or *that acknowledged thy name:* such are Gods people, Psal. 12. 6. and shall by him be delivered and advanced. Psal. 9. 14.

V. 12. *dwelleth in Sion]* or *setteth in Sion.* The Chaldee sayth, *hath placed his divine habitation (or mansellie) in Sion.* *Sitting* is often used for dwelling, as is noted. Psal. 1. 1. The word *is* is many times omitted in Hebrue, but necessarily to be understood, as the text it self sheweth; as *beeth, howe,* for *beeth, in the house,* 2. Kin. 14. 14. compared with 2 Chron. 25. 24. & 2 Chron. 26. 21. with



PSALME IX.

with 2 King. 15. 5. & 2 Chron. 34. 30. with 2 King. 23. 2.

*his doings*] *his practises, or wanted works.* The original word signifieth actions doon naturally or purposely & studiously: *designes, gests or exerses* enterprised advisedly, & prosecuted studiously, of natural disposition and inclination; as Pro. 20. 11. 1 Sam. 25. 3.

13 V. 13. *seeketh out*] or *requireth* bloods that is God, who foloweth, findeth out, punisheth and avengeth bloodshed or murder; according to the law, Gen. 9. 5. 6. See the annotations there. The Chaldee expoundeth it, *he that requireth the blood of the innocent, remembreth his just ones.*

*meek — afflicted*] The original here hath a double reading. *Ghnanajim*, that is *afflicted, poor*: and *Ghnanavim*, *meek modest, lowly*: for affliction often causeth meeknes. Therefore also *Ghnani*, that is *afflicted*, is translated *Praus, Meek*, Mat. 11. 5. from Zach. 9. 9.

14 V. 14. *from my haters*] that is, which cometh upon me, from them. *Lifting-up*] or, *o lifier up, (exalter) of me.*

*gates of death*] This noteth present peril & fear of death, as being now neare at the very door or gate therof; Gen. 4. 7. Iudg. 5. 8. It noteth also, power, strength, and jurisdiction which death hath; (even reigning, as the Apostle sayth, Rom. 5. 14.) because Magistrates sate, and judgments were executed at the gates of cities, Deut. 22. 15. Job 31. 21. Amos 1. 10, 15. So in other scriptures the gates of death and of hell, denote their peril, strength and horroir; Psal. 107. 18. IJa. 38. 10. Mat. 16. 18. Job. 38. 17.

15 V. 15. *gates of the daughter of Sion*] these are oppoled to the former *gates of death*; and mean, the publik places where Gods people came together, at Sion gates, wher God sate, verse 12. and which he loved most, Psal. 87. 2. The daughter of Sion signifieth the Church or Congregation there gathered; as also the Chaldee paraphrase here sheweth, translating it *the congregatio of Sion*; for every chief citie, was counted as a *mosher*; 2 Sam. 10. 19. (wherupon the Apostle calleth Jerusalem, the mother of us all,

Gal. 4. 26.) the villages that were neer & perteyned unto such cities, are called daughters, Ios. 15. 45. 2 Chron. 13. 19. Psal. 48. 12. and the inhabitants there seated, or assemblies of people resorting thither are likewise named daughters; as being bred, borne, nourished there, and subject thereto. Such speeches are often in the scripture, as daughter of Jerusalem, Lam. 2. 19 daughter of Sion, Mat. 21. 5. from Zach. 9. 9. daughter of my people, Ier. 2. 11. daughter of Tirus, Psal. 45. 13. daughter of Babel, Psal. 137. 8. and the like.

V. 17. *judgment he hath doen*] or, *by the judgement that he hath executed.* *his hands*] or *his palms*, the wickeds own hands; called the palms or hollowes, for the secret maner of working. So Psal. 7. 4. *Meditation*

*Selah*] meaning that this is a matter of deep meditation; worthy to be wel mynded, & spoken or sung with earnest consideration alwayes. Some retein the Hebrue word, *Higgajon Selah*; for that it may import a kinde of Song or tune, (as the Greek turneth it,) being found in this form, onely here, and in Psal. 92. 4. The Chaldee interpreteth it, *the just shall joyfully — shew for ever.*

V. 18. *into hell*] *into hell it self*: for the word *into* is in effect twice put in the Hebrue, for more vehemencie. *forget God*] the Chaldee addeth, *that forgets the fear of God.*

V. 19. *needy-one*] two names ar here given to the poor; *Abjon*, *needy* and *desirous*, which importeth want of things needful; to be supplied by liberalitie. Psal. 112. 15. & 112. 9. *Ghnani*, *poor afflicted*, which need help and deliverance from vexation: as before vers. 13. yet this precise difference, is not alwayes observed in scripture. *perish for ay*] that is,

*shal never perish*. Here the word *not*, set in the beginning, serveth for a denial of all that followeth, *shal not be forgotten, shal not perish, or be lost*; So in Job 30. 20. 25. & 31. 20. And the Chaldee here repeateth the word *not*, for more plainnes. Contrary to this is the wickeds hope & expectation, which



shall perissh. Prov. 10.28. Job 8.13. & 11.20. be strong] or, strengthen, confirm and harden himself: and so prevayl. This is fitly opposed both to the name and nature of man, which is infirm, sorrowful, and mortal.

21 V. 21. Put a fear in them] The original *morah* (used in this place onely,) seemeth to be put for *Mora*: which is Fear, or Terror, Psal. 76.12. these two Hebrue letters being often put one for another, as *Amon* Jer. 52.15. for *Hamon*, 2 King. 25.11. *Shinna* 2 King. 25.29. for *Shinnah*, Jer. 52.33. Or according to the Letters it may come of *Horah* to teach; and signifie a law or doctrine: and this the Greek favoureth, translating *set a lawgiver* (or teacher) over them.

*sory-men*] in Hebrue *Esosb*, the proper name of Adams nephew, Gen. 4.26. signifying Sorrowfull; & is after comonly given to every man for his doleful state & mortality, Psal. 8.5. and here collectively is the name of mankind.

PSALME 10.

1. The Prophet complayneth to God, of the outrage of the wicked, against God himself, & his poore people. 12. He prayeth for remedie. 16. he professeth his confidence.

1 **W**herfore Iehovah dost thou stand in a place farr-off: dost thou hide, at times in distresse? In the haughtynes of the wicked, he hotly-pursueth the poor-afflicted: let them be taken, in the crafty-purposes, that they have thought. For prayse doth the wicked, for the desire of his soul; and the covetous he blesteth, he despireth Iehovah. The wicked, such is the loftynes of his nose, that he seeketh not: there is no God, in al his crafty-purposes. His wayes, doe wel-succeed in all time;

thy judgements are on hye, above his sight: all his distressers, he puffeth at them. He sayth in his hart, I shall not be removed: for that I shall not be in evil, to generation and generation. His mouth is full of cursing, and of deceits and frawd: under his tongue, is molestation and painful-iniquitie. He sitteth, in the wayting-place of the villages; in the secret-places doth he murder the innocent: his eyes, lurk for the poor. He lieth-in-wayt in the secret-place, as a Lion in his den; he lyeth in wayt, to snatch away the poor-afflicted: he snatcheth-away the poor-afflicted, in drawing him into his net. He croucheth he boweth-down: that fall may into his strong-pawes, a troupe-of-poor. He sayth in his hart, God hath forgotten: he hideth his face, he wil not see to perpetuic. Rise-up Iehovah; O God, lift-up thy hand: forget not the meek-afflicted. Wherfore dooth the wicked, despite God? he sayth in his hart, thou wilt not inquire. Thou seest, for thou beholdest, molestation and indignation, to give it into thy hand: unto thee, the poor dooth leave it: thou art the helper, of the fatherless. Break thou, the arm of the wicked-one: and of the evil man; seek-out his wickednes, til thou findest none. Iehovah is King for ever and aye: perished are the hethens, out of his land. Iehovah thou hast heard, the desire of the meek: thou preparest-firm their hart, thou makest attentive thine ear. To judge the fatherless, and the oppressed: that he add not any more; to daunt-with-terror sory-man, out of the earth.

Annotations.



# PSALME X.

## Annotations.

**T**his Psalm, is in the Greek version, a continuance and part of the former ninth. Whereupon the count of the Psalmes following, dooth in the Greek books and such as follow them, differ frō the Hebrue: the 11. Psalm being reckned for the 10. the 12. for the 11. and so forward. Yet to make up the number of 150 Psalmes, they divide the 147. into two. Likewise the 114. & 115. Psalmes they make one, and the 116. they part in two.

**V. 1.** wherefore dost thou stand? or, wilt thou stand? This form of expostulation, implieth an earnest prayer, Lord stand not far off. For questions, may be resolved into playn affirmations, or denials: as where one Euangelist saith, why diseasest thou the master? Mar. 5. 31. another sayth, Disease not the master. Luk 8. 49. See the notes on Exo. 32. 11.

dost thou hide? to weete, thyne eyes as Is. 1. 15. or, thyne care, as Lam. 3. 56. or thy self. times in distress? that is, when we are in distress. So Psal. 9. 10. Times, may specially note troubles times. See Ps. 31. 16.

**V. 2.** he hotly-pursueth? or, burn-doth the poor, doth broyl in afflictions; is hotly-persecuted. See Psal. 7. 14. The Apostle useth like speech, for exceeding grief, 2 Cor. 11. 19. Who is offended and I burn not?

crafty purposes? or, devises, policies; The word noting sometime good purposes, & sometime evil. See also Psal. 26. 10. The Greeke translateth, they are taken in the counsels.

**V. 3.** praise doth the wicked? to weete, himself, or his fortune; for that he hath what his soule desireth. And the soul of the wicked, desireth evil: Prov. 21. 10.

the covetous? or gain-thirsty, he blesseth, to weete, himself, and his fortune. The covetous, hath his name, of a word which sometime signifieth to pierce, or, wound. Is. 1. 8. And fiely is the gayn thirsty so called, both for the hurt he doth to others, whose life oft he would take away. Prov. 1. 19. and for that he woundeth himself with his gree-

dy cark; the holy Ghost testifying that such as lust after gayn, doe pierce themselves through with many sorowes. 1 Tim. 6. 10.

he despiseth? or contemptuously provoketh; with evil words or earings, and so incenseth or surrēth him to wrath. So vers 13. The Chaldee expoundeth it thus, he that blesseth the unrighteous man, abhorreth the word of the Lord.

**V. 4.** such is the loftynes of his nose? or, according to the height of his countenance, or, of his anger. The nose and casting up of it, signifieth a proud, scornful, and sometime an angry countenance. For as the highnes of the hart Psal. 131. 1. and of the spirit, Prov. 16. 18. noteth inward pride: so the loftines of the eyes Psal. 101. 5. and here of the nose, noteth outward pride, and disdainful behaviour. The Hebrue hath one word, for the nose, and for anger, (as is observed Psal. 2. 5.) the Greek here sayth, according to the multitude of his anger; meaning that wherby he persecuteth the poor. The Chaldee translateth it, in the pride of his spirit. he seeketh not? nothing regardeth or careth, to weete for God, or his will. Or, it may be translated; The wicked, inquireth not into the height of his anger: that is, into Gods anger; he careth not, nor feareth his wrath.

in all his crafty purposes? or, be at his presumptuous cogitations: meaning that he dooth not once think of God, whiles so he purposeth against the poor: or he presumeth in hart, and fayn would so perswade himself, that ther is no God. He studieth atheisme: as Psal. 14. 1. The Chaldee expounds it, He sayth in his hart, that all his cogitations are not manifest before the Lord.

**V. 5.** His wayes &c.] or, bring-forth doe his wayes, a similitude from bringing forth children with payn, which being effected, causeth joy, John 16. 21. Therefore here, (as in Job 10. 21.) it is used for good success and (as the Chaldee explaineth it,) prosperity. Or referring it to the poor whom he persecuteth, we may read, his wayes make sorrowful, or a grievous: the Greek sayth, are polluted. in all time? or, in every time: that is, alwayes continually.



So Psal. 34. 2. & 61. 9. & 106. 3. so the Apostle in Greek sayth, praying in all time; that is, *alwayes*; Ephe. 5. 18. like phrase it, in al day, that is, *dayly* Psal. 145. 2. *above his sight*] or out of his presence, from before him. *he puffeth*] that is, *defyeth* and setteth them at naught, *dominiers over them* (as the Greek translateth it;) as if he could overthrow them with his breath. Or *he puffeth, bloweth*; and consequently setteth them on fyre, and consumeth them: as, scornful men puff, (that is, inflame or as the Greek sayth, burn,) the city. Prov. 29. 8. So Ezek. 21. 31. The Chaldee expounds it, *he is angry at them.*

6 V. 6. I shal not be in evil:] or, *that am not in evil*: that is, I who am not now in evil, shal never be; meaning by evil, trouble or affliction; as the Israelites saw themselves in evil, Exod. 5. 19. Or, perhaps, by evil, he meaneth *fraud* and *maliciousnes*, (as when Aaron sayd, the people were in evil, Exod. 32. 22.) and then he boasteth here of his innocency; for which he promisseth to himself, a settled estate. The Chaldee giveth this sense; *I wil not be moved from generation to generation, from doing evil.*

7 V. 7. of cursing:] or, of execration or adjuration. The Hebrue *Alah* signifieth an oath with execration or cursing, Num. 5. 21. for cursing was added to an oath, for to confirm it the more. Neh. 10. 29. Deut. 29. 12. 21. therefore one and the same thing is caled both an oath, and a curse Gen. 24. 8. 41. This here, the Apostle caleth in Greek *Ala*, Cursing. Rom. 3. 14.

*deceits and fraud*] or, *impostures and inward-guilt*: that is, outward deceitful shewes and promises, and privy guile lurking in the hart.

8 V. 8. in the wayting place of the villages:] or, the ambush of the court yards; both which have their name in Hebrue of the grass that groweth in them: as it were grass yards. And because such places commonly are rich mens possessions, therefore (it seemeth) the Greek translateth in the wayting place with the rich.

10 V. 10. He croucheth:] or, *And he croucheth*.

to weete himself; least he should be espi- ed. See this spoken of the Lion, Job. 39. 2.

*that fall may into his strong pawes a troupe*] or, and he falleth with his strong pawes on the troupe of poor. *Strong pawes*] or,

*Strong members*; Here wanteth a word to be supplied; as often in this and other tongues; as a *ful* for, a *ful* cup; Psal. 73. 13. a *new*; for a *new* sword: 2 Sam. 21. 15. cold for cold water. Mat. 10. 42. This want, sometime the scripture it self supplieth; in repeting histories; as, he set in *Aram*, 1 Chron. 18. 6. for he set garrisons in *Aram*; 2 Sam. 8. 6. the first of the feast, Math. 26. 17. for, the first day of the feast: Mar. 14. 12. So after, Psal. 22. 13. and 27. 4. *troupe of-*

*poor*,] or, *the weak*, *the poor*: called here by a name, that noteth their power, wealth and faculty to be dimmed or decayed; or, a company of obscure persons. This word is no where found, but thrise in this Psalm, in the 8. verse before; in this, and agayn in the 14.

V. 11. *he wil not see*] or, *not at al respect*. The like profane speeches of the wicked, ar set down Psal. 94. 7. Ezek. 8. 12. & 9. 9. Isa. 29. 15.

V. 12. *lift vp thy hand*] that is, *shew openly thy power* for help of thy people, & confusion of thy foes. *Lifting vp the hand*, is applied to the publishing and manifesting of the gospel, Isa. 49. 22. sometime, for signe of help, Ezek. 10. 5. sometime for hurt, 2 Sam. 18. 18. and sometime, for signe of an oath; as Psal. 106. 15. Deut. 32. 40. In this later sense the Chaldee paraphrast taketh it here; *Confirm the oath of thy hand.*

V. 14. *to give it into thine hand*] that is, *to take the matter into thy hand*, to menage it: or, *to give with thy hand* that is, liberally to recompense the evil that is doon. The Chaldee paraphrasteth thus; *it is manifest before thee, that thou wilt send vpon the wicked sorrow and wrath; thou lookest to pay a good reward to the just, with thy hand.*

*vnto thee*] or vpon thee the poor leaveth, to weete his cause, or himself. To leav, is to commit vnto ones fidelitie, Gen. 39. 6. Esa. 10. 13. Job. 39. 14. And so the Chaldee sayth, *thy*



thy poore trust in thee. See also 2 Tim. 1. 12.

15 V. 15. Break the arm] the arm noteth strength, means, power, and help, Ezek. 30. 21. 25. Isa. 33. 2. Dan. 11. 6. 22. also, violence, Job. 35. 9. In respect of al these, the armes of the wicked men shalbe broken. Psal. 37. 17. *til thou findest none.* In Jer. 50. 10. the synns of Gods people, being sought for, ar not found, because of his mercy in pardoning them: but here of the wicked, they ar not found, because of his judgment in consuming them; as he sayth in Ezek. 13. 48. *thus wil I cause wickednes to cease out of the land.*

16 V. 16. bethens out of his land] the land of Canaan, whose peoples the Lord drove out; Psal. 44. 3. and of which he sayd, the land is myne: Levit. 25. 23. It may also be vnderstood of the wicked Israelites, which in conditions were like the heathens, and born of them, Ezek. 16. 3. such were also caled bethens, Psal. 2. 1. as appeareth by Act. 4. 27.

17 V. 17. thou preparest firm] to weet, by thy spirit, which helpeth the infirmities of men that know not what to pray as they ought. Rom. 8. 26. Or we may read it prayerweise, prepare thou their hart, apply &c. for prayers ar often made in faith, as if they were already doon; as, where one sayth *it hath pleased thee to bless.* 1 Chro. 17. 27. another sayth *let it please thee to bless.* 2 Sam. 7. 29. *thine ear*] the Chaldee addeth, to their prayers. The Greek thus, to the preparation of their hart, *thine ear attendeth.*

18 V. 18. that he add not] be, that is, the wicked man [spoken of before, vers. 15. vnless we referr it to that which followeth, the man of the earth. to daunt with terror] or, to break with fear; to dismay or terrify. The word is indifferent, applied sometime to God. Psal. 89. 8. sometime to wicked men, Psal. 37. 35. The Apostle following the Greek version, sayth *be not troubled.* 1 Pet. 3. 14. for, *be not daunted with fear.* Esa. 8. 12. but more fully the word is opened, by Paul saying, *in nothing be terrified (or daunted) of your adversaries* Philip. 1. 28.

*patrómenoi.* [sory-man, out of the earth] or sory-men, (*Enosh*), as Psal. 9. 21. This may be referred to the fatherless & oppressed, whom the wicked would daunt and skare out of the earth, or land. Or, changing the order of the words, thus, *that man of the earth, (that is, earthly man,) doe no more terrify, the meek.* The Chaldee explaineth it thus; *Let the sonns of men not any more be broken (or daunted) from before the wicked of the earth.*

PSALME XII.

David being counselled to flee, encourageth himself in God against his enemies. 4. He sheweth the providence and justice of God.

To the mayster of the musick, a Psalm of David.

1 IN Iehovah, doe I hope-for-safetie; 1  
2 how say ye to my soul: flee, to your 2  
3 mountayn as a bird? For loe the 3  
4 wicked, bend the bow; they prepare 4  
5 their arrow vpon the string: to shoot 5  
6 in the darknes, at them that are up- 6  
7 right in hart. For the foundations, 7  
8 are cast-down: the just, what hath he 8  
9 done? Iehovah, in the pällace, of 9  
10 his holynes; Iehovah in the heavens 10  
11 his throne: his eyes wil view; his eye 11  
12 lids wil prove, the sonns of Adam. 12  
13 Iehovah, wil prove the just-one: and 13  
14 the wicked-one; and him that loveth 14  
15 violent-wrong, his soule doth hate. 15  
16 He wil rayne vpon the wicked, snares: 16  
17 fyre and brimstone, and wind of bur- 17  
18 ning-storms, shalbe the portion of 18  
19 their cup. For just Iehovah, he lo-  
20 veth justices: his face wil view, the  
21 righteous.

Annotations.



Annotations.

**A** Psalm of David: ] this word Psalm wanting in the Hebrue, is supplied in the Greek, So in Psal. 14. & 25. & 26. & 27. & many other. See the note on Psalm 10, 10. *flee* ] or *flitt*. In the Hebrue there is a double reading, *flee-thou*, & *flee-ye*, meaning David in special, and his retinew with him. *to your mount* ] or, from *your mount*: but the Greek and Chaldee supplieth the word *to*. In moūtes, rocks, and caves, David hidd himself from Sauls persecution. 1 Sam. 23. 14. & 24. 3. 4. *as a bird* ] This noteth his danger, who was hunted *as a partrich on the mountayns*, 1 Sam. 26. 20. and his fear; as in Isa. 16. 2. Hereupon is that proverb; *As a bird fleeing from her nest: so is a man, fleeing from his place.* Prov. 27. 8.

**V. 3.** *For the foundations* ] or *the things-set-up*. The original word *Shathoth*, signifieth *things-orderly-set and disposed*: and may be applied to many things; as in buildings, to the *foundation*; in hunting, unto *nets or snares*; in the comon wealth, unto *constitutions or positive-lawes*; in wars, unto *engins, or leagers*, as Psal. 3. 7. in the mind of man, unto *purposes, plots, deliberations*; in religion, unto *faith*, which is the *foundation*, and *beginning of the hypostasis*, or *the hypostasis* (that is the *subsistence and expectation*) of things hoped for. Heb. 3. 14. & 11. 1. According to al, or most of these, may this sentence be applied; eyther to the *plots, purposes, snares*, set for Davids ruine; but pulled-down by the Lord: or to Sauls *estate and kingdom* which seemed settled, but by the Lord was overthrown: or, to Davids *estate and faith*, which the enemies boasted to be come to nought. The Greek version of the Lxx. translateth thus, *for the things that thou hast perfected, they have destroyed.* *are cast down* ] or, *shal be broken-down, destroyed*. The Chaldee giveth this interpretation, *For if the*

*foundations be destroyed, why doth the just doe innocencie?*

**Verf. 4.** *pallace of his holynes* ] or, his *holy pallace*, or *Temple*: which here may be taken for very heaven: as also in Hab. 2. 20. for the holy places made with hands, were antitypes (or answerable similitudes) of the true sanctuary, Heb. 9. 24.

**V. 5.** *prove the just* ] or *trie them*; by the persecution of the wicked, as wel as by other afflictions. Psal. 66. 10. 11. 12.

*his soule* ] that is, Gods soule, dooth hate. This is attributed to God, after the manner of men; as he is also sayd to have eyes, hands, eares &c. So Levit. 26. 11. *my soule shal not loath yow.*

**V. 6.** *snares* ] hereby is often meant in scripture, *strange, sodayn and inevitable judgments*. Job. 22. 10. & 18. 9. 10. Isa. 8. 14. & 24. 17. 18. The Chaldee expounds it, *He wil send down the rayn of vengeance on the wicked, that breath fyre &c.* *fyre and brimstone* ] such was the wrath that fel on Sodom and the cities by it, Gen. 19. 24. and was threatned unto Gog, Ezek. 38. 22. and figureth the vengeance of eternal fyre, Jude. 7. Rev. 20. 10.

*wind of burning-stormes* ] or, of *blasting-tempests*; that is, a horrible-blasting whirlwind. David felt such from his persecutors, Psal. 119. 53. and here they feel such from God, for persecuting him. Jeremy applieth this word, to the *burning-storm of hunger*, Lam. 5. 10. but it is properly a *hideous burning tempest*, rushing out of the darksom clowd; such as the Evangelist calet *aiemos tymphonicos*, a *smouldry-burning wind*, named in Greek *Euroclydon*, Act. 27. 14. *the portion of their cup* ] that is, the *due measure of their punishment*. See Psal. 75. 9. & 16. 5.

**V. 7.** *loveth justices* ] that is, *all manner justice*; both to punish the evil, and preserv the good, both just causes and persons.

*his face* ] or *their faces*; in mysterie of the holy Trinitie; as often in the scripture. See Psal. 149. 2. The Hebrue here may be Englished, *the face (the aspect) of them, or of him*. See the note on Psal. 2. 3. *will view the righteous* ] *usually-vieweth the right.*

And



PSALME XII.

And this noteth the manifesting of Gods care, and favour, towards the righteous, both cause and person. The Greek translateth, *His face seeth righteousness*: the Chaldees thus, *The just shall see the sight of his face*.

PSALME 12.

David destitute of humane comfort, craveth help of God. 4. He comforteth himself with Gods judgments on the wicked, and confidence in Gods tried promises.

To the mayster of the musick upon the eight; a Psalm of David.

**S**Ave ô Ichovah, for the gracious-saints ended: for the faithful are diminished, from the sonns of Adam.

They speak, false-vanitie, *rebo-man* with his next-freind: with lip of flatteries; with a hart, and a hart they speak Ichovah cut-off, all lipps of flatteries: the tongue, that speaketh great-things. Which have sayd,

with our tongue we wil prevayl, our lips are with us: who is Lord over us?

For the wastful-spoile of the poor-afflicted; for the groning of the needy-ones: now wil I rise up, sayth Ichovah; I wil set in salvation, he shall have breathing. The sayings of Ichovah,

are pure sayings: as silver tried, in a subliming-fornace of earth; fined, seven times. Thou Ichovah wilt keep them: wilt preserv him from thi generation, for ever. The wicked

walk, on every side: when vilenes is exalted, of the sonns of Adam.

Annotations.

Verf. 1. upon the eight] which the Chaldees expoundeth, upon the eight stringed harp: see Psal. 6. 1.

**S**Ave] or help. This word is largely used, for all manner saving, helping, delivering, preserving &c. as to help or defend from injurie, Exod. 2. 17. 2 King. 6. 26. 27. to deliver from all adversities; Psal. 34. 7. as from sickness, Mat. 9. 31. Mark. 6. 56. from drowning, Mat. 8. 25. from shipwrack, Act. 27. 31. from hands of enemies, Psal. 18. 4. Jude, 5. from syn, Mat. 1. 31. from death, Mat. 27. 43. from wrath, Rom. 5. 9. and infinite the like. And is not onely a helping in trouble, but a riddance out of it; as one Evangelist sayth, let us see if Elias wil come and save him; Mat. 27. 49. an other sayth; if Elias wil come and take him down. Mark. 15. 36.

the faithful are diminished] or faithes, fidelities are ceased. The original word is used, both for true and faithful persons, 2 Sam. 20. 19. and for truthes or fidelities, Esa. 26. 2. The Greek translateth, the truthes.

V. 3. false-vanitie] or vayne falsehood: in Greek, vaine-things. This word (shav) noteth vanity both of words, and deeds, Exod. 20. 7. Jer. 2. 30. and often that which is also false, Exod. 23. 1. as that which Moses in Exod. 20. 16. calleth witness of falsehood, (Sheker,) relating it he calleth false-vanitie, (Shav) Deut. 5. 20. with his next freind] or his neighbour, his freind with whom he is associate. Sometime this word is used for a special freind, 2 Sam. 13. 3. Psal. 35. 14. Prov. 17. 17. but often generally for a neighbour, or next; as the new testament translateth it in Greek, Mat. 19. 19. from Levit. 19. 18. And who is our neighbour, our Lord teacheth us, Luk. 10. 29.—36. with lip of flatteries] that is, smooth deceitful speeches; as the Greek translateth, deceitfull lips: a lip being sometime put for a speech or language, Gen. 11. 5. Of such deceivers, that had taught their tongues to speak lyes, Jeremy also complayneth, Chap. 9. v. 4. 5. a hart and a hart] that is a double hart, and deceitful. So, stout and stout, Ephah and Ephah, Deut



23. 13. 14. meaning double and deceitful weights and measures. The men of Zabulun are commended for that they were not thus of a *bart* and a *bart*. 1 Chron. 12. 33. The Greek translateth, *with a bart and a bart he speaketh evil things.*

5 Vers. 5. *our lips are with us*] or, *are ours*: that is, we have skill, power, and liberty to speak; who shall controul us?

6 V. 6. *I will rise up*] the Chaldee addeth, *will rise up to judgment.* *Set in salvation*] that is, deliver out of all misery, and safely settle in health, and prosperous estate.

*he shall have breathing*] or, *he* (meaning God) *will give breathing, or respiration, to him,* that is to every poor man, (as after in verse 8.) or, *he will breath-out, that is speak plainly to him.* The Greek, changing the person, translateth *parthesiasomai* that is *I will speak plainly with him.* So it noteth the bold assured comfort which God by promise giveth to the afflicted: whose faithful word is therefore commended in the verse following. This word sometime is used for playn and confident breathing out, or uttering of the truth, Habak. 2. 3. Prov. 12. 17. Or we may understand it of the wicked, thus, *I will set in salvation him whom he puffeth at:* that is, whom the wicked boldly despiseth: (as this word was used before, Psal. 10. 5.) or, *whom he hath ensnared.* The Chaldee expoundeth it, *I will appoint salvation for my people, but against the wicked I will testify evil.*

7 V. 7. *The sayings*] or, *the words, promised*] examined, fined, as in fyre. The like praise of Gods pure word, is in Psal. 18. 31. & 119. 140. Prov. 32. 5.

*a subliming furnace of earth*] This tornace, caled Ghnalil, a sublimatorie, of subliming or causing to ascend upward, is the best and choicest vessel for trying and subliming of metall; caled therefore in Greek Dokimion, a Trial. And the Apostle hath the like word for a Trial of faith, better then gold. 1 Pet. 1. 7. *seven times*] or *seven fold*; that is, many times, fully and sufficiently. Seven is a perfect number used for many. 1 Sam. 2. 5. Prov. 24. 16. & 26. 25.

V. 8. *preserve him*] that is, every one of them: so before in the end of the 6. verse: and often in the scripture, like sudden change of number may be observed. It may also be read prayerweise, *keep them, preserve him.* The Greek changeth person also, saying, *will keep us, & preserve us.* *from this generation*] that is, from the men of this generation: as when Christ sayd, *wherto shall I liken this generation?* Mat. 11. 16. he meant, *Wherto shall I liken the men of this generation?* Luk. 7. 31. The like may be seen in Mat. 12. 42. compared with Luk. 11. 31. The original word *Dor*, that is, generation, race or age, hath the signification of *duration, or durable dwelling; and abiding,* Psal. 84. 11. and so noteth the whole age or time that a man dureth in this world, Eccles. 1. 4. & so consequently for a multitude of men that live together in any age: as here, and Deut. 1. 35. and in many other places.

V. 9. *vilenes*] or, *Vile-luxuriousnes, riotize.* The word *Zulluth* here used, is derived from *Zolel*, that is, a *rioter, glutton, or luxurious person;* Deut. 21. 20. Prov. 23. 21. & consequently one vile, contemptible and noughtworth; opposed unto the precious. Ier. 15. 19. And here *vilenes* or *riotize*, may eyther be meant of the vice it self; or of vicious doctrine, opposed to Gods precious word, before spoken of, vers. 7. or a *vile & riotous person;* may so be called, for more vehemency sake, as *Pride* for the proud man Psal. 36. 12. The Greek translateth thus; *according to thine highnes, thou hast much-encreased (or, made abundant) the sonns of men.* The Chaldee thus, *the wicked walk round about, as an horsleech that sucketh the blood of the sonns of men.*

PSALME 13.

David complaineth of delay in help: 4. prayeth for mercie, 6. and glorieth therein.

To the mayster of the musick, a Psalm of David.

How



2 **H**ow long Iehovah, wilt thou forget me for ever: how long wilt  
3 thou hide, thy face from me? How  
long, shall I set counsels in my soule,  
sorow in my hart by day: how long  
shall my enemy be exalted, above me?  
4 Behold answer thou me, Iehovah  
my God: lighten thou myne eyes,  
5 lest I sleep the death. Lest my  
emie say, I have prevayled against  
him: my distressers be glad, when  
6 I am moved. But I, in thy mercie,  
doe I trust; my hart shalbe glad; in thy  
salvation: I wil sing to Iehovah; for,  
he hath bounteously-rewarded unto  
me.

*Annotations.*

2 **H**ide thy face] that is, withdraw thy favourable countenance & comfort: which the Chaldee expoundeth the brightness of thy face. This is contrary to the lifting up of the light of Gods face, Psalm. 4. 7. and importeth trouble and grief; and is caused by syn; and is the cause of many adversities and discomforts: Deut. 31. 17. 18. Isa. 59. 2. Ezek. 39. 23. 24. 29. therefore this prophet doth often complayn herof, and pray against it. Psalm. 30. 8. & 104. 29. & 88. 15. & 69. 18. & 101. 3. & 143. 7. & 17. 9.

3 V. 3. set counsels] that is, consult and devise, with my self, how to escape. by day] that is dayly: in Greek, day and night.

4 V. 4. lighten my eyes] that is, make them see clear; and consequently, make me joyful; for, the light of the eyes, rejoyceth the hart; Prov. 15. 30. Or, keep me alive: which sense, the words following seem to imply; and the like speeches in Prov. 29. 13. Eccles. 11. 7. 8. The eyes ar sayd to be inlightned, when penurie, sorow, sicknes or other affliction wherby they were dulled, is doon away;

and the senses by some meanes refreshed: 1 Sam. 14. 27. 29. Esr. 9. 8. also when ignorance is by Gods word and spirit, doon out of the mind. Psalm. 19. 9. Eph. 1. 18. See also Psalm. 38. 11. lest I sleep] or, that I sleep not the death, meaning the sleep of death; that is, lest I dye. For death is often caled sleep, in the scripture; Psalm. 76. 6. Job. 3. 13. & 14. 12. Act. 7. 60. & 13. 36. the sleep of eternitie, Ier. 51. 39. The Chaldee paraphraseth thus, Enlighten mine eyes in thy Law, lest I syn, and sleep with them which are guiltie of death.

V. 6. But I, ] or And I; as for me. bounteously-rewarded]. The original word Gamal signifieth to give one thing for another; as prosperity, after one hath been in adversitie, &c. And though it be sometime used for rewarding evil for good, Psalm. 7. 5. or evil for evil Psalm. 137. 8. yet from God to his people, it commonly signifieth a bountifull rewarding of good things, in sted of evil, which we rather doe deserv. So Psalm. 116. 7. & 119. 17. & 142. 8. & 103. 2. 10. The Greek translateth dealt-bounteously: the Chaldee, rewarded me good.

PSALME 14.

David describeth the corruption of all naturall men; 4. and convinceth them by the light of their consciences. 6. He sheweth their enmitie against Gods people, who wish for and glorie in his salvation.

To the mayster of the musik a  
Psalme of David.

**T**He fool, sayth in his hart, ther is no God: they have corrupted, they have made-abominable, their practise; ther is none that doeth good. Iehovah from the heavens; looked down upon the sonns of Adam: to see, if there were any that understandeth; any that seeketh God. All is departed, together they ar become unprofitable: there is none that doeth

E 2 good;



4 good; none, not one. Doe they not  
know, all that work painful-iniquity:  
5 that eat my people, as they eat bread;  
they call not, on Iehovah. There,  
6 dread they a dread: because God, is  
in the just generation. The counsel  
of the poor-afflicted, ye would make-  
7 abashed: because, Iehovah is his  
hope. Who will give out of Sion,  
the salvation of Israel? when Ieho-  
vah returneth the captivtie of his  
people: Iakob shall be glad, Israel  
shall rejoyce.

*Annotations.*

1 **T**He foal ] Nabal (which hath the fig-  
nification of fading, dying, or falling a-  
way as dooth a leafe or floure, *Iſa. 40.*  
2. 1 *Pet. 1. 14.*) is a title given to the foo-  
liſh man, as having loſt the juice and ſap  
of wiſdome, reaſon, honeſtie, godlynes;  
being fallen from grace, ungratefull, and  
without the life of God; as a dead kar-  
kels, (which of this word is called Ne-  
balah, *Levit. 11. 40.*) and therefore ignoble,  
& of vile eſteem: oppoſed to the noble man,  
*Iſa. 31. 5.* The Apoſtle in Greek turneth it  
imprudent or without underſtanding; *Rom. 10.*  
19. from *Deut. 32. 21.* ſayth in his hart]  
that is, mindeth, and perſwadeth himſelf in ſe-  
cret. So *Pſal. 10. 4.* and *53. 2.* no God]  
the Chaldee expoundeth it, no power (or  
dominion) of God in the earth. they have cor-  
rupted] marred, so weete, themſelves; Therefore  
the Greek ſayth, they are corrupted, the  
Chaldee ſayth, corrupted their works. This  
word is uſed for corruption both of reli-  
gion and manners, by idolatry and other  
vices. *Exod. 32. 7.* *Deute. 31. 29.* *Genes. 6. 12.*  
And that which he ſpake before as of one  
man, he now applieth to all mankind.  
made abominable ] or made lothſome, to  
weete, their allies or themſelves: as the Greek  
ſayth, they are abominable: or become loth-

ſome So in 1 *King. 21. 25.* The Chaldee in-  
terpreteth, they abhor good. *practiſe]*  
meaning their evil actions: therefore in *Pſal.*  
53. 2. it is gnavel, evil; which here, is gnali-  
lah, action.

V. 3. All is ] or the all, that is, the  
whole univerſal multitude is departed; All in  
generall, and every one in particular, as is  
exprefſed, *Pſal. 53. 4.* become unproſita-  
ble] or fit for no uſe; ſo the Apoſtle expreſ-  
ſeth it in Greek; the word here uſed, be-  
ing rare, and taken from *Iob 15. 16.* & be-  
tokeneth a thing lothſome ſtinking, and ſo  
unfit for uſe.

V. 4. Doe they not know? ] meaning,  
doubtleſſ they know; & cannot plead igno-  
rance. A queſtion hath often the force of  
an earneſt aſſeveration. eat my people]  
that is, the poore; as is added for explana-  
tion, in *Exod. 12. 25.* for Gods people com-  
monly are the poorer ſort, *Iam. 2. 5 6.* *Luk.*  
6. 10. and ſuch are eaten or devoured of the  
wicked, *Pſal 79. 7.* who eat their fleſh, and  
ſlay off their ſkin, and chop them in pieces as  
fleſh for the cauldron. *Aſic. 3. 3.* as they eat  
bread] the word as ſeemeth here to be un-  
derſtood; or without it, we may read; they  
eat bread; that is, are ſecure, and without re-  
morse, doe give themſelves to eating and  
drinking. So eating of bread, is uſed for  
banqueting; *Exod. 18. 12.*

V. 5. There, dread they a dread] that is,  
they are ſore a dredd: or fear a great fear, as  
*Luke 2. 9.* So, hath ſynned a ſyn, *Lam. 1. 8.* that  
is, hath grievouſly ſynned. And by there, he  
meaneth the ſuddaynnes of it, as alſo in  
*Pſal. 36. 13.* or, there, that is, in their hart  
and conſcience. The Greek tranſlateth  
they dreaded with feare, where no fear was: the  
Chaldee; they feared with a falſe feare with  
which it was not meet to fear. *becauſe*  
God is ] this may be taken as a cauſe of  
their ſoreſayd fear; as Saul was afraid of  
David; 1 *Sam. 18. 14. 15.* or it is an oppoſi-  
tion to their dread; but God is in the juſt ge-  
neration; and therefore they dread not; but  
are defended from the ſiege of their ene-  
mies; as *Pſal 53. 6.* The Chaldee ſayth, be-  
cauſe the word of the Lord is in the generation  
of the juſt.

V. 6.



PSALME XV.

V. 6. ye would make abashed] that is, ye reproch it, & would confound frustrate & bring it to nothing. So abashing & shame, is often used, for frustration of ones purpose and hope. Psal. 6. 11. because Iehovah] or, but Iehovah is his shelter, and hope, therefore he shal not be abashed. Psal. 25. 3. Contraryweise, the wicked shal be abashed, because God refuseth them. Psal. 53. 5.

7 Vers. 7. Who wil give] or, O that some would give! it is a form of wishing, often used in the scripture, as Psal. 55. 7. Dent. 32. 9. Job. 6. 8. out of Sion] this is meant of Christ the salvation of God to Israel, who was expected out of Sion; as it is written, the redeemer shal come out of Sion, and shal turn away impieties from Iakob. Rom. 11. 26.

returneth the captivity] that is, bringeth again those that were led captives: according to the promise, Dent. 30. 3. and this was performed by Christ, Luk. 4. 18. Ephe 4. 8. Captivity, or Leading away; is here used, for the people led away; as an other word, of like signification is so used, Ezek. 11. 24. 25. So Psal. 126.

Iakob, Israel] that is, Gods people, the posteritie of Iakob, who also was called Israel: (So Aaron is put for his posterity, the Aaronites, 1 Chron. 12. 27. and 27. 17. and David, for his children, 1 Chron. 4. 31.) Iakob is a name that noteth infirmities; for he strove for the first birth-right, but obtayned it not, when he took his brother by the heel in the womb; and thereupon was called Iakob; Gen. 25. 22, 26. But Israel is a name of power and principallitie; for after he had wrestled with the Angel, behaved himself princely, wept, prayed, & prevailed, his name was changed from Iakob to Israel; as a prince or prevayler with God, Gen. 32. 24, 26, 28. H. f. 12. 3. 4. Therefore is the name Israel, given to all Gods people, even the Gentiles also that have Iakobs faith; Gal. 6. 16. as long before, Reuben, who was by nature an Ismaelite, 1 Chr. 7. 17. was for his faith and religion, called an Israelite, 1 Sa. 17. 25. It may also be observed, how in this word ISRAEL are conteyned the first letters of the names of Abraham and Sarah his wife; of Izaak &

Rebekah his wife; of Iakob and of both his wives Leah and Rachel: all which persons (except Rachel,) were also buried together in one cave; Gen. 49. 29, 31.

PSALME 15.

David describeth a citizen of Sion; by his godly and righteous conversation.

**A** Psalm, of David; Iehovah, who shall sojourn in thy tent: who shall dwell, in the mountayn of thy holynes? He that walketh perfect, and worketh justice: and speaketh trueth, in his hart. Slandereth not, with his tongue; doeth not evill to his next-friend: and taketh not up, a reproch, against his neighbour. In whose eyes, an abject is contemned; but he honoureth, them that fear Iehovah: sweareth to his hurt, & changeth not. Giveth not his money, to biting-usury; & taketh not a bribe, against the innocent: he that doeth these things, shall not be moved for ever.

Annotations.

**I**n thy tent] or pavilion: called in Hebrue Ohel, of Spreading over. God caused an habitation to be made in the wilderness, wherein he dwelt among men: Exod. 26. Psal. 78. 60. that mansion, made of ten curtains, he called Mishkan, an Habitable, or Tabernacle; Exod. 26. 1. Psal. 135. 8. over which, other curtayns were made and cast for a covering, called Ohel, a Tent or covering. Exod. 26. 7. Hereupon the whole place is called, sometime Ohel, a tent, sometime Mishkan a tabernacle. To this tent,



PSALME XV. XVI.

all Gods people were to come for his publick worship; *Levit. 17. 4. 5. Deut. 12. 5. 6.* It was a moveable place; and so differed from an *house* or settled habitation; *2 Sam. 7. 1. 6. 1 Chron. 17. 5.* yet for the use, it is sometime caled a *house*, as is noted on *Psal. 5. 8.* *mountayn*] the mount Sion, wherof see *Psal. 2. 6.* The Chaldee calleth it, *the mount of the house of thy holynes.*

2 V. 2. *walketh perfect*] that is, leadeth his life *perfect, intire, simple, sincere, and vnblemished.* It noteth the integritie that is before God, in hart and spirit; according to the covenant, *walk before me, and be perfect, Gen. 17. 1. and, thou shalt be perfect with Jehovah thy God; Deut. 18. 13. Math. 5. 48.* Therefore this perfecter must first be in the hart, *Psal. 119. 80.* then in the wayes, *Psal. 18. 33. & 119. 1.* *worketh*] or effecteth justice: this is wrought by faith, *Heb. 11. 33.* and such a man is acceptable to God. *Act. 10. 35.*

3 V. 3. *Slandereth not*] or *defameth not, backbiteth not.* This word *Ragal* (from whence *Regele*, a foot, is derived) properly noteth a going to and fro, prying and spying, and carying tales and rumors; and is used for defaming, or calumniating by craft and guile, *2 Sam. 19. 27.* and here generally for all busy, crafty, deceitful or malicious abuse of the tongue: which the Greek expresseth by using *fraud* or *dole.* *taketh not up a reproch*] or *layeth not on; or beareth not a reproch.* This importeth both the first raising, and the after receiving and reporting of a reprochful tale. *Exod. 23. 1. Levit. 19. 15.* The like phrase is used sometime for bearing or suffering reproch, *Psal. 69. 8. Ezek. 36. 15.* that sense is not amys here; *beareth not reproch vpon his neighbour.* that is, suffereth not his neighbour to be reproched: as elsewhere he sayth, *bear not syn vpon thy neighbour; or suffer him not to syn, Levit. 19. 17.*

4 V. 4. *In whose eyes an abject*] or, *In his eyes, a reprobate is contemned.* The order also may be changed thus, *in whose eyes the contemptible (or vile person, as Dan. 11. 21.)*

is rejected. See examples of such carriage, *2 King. 3. 14. Esth. 3. 2. Luk. 23. 9.* The Greek translateth it, *an evil doer is set at nought before him:* the Chaldee thus, *He that is despised in his own eyes, and contemned.*

*(swaereth to his hurt,)] or to his evil; his hinderance; or to afflict himself.* Which may be understood of oathes to men, turning to his own loss and dammage, which yet he keepeth; or of othes to God, vowing to afflict himself, by abstinence. The Hebrew word which signifieth evil, is often vsed for affliction; as in *Ruth. 1. 21.* *the Almighty hath doon evil vnto me; that is, hath afflicted me.* Otherwise if we vnderstand it of doing evil to another, the meaning is, *swaereth to doe evil, but doth not recompense it; that is, performeth it not:* for the word *change*, here used, sometime signifieth recompense, as *Iob 15. 31.* Compare this place with the Law for swearing to doe evil, or good, *Levit. 5. 4.* The Greek translateth *swaereth to his neighbour:* for *rangh*, evil; reading *reangh*, a neighbour: this sense is good. And *rangh*, though not usual, may be taken for a neighbour, here, and in *Prov. 6. 24.*

V. 5. *money*] Hebr. *silver*, that is, money vsually made of silver. *to biting-usury*] or with biting, that is *usurie*, fitly so caled, because it biteth and consumeth the borrower and his substance. See the notes on *Exod. 22. 25.* *be moved*] or *shaken, removed.* And commonly it implieth in it, some evil to the thing moved; *Psal. 38. 17. & 94. 18. & 13. 9. & 60. 4.* and often in the psalms; therefore the just have this privilege of God, *never to be moved.* *Psal. 55. 23. Prov. 10. 30. & 12. 3.*

PSALME 16.

David prophesieth of Christs confidence in God, and love to the Saints on earth. 4. The sorrowers of idolaters, with whom he hath no communion. 5. He is content with his lot and heritage.



PSALME XVI.

heritage, 7. blesseth God in his afflictions, 9. professeth his hope of resurrection from the dead, & eternal joyes at the right hand of God.

1 **M**ichtam of David: Preserve  
 2 me o God, for I hope-for-safetie  
 3 in thee. Thou hast sayd to Icho-  
 4 vah, thou art my Lord: my good, not  
 5 unto thee. To the saints, which  
 6 are in earth: and the excellent, all my  
 7 delight in them. Their sorowes shall  
 8 be multiplied, that endow an other:  
 9 I will not poure-out their poured-  
 10 out-oblations of blood; neyther will  
 11 I take-up their names, upon my lips.  
 Jehovah the portion of my part & of  
 my cup: thou, susteynest my lot. The  
 lines are fallen to me, in the pleasant-  
 places: yea the heritage, is fayr for me.  
 I wil bles Jehovah, which hath coun-  
 selled me: yea in the nights, my reins  
 doe chastise me. I have proposed,  
 Jehovah before me continually: for  
 he is at my right hand, I shall not be  
 moved. Therefore my hart rejoyceth,  
 and my glorie is glad: also my flesh,  
 shall dwel in confidence. For thou  
 wilt not leave my soule to hell, thou  
 wilt not give thy gracious-saint, to  
 see corruption. Thou wilt make me  
 know, the way of life: satietie of joyes,  
 before thy face; pleasures, at thy right  
 hand to perpetuities.

Annotations.

1 **M**ichtam of David: ] Davids jewell; or  
 notable song. Cethem is fine-glistering-  
 gold, 1. sal. 45. 10. of that this Michtam may  
 be derived, for a golden jewel: and so note  
 the excellencie of this Psalm. The like  
 title is before the 56. 57. 58. 59. and 60.  
 Psalmes. Preserve me o God. ] Christ

speaketh this Psalm, by David his figure,  
 as wee are taught in the new Testament,  
 Act. 2. 25. 31. & 13. 35. and here is handled  
 his mediatorship, death, resurrection and ascen-  
 sion. in thee] Chaldee, in thy word.

V. 2. Thou hast sayd ] he speaketh this  
 to himself; Thou o my soule sayest: so the  
 Chaldee paraphrase explaineth it: & the  
 Greek to make it playner, translateth I  
 have sayd. Or, it may be spoken to the  
 spouse or church of Christ. my good not  
 unto thee] understand, extendeth not or per-  
 teyneth not to thee; or is not for thee; which  
 the Greek expoundeth thus, of my goods  
 thou hast no need. For, if man be just, what  
 giveth he to God: or what receiveth hee  
 at his hand? Job 35. 7. The Chaldee sayth,  
 my good is not given but of thee.

V. 3. To the saints] to weete, my good  
 extendeth as elsewhere Christ sayth, for their  
 sakes sanctify I my self, that they also may be  
 sanctified, through the truth, Joh. 17. 19. are  
 in earth ] such is the meaning of the He-  
 brue phrase, in earth they: the relative be-  
 ing put for the verb; which sometime the  
 Hebrew it self explayneth: as he not the  
 King of Israel, 1 King. 22. 33. for it was not the  
 King. 2 Chron. 18. 32. so, he overseer, 2 King.  
 25. 19. for was overseer, Jer. 52. 25. and sun-  
 dry the like. excellent ] or noble, glori-  
 ous, wonderful: an honourable title given  
 to Christians. See Psal. 8. 2. The Chaldee  
 addeth, excellent in good works. all my  
 delight in them] or, in whom all my pleasure is.  
 Hebr. Chephtsi-bam, that is, my pleasure in  
 them; so in Esa. 62. 4. the church is called  
 Chephtsi-bah; that is, my pleasure in her.

V. 4. Their sorowes shall be multiplied.] This  
 is meant of Idolaters, who hastily endow,  
 that is, offer sacrifice to an other God, and so  
 increase their griefs; which may be under-  
 stood of afflictions, or of grievous idols: for  
 the Hebrue ghnatsabim, sorowes, is often u-  
 sed for idols, as in Psal. 115. 4. and so the  
 Chaldee paraphrast taketh it here, saying,  
 the wicked multiply their idols, and after they  
 hasten to offer their gifts. Accordingly the  
 sense may be this, They whose grievous  
 idols are multiplied, they that endow an other  
 God:



God: I will not poure out their oblations, that is, I will not partake with them, or be a mediator for them.

*endow an other*] or *hasten to an other*. A similitude from dowries given in mariages, meaning gifts & oblations hastily brought for divine worship. *powred-out-oblations*] or *shed-offrings*; *effusions* properly, put by figure of speech for *effused* or *powred out liquour*, commonly caled *drink offrings*, which were wont to be powred-out vpon the sacrifices; and by Gods law were to be of wine or Shecar, Numb. 15. 5. 7. 10. and 28. 7. but among idolaters were of blood. The Chaldee giveth this sense, *I wil not receive with favour their drink-offrings, nor the blood of their sacrifices.* *take-up their names*] that is, not mention or speak of them; according to the law, Exod. 23. 13. Ios. 23. 7.

5 V. 5. *of my part*] or, *of my partage*; that is, *of the inheritance parted, shared, and dealt unto me*. So the Greek turneth it, *of mine inheritance*. The word is generally vſed for lands, cities, goods, spoiles &c, that are shared out. And this here hath reference to the law of the Preists, which had no part among the people, for that the Lord was their part and inheritance. Num. 18. 20. The Lord is his peoples part, Ier. 10. 16. & 51. 19. and agayn, his people are caled his part. Deut. 32. 9. *my cup*] that is, *mesure and portion*, of joyes or afflictions. Psal. 23. 5. & 11. 6. *my lot*] this also is used for an inheritance obteyned by lot, Ios. 18. 11. Iudg. 1. 3. The Apostle calleth Christs church by this name, 1 Pet. 5. 3. The Greek translateth, *thou art he that restorest mine inheritance to me.*

6 V. 6. *The lines*] or *Cords*; such were used in measuring of lands or heritages: Psal. 105. 11. & 78. 55. 2 Sam. 8. 2. and figuratively a line is put for the portion measured. Ios. 17. 1. 14.

7 V. 7. *counselled me*] given me counsell by his word and spirit, touching my sufferings, and the glorie that shall folow. 1 Pet. 1. 11. Luk. 24. 25, 26. God a wonderful

in counsel, and excellent in work: Esa. 28. 29.

V. 8. *I have proposed*] or *equally-set*; the Greek (which the Apostle foloweth) sayth, *I beheld-before*. Act. 1. 25. *he is at my right hand*] The word *is*, is supplied Act. 2. 25. For God to be at the right hand, is powerfully to assist and comfort: as on the contrary, for Satan to be there, is greatly to resist and annoy. Psalm 109. 6. Zech. 3. 1. *I shall not be moved*] or, *that I be not moved*. Act. 2. 25.

V. 9. *my glorie*] This by the Apostle is applied to the tongue, Act. 2. 26. which is the instrument wherewith we glorify God. See Psal. 30. 13. & 57. 9. Gen. 49. 5. *dwell in confidence*] or, *abide with hope*, that is, *boldly, safely, and securely*; meaning that his flesh, (his body) should abide (or rest) in the grave, with sure hope of rising again from death, the third day.

V. 10. *my soule*] The Hebrue *Nepheſh*, & Greek *Psuche*, which we call *soule*; hath the name of *breathing* or *respiring*; and is therefore sometime used for the *breath*; Job 41. 12. it is the vitall spirit that all quick things moove by; therefore beasts, birds, fish and creeping thinges, are called in scripture, *living soules*, Genes. 1. 20. 24. And this soul is sometime called the *blood*, Gen. 9. 4. because it is in the blood of all quick things, Levit. 17. 11. it is often put for the life of creatures; as *keep his soule*, Job 2. 6. that is, *ſpare his life*: a righteous man regardeth the soule of his beast, Prov. 12. 10. that is the life: so to seek the soule, is to seek ones life, to take it away: Psal. 54. 5. Mat. 2. 20. It is also many times used for *ones self*; as Iob justified his soule; that is, himself; Iob. 32. 2. Take heed to your soules; that is, to your selves, Deut. 4. 15. so Gen. 19. 27. Luk. 12. 19. And thus it is put for the person, or whole man; as, *give me the soules*; that is the persons; Gen. 14. 21. so an hungry soule, Psal. 107. 9. a full soule, Prov. 27. 7. a weary soule, Prov. 25. 25. eight soules, 1 Pet. 3. 20. seventie five soules, Act. 7. 14. And many the like. It is used also for the *lust*, wil or desire, as Psal. 41. 3. Exod. 15. 9. for the *affections* of the hart, Psal. 25. 1. for the *body* of man that hath life



PSAUME XVI.

life and seuse, *Psal.* 105. 13. & 35. 13. and finally it is sometim: a dead body or corps, *Num.* 5. 2. & 9. 10. & 19. 11. 13. though this be figurative and very unproper, for at ones death, the soule goeth out, *Gen.* 35. 18. The word being thus largely used, is to be weighed according to the matter and circumstances of ech text. For this here in the Psalm, compare it with the like in other places, *Psal.* 30. 4. & 116. 8. & 89. 49. & 88. 4. & 94. 17. Christ gave his soule for the ransom of the world, and powred it out vnto death. *Isa.* 53. 12. *Mat.* 20. 28. *Ioh.* 10. 11. 15. 17. & 15. 13.

to hell] or in hell, in deathes-estate, or deadly-bed. This word *hell*, properly signifieth deep, whether it be high or low: & though by custome it is usually taken for the place of diuils and damned wights; yet the word is more large: and as *heaven* is not onely the dwelling place of God and his saints, but generally all places above us, where the stars, the clouds, the winds, the birds &c. are, as is shewed *Psal.* 8. 9. so *hell* is all places beneath. Wherefore it may in this large sence, serve to expresse the Hebrue word *Sheol* here used: which *Sheol* is a deep place, *Iob.* 11. 8. *Prov.* 9. 18. and sayd in scripture, to be beneath, *Psal.* 86. 13. *Deut.* 32. 22. *Isa.* 14. 9. as *heaven* is above: and it, with the Greeke word *haides*, is opposed to *heaven* *Psal.* 139. 8. *Amos.* 9. 2. *Mat.* 11. 23. It commeth of *Shaal*, to *Crave*, ask, or *require*, because it *requireth* all men to come vnto it, and is never satisfied, *Psal.* 89. 49. *Prov.* 30. 15. 16. & 27. 20. It is a place or estate, which all men, even the best, come vnto: for *Iakob* made account to goe thither, *Gen.* 37. 35. and *Iob* desired to be there, *Iob.* 14. 13. (for he knew it should be his house, *Iob.* 17. 33.) and our Lord Christ was there, as this Psalm with *Act.* 2. 31. sheweth; and *Solomon* telleth, that all goe thither, *Eccles.* 9. 10. It is usually joyned with *grave*, *pit*, *corruption*, *destruction* and the like words pertyning to death, with which *Sheol* or *haides*, is joy-ned as a companion therof, *Rev.* 1. 18. & 6. 8. *Dathan* and *Abiram*, when the earth

swallowed them up, ar sayd to goe down quick into *Sheol*, *Num.* 16. 30. 32. 33. *Jonas* in the whales belly, was in the belly of *Sheol*; *Ion.* 2. 3. and oth & holy men that were delivered from great miseries and perils of death, ar sayd to be delivered from *Sheol* or hell, *Psal.* 86. 13. and 30. 4. and 18. 6. and 116. 3. and those that are dead, are gone to *Sheol*, *Ezech.* 32. 21. 27. And as death is sayd figuratively, to have gates; *Psal.* 9. 14. so *Sheol*, *haides*, hell, hath gates, *Isa.* 38. 10. *Math.* 16. 18. and a soule, *Isa.* 5. 14. and a hand, *Psal.* 49. 16. & 89. 49. and a mouth, *Psal.* 141. 7. and a sting, which by Christ is doen away; 1. *Cor.* 15. 55. so that as he was not left to *Sheol*, but rose fro death (from the hars of the earth, *Mat.* 12. 40.) the third day: so all the saints shall likewise be delivered from *Sheol*, or *haides*, *Psal.* 49. 16. *Hos.* 13. 14. and it with death shalbe abolished. *Rev.* 20. 14. So by the Hebrue word *Sheol*, the Greeke *haides*, and our English *hell*, we are to understand the place, estate, or depth of death; deadly-bed. See the annotations on *Gen.* 37. 35. And these words, *thou wilt not leave my soule to hell*; teach us Christs resurrection; as if he should say, *thou wilt not leave me to the power of death or grave, to be consumed; but wilt raise me from the dead; as the words following, and the Apostles explanation doe manifest. Act.* 1. 24. 31. & 13. 34. 35. *thou wilt not give] not grant, or suffer. An Hebrue phrase often used; as I gave thee not to touch her, Genes.* 20. 6. *God gave the nor to hurt mee, Gen.* 31. 7. *he will not give you to goe, Exod.* 3. 19. So *Psal.* 55. 23. and 26. 9. and 118. 18. and many the like.

to see corruption] that is, to feel corruption, or, to corrupt, to rot. As to see death, is to dye, *Psal.* 89. 49. *Luk.* 2. 26. *Ioh.* 8. 51. 52. so, to see evil, *Psal.* 97. 14. and to see good, *Psal.* 34. 13. is to feel & enjoy it: & to see the graves, *Psal.* 49. 30. corruption] the Hebrue *Shachab* properly signifieth corruption or rottenness, and is so to be taken here, as the Apostle vrgeth the force of the word *Act.* 13. 36. 37. *David* saw corruption, but he whom God raised up, saw not corruption, Yc.



PSALME XVII.

often the word is used for a pit, or ditch, wherein karkesses doe corrupt. See the note on Psal. 7. 16.

**II** V. 11. Thou wilt make me know] or, hast made me know: (as *Act. 2. 28.*) that is, givest me experience of. the way of life] or journey of lives; the way or course to life from death, and to continue in life eternal; the Apostle sayth *wayes of life, Act. 2. 28.* And hereby, life in heaven with God is implied: as, to enter into life, *Mat. 18. 9.* is to enter into the kingdom of God, *Mat. 9. 47.*

before thy face] or, with thy face: that is, in thy presence I shall have fulnes of joyes. The Greek, which the Apostle followeth, *Act. 2. 28.* sayth, Thou wilt fill me with joy, with thy face. The Hebrue *eth penei* and *lipnei*, with or before the face, are both one, and sometime put one for an other: as *1 Kin. 11. 6.* with *1 Chron. 10. 6.* Gods face or presence, as it is our greatest joy in this life, *Exod. 33. 14, 15, 16.* so shall it be in the next. *Psal. 17. 15.* Wherfore the wicked shall then be punished from his presence. *2 Thes. 1. 9.* pleasures] or pleasantnesses, (that is, pleasant-joyes) at thy right hand; the place of honour, delights and joyes eternal. *Math. 25. 33, 34, 46.*

PSALME 17.

David in confidence of his integrity, craveth defense of God against his enemies. 10. he sheweth their pride, craft and eagernes, 13. he prayeth to be delivered from them, who have their portion in this life; but his hope is for the life to come.

**1** A Prayer, of David: **H**Eare thou Iehovah, justice; attend to my shrill-cry: hearken to my prayer: with  
**2** out, lips of deceyt. From before thy face, let my judgement come forth: let thine eyes, view righteousness.  
**3** Thou hast proved my hart;

hast visited, by night; thou hast tried me *but* hast not found: I have purposed, my mouth shall not transgress. For the works of men, by the word of thy lips: I have observed, the paths of the breaker-through. Susteyn thou my steps, in thy beaten-patches: *that* my footsteps be not removed. I call upon thee, for thou wilt answer me *o* God: bow thine ear to me, hear my saying. Marveilously-separate thy mercies, *o* saviour of them that hope for safety: from them that raise-up themselves, with thy right-hand. Keep thou me, as the black of the apple of the eye: in the shadow of thy wings, hide thou me. From faces of the wicked that waste me: my enemies in soule, *that* inviron-round against me. *With* their fat they have closed-up: *with* their mouth, they speak in pride. In our steps now they compass us: their eyes they set, bending-down into the earth. His likeness, *is* as a renting-Lion, *that* is greedy to tear: and as a lurking-Lion, sitting in secret-places. Rise-up Iehovah, prevent thou his face, make him bow-down: deliver my soule, from the wicked one *with* thy sword. From mortal-men *with* thine hand Iehovah, from mortal men of the transitorie-world; *who* have their part in this life; and their belly thou fillest with thine hidd-treasure, satisfied are the sonns: and they lay up their overplus, for their babes. I, in justice shall view thy face: shall be satisfied when I awake, *with* thine image.

Annotations.

Justice



1 **I** [Justice] that is, my justice, as the Greek  
 explaineth it: my just cause and complaint.  
 The Chaldee sayth, accept Lord my prayer in  
 justice. *shrill-crie*] or *showing*, that is,  
 lowd complaint: see Psal. 5. 12. *without*  
 lips] or, not with lipps of deceit: that is, which  
 prayer is unfeigned; not uttered with guile.

2 V. 2. come forth] or proceed, that is, let  
 my judgement be clearly pronounced and execu-  
 ted. Therefore in Hos. 6. 5. he addeth the  
 similitude of the light or sun. *righte-*  
*ousnesses*] or equities: this is all righteous cau-  
 ses and persons: or my most righteous cause.

3 V. 3. hast tried] or, examined me; to weet,  
 as metall in the fyre; So Psal. 66. 10. *hast*  
 not found] or shalt not at all find: to weet,  
 any dross, or deceit, or, as the Chaldee ad-  
 deth, corruption. The Greek translateth,  
 iniquitie was not found in me. *shall not*  
 transgress] or, transgresseth not: that is, I  
 purposed not to transgress with my mouth, by  
 murmuring against thy syerie trial of me: or,  
 that which I purposed, my mouth transgresseth  
 not, but my thoughts and words agree. The  
 Chaldee thus, I have thought evil, it hath not  
 passed my mouth.

4 V. 4. For the works] or concerning the  
 works of men: Adam is here used for all  
 earthly men. *have observed*] or taken-  
 heed of; to weet, lest they should hurt me, or,  
 that I should not walk in them; as the next  
 verse sheweth: otherwise sometime, to  
 observe wayes, is to walk in them. Psal. 18. 23.  
*the breaker through*] that is, the robber or  
 thief; as this word is expounded in Greek,  
 Math. 21. 13. from Ier. 7. 11. one that break-  
 eth boundes or limits, houses, bedges, lawes,  
 &c. So Exek. 18. 10.

5 V. 5. Susteyn] Hold-up, or conteyn; this  
 is spoken prayerweise to God, as the next  
 verse manifesteth: The Greek turneth it,  
 Make-perfect. It may also be read, Sustey-  
 ning, or To susteyn; & so have reference to  
 the former verse, I observed the robbers  
 pathes; not to walk in them, but to susteyn  
 (or susteyning, holding-fast) my steps in thy  
 pathes. The Hebrue Tamach may be Eng-  
 lished Susteyn thou; as Zachor is remember  
 thou, Exod. 20. 8. Shamor, observe thou. Deut.

5. 12. Haloc, is Goe thou; 2 Sam. 24. 12. for  
 which in 1. Chron. 21. 10 is written, Lec  
 Goe thou. my steps] or, my steppings-for-  
 ward; my right-forth-steps. So Psal. 37. 31. &  
 40. 3. *beaten pathes*] or *round-paths*;  
 properly the word signifieth pathes beaten  
 with wagon wheels; here used generally for  
 streight, direct, and beaten wayes. So Psal. 23.  
 3. & 65. 12 & 140. 6.

V. 7. marvelously-separate] or make-  
 marvellous; that is in wondrous and excellent  
 sort shew me thy mercies, which are comon unto  
 all, let them now peculiarly be bestowed on me.  
 See Psal. 4. 4. The Greek sayth, Make-mar-  
 vellous. When Christ cometh, he will be  
 made marvellous in them that beleeve. 1 Thef.  
 1. 10. *hope for safetie*] or, trust, to weet,  
 in thee, as the Greek explaineth it; or in  
 thy right hand; as is after expressed. God  
 is saviour of all men, specially of them that be-  
 leeve. 1 Tim. 4. 10. *with thy right hand*]  
 this seemeth to have referce to the first,  
 o saviour (or thou which savest) with thy right  
 hand; as Psal. 138. 7. & 60. 7. It may also  
 be referred to the second, them that hope  
 in thy right hand: or to the last, them that  
 raise up themselves against thy right hand: And  
 thus the Greek turneth it. But the Chal-  
 dee otherwise, Avenge them on those which  
 rise up against them, with thy right hand.

V. 8. the black] that is, the sight in the  
 midds of the eye, wherein appeareth the resim-  
 blance of a little man; and therupon seemeth  
 to be called in Hebrue, Ishon, of Ish which  
 is, a man. And as that part is blackish; so  
 this word is also used for other black  
 things, as the blacknes of the night, Prov. 7. 9.  
 and blacknes of darknes, Prov. 20. 20. *of*  
*the apple*] so we call that which the He-  
 brue here calleth bath; and in Zach. 2. 8.  
 babath, that is, the litle image appearing in the  
 eye, as before is noted. The word bath,  
 also signifieth a daughter; whereto the  
 Greek coorde dooth agree. By this is meant  
 the tender care of God for his people: and Da-  
 vid here useth both words, for more ve-  
 hemencie; wheras elsewhere one of them  
 onely is used; Ishon, the black; in Deut. 32.  
 10. Prov. 7. 2. babath and bath, the apple, in  
 Zach.



Zach. 3. 8. Lam. 2. 18.

hide thou me ]

Heb. thou shalt hide, or, keep me secret. It is the property of the Hebrue tongue, oft to set down a prayer in this forme, especially in the end of a sentence; as noting some assurance to have the request fulfilled. So in Psal. 54. 3. & 59. 2. & 64. 2. Iob 6. 23. & 21. 3. & 40. 5. See also the note on Psal. 10. 17.

9 V. 9. from faces ] or because of the wicked. See Psal. 3. 1. enemies in soule] or, for the soule: meaning deadly enemies that seek the soule or life. See Psal. 35. 4. The Chaldee expoundeth it, in the will (or desire) of their soule.

10 V. 10. They have closed-up ] to weet, their face or body; (much like that speech in Iob 15. 27. he hath covered his face with his fatnes.) or their fat they close-up; meaning that they pumper and harden themselves. in pride] that is, proudly or hauntily.

11 V. 11. In our stepps ] or in our going, that is, whersoever we goe, they trace our footing: they compass me and us: the Hebrew hath both these readings; meaning David, with his company. they set ] to weet, upon us. bending down] to weet, themselves, that they be not espied: as Psalm. 10. 10. or to bend-down, to weet us; to overthrow us: or to set down their nets and snares.

12 V. 12. His likenes] that is, the likenes (or biew) of every one of them: or, he may mean some one principal, as Sam.

13 V. 13. prevent his face] that is, first come to help me; and suddenly and unlookt for, come upon him; and disappoint him. With thy sword ] that is, thy judgement and vengeance; for all means of destruction, are the Lords sword, Isa. 66. 16. & 27. 1. Jer. 47. 6. Zeph. 2. 11. The Chaldee expoundeth it, the wicked which deserveth to be killed with thy sword, or understand, which wicked man is thy sword: as Asshur is called the rod of his wrath. Esa. 10. 5. and so in the verse following: from mortall men, which are thy hand: or with thy hand, that is, thy judgement or plague; for so Gods hand often signifieth. Exod 7. 4. Mat. 13. 11.

14 V. 14. of the transitory world ] that is,

worldlings; as they of the citie, are citizens, Psal. 72. 16. The word Cheled, is used also for the short time of mans age and durance, Ps. 39. 6. and 89. 48. Here and in Psal. 49. 2. it is the world, named of the transitorines; for the fashion of this world passeth away; 1. Cor. 7. 31. in this life] according to Abrahams speech, Son remember that thou in thy life time, receivedst thy good things. Luk. 16. 25. Of the wicked prosperitie here, see Job. 21. 78. &c. the sonns ] to weet, of those worldlings; meaning that both they and their children have their fill. Or, satisfied are they with sonns: as in Job. 21. 11. they send forth their children like a flock. their overplus,] the residue of their store; or their excellencie. For this word Jether is used sometime for overplus in quantity; Exod. 23. 11. 1 King. 11. 41. sometime it noteth also the excellencie or dignitie, Gen. 49. 3.

V. 15. in justice ] meaning in the justice (or righteousness) which is of God by faith in Christ; as Phil 3. 9. View thy face] that is, enjoy thy comfortable favour; as Psal. 4. 7. & 16. 11. or shall see and know the plainly and perfectly, as 1 Cor. 13. 12. & Cor. 3. 18. 1 Job. 3. 2. when I awake,] to weet, out of the dust of the earth, from the sleep of death; as Esa. 26. 19. with thy image ] to weet, I shall be satisfied with it; so meaning by image, Gods glorie: or, with thy image, that is, having it upon me: for, as we have born the image of the earthly man: so shall we bear the image of the heavenly. 1 Cor. 15. 49. Compare here-with Psal. 73. 10. The Hebrue doctors expound this In justice, to be meant of the garden of Eden (the heavenly paradise), called Justice: and that in the world to come, which is after the raising of the dead to life: it is in the light stored up, called the Image: & thus is that (in Psal. 17.) I shall be satisfied, when I awake, with thine image: sayth R. Menachem on Deut. 4. But the same Rabbine on Levit. 10. giveth a better exposition of this word Justice, saying, For there is no coming before the most high and blessed King, without the Shecinah, (that is the divine majestie of God in Christ) to signify which thing (it is sayd) The Justice shall view thy face.



PSALME XVIII.

PSALME 18.

David having been delivered from all his enemies, professeth his love unto God therefore. 5. He remembreth the great dangers wherein he had been, 7. his cries unto God, 8. the Lords wonderfull judgments vpon his enemies, 17. and deliverance of David. 21. He sheweth his integrity of life, 27. Gods justice towards all men, 33. the victories which he gave unto David, 44. and dominion over peoples. 50. The glorie of Gods name among the Gentiles, for his salvation of Christ, (whom David figured,) and of all nations by him.

**T**O the master of the musick, a psalm of the servant of Iehovah, of David; which spake, to Iehovah, the words of this song; in the day, ~~that~~, Iehovah had delivered him, from the hand of all his enemies, and from the hand of Saul.

And he sayd; **I** Wil deerly love thee, Iehovah my firm-strength. Iehovah, my rock and my fortress, and my deliverer, my God my rock, in whom I hope for shelter: my shield and horn, of my salvation, mine high-defense. I called-upon the prayd Iehovah: and from mine enemies, I was saved. The pangs of death compassed me: and the streams, of Belial frightened me. The pangs of hell went round about me: the snares of death, prevented me. In the distress upon me, I call'd on Iehovah, & unto my God I cried-out: he heard my voice, out of his pallace; and my outcry, before him, entred into his ears. And the earth, shaked and quaked;

and the foundations of the mountayns wer-styrred: and they shook themselves, because he was wroth. Smoke ascended, in his anger; and tyre out of his mouth did eat: coles, burned from it. And he bowed the heavens, and came-down: and gloomy-darknes, was under his feet. And he rode upon the Cherub, & did fly: and he flew-swiftly, upon the wings of the wind. He set darknes, his secret place; round about him his pavilion: darknes of waters, thick-clouds of the skyes. From the brightness ~~that was~~ before him: his thick-clouds passed-away; hayl, and coles of tyre. And Iehovah, thundered in the heavens; and the Most-high, gave his voice: hayl, and coles of tyre. And he sent his arrowes, and scattred-them-asunder: & lightnings he hurled forth, and terribly-stroke-them-down. And the channels of waters, were seen; and the foundations of the world, were revealed: at thy rebuke Iehovah; at the breath, of the wind of thine anger. He sent from the high-place, he took me: he drew me, out of many waters. He ridd me, from my strong enemy: and from my haters, for they were mightier then I. They prevented me in the day of my cloudy-calamitie: And Iehovah was, for a staff unto me. And he brought me forth to a large-roumth: he released me; because, he delired in me. Iehovah rewarded me according to my justice: according to the purenes of my hands, rendered he vnto me. Because I observed, the wayes of Iehovah: and did not wickedly, from my



PSALM XLIII.

23 God. For all his judgements were  
before me: and his decrees, I did not  
24 turn-away from me. And I was  
perfect with him: and kept my-self,  
25 from mine iniquitie. And Iehovah  
rendred to me according to my jus-  
tice: according to the purenes of my  
26 hands, before his eyes. With the  
gracious-saint thou wilt shew thy-  
self-gracious: with the perfect man,  
27 thou wilt shew thy-self-perfect. With  
the pure thou wilt shew thy self pure:  
and with the froward, thou wilt shew-  
28 thy-self-wry. For thou, wilt save  
the poor-afflicted people: and wilt  
29 bring-low, the lofty eyes. For thou,  
hast lighted my candle: Iehovah my  
God, hath brightned my darknes.  
30 For by thee, I have broken-through  
an host: and by my God, I have lea-  
31 ped over a wall. God, his way is  
perfect: the saying of Iehovah is tried:  
he is a sheild, to all, that hope-for-  
32 safetie in him. For, who is God,  
besides Iehovah: and who is a rock,  
33 except our God? God, that gird-  
eth me with valour: and giveth, my  
34 way perfect. He matcheth my feet,  
as Hindes feet: and upon my high-  
35 places, he maketh me stand. He  
learneth my hands, to the warr: and  
a bow of brasse is broken, with myne  
36 armes. And thou hast given to me,  
the sheild of thy salvation: and thy  
right hand hath upheld me: and thy  
meeknes hath made me to encrease.  
37 Thou hast widened my passage under  
me: and my leggs, have not stagge-  
38 red. I folowed mine enemies, and  
overtook them: and turned not, til I  
39 had consumed them. I wounded  
them, and they could not rise up:

they fell, under my feet. And thou 40  
hast girded me with valour, to the  
warr: them that rose-against me, thou  
hast made to stoup-down, under me.  
And thou hast given to me the neck, 41  
of mine enemies: and them that ha-  
ted me, I have suppressed. They 42  
cryed-out but ~~ther was~~ none to save:  
unto Iehovah, but he answered them  
not. And I did beat-them-smal, 43  
as dust before the wind: as the clay  
of the streets, I did powr-them-out.  
Thou hast delivered me, from the 44  
contentions of the people: thou hast  
put me, for the head of the hethens:  
a people, whom I have not known  
doe serve me. At the hearing of 45  
the ear, they obey me: the sonns of  
the stranger, falsly-deny unto me.  
The sonns of the stranger, fade-away: 46  
and shrink-for-fear, out of their clo-  
sets. Iehovah live, and blessed be 47  
my rock: and exalted be the God of  
my salvation. The God, that gi- 48  
veth vengeance to me: and subdu-  
eth, peoples under me. My delive- 49  
rer, from mine enemies: also from  
them that rose up against me, thou  
hast exalted me: from the man of  
violent-wrong, thou hast rid me.  
Therefore, I wil confesse thee, among 50  
the hethens Iehovah: & to thy name,  
I wil sing-psalm. He maketh great, 51  
the salvations of his King: and doeth  
mercy, to his anointed; to David  
and to his seed; for ever.

Annotations.

**T**he servant of Iehovah] So he intituleth  
him selfe here and in Psal. 36. 1. for  
his



his service in administering the kingdome. This song is also written in 2. Sa. 22. with some litle chage of a few words which shalbe observed. *hand of Saul*] which noteth the power of the King, above that which is noted by the *hand or palm* of other enemies: yet for this word, *hand*, in 2 Sam. 22. 1. is used, *palme*; the Chaldee expoundeth it, *the sword of Saul*.

2 V. 2. *I will dearly love*] or, *I love-hartily*, with my inmost bowels. The original word is in this place for intyre love; but other-where is ofte used for tender mercie or bowels of compassion. Psal. 35. 6. & 102. 14. & 103. 13. This verse is added here, more then in 1. Sam. 22.

3 V. 3. *fortress*] or *munitiō*, a place or hold to flee unto, when one is hunted & chased. See Psal. 31. 3. *rock*] Two names of a Rock are in this verse; the first *Selangh*, a firm stony rock or cliff; the later, *Tsur*; a strong or sharp rock; and is often the title of God himself, and turned in Greek *Theos*, that is God: as in the 32. and 47. verses of this Psalm, Deut. 32. 4. 18. 30. 31. Psal. 71. 3. and in many other places. *horn of my salvation*] that is, *the horn that saveth me*. A horn, signifieth power and glorie, Psal. 92. 11. Amos 6. 13. Habac. 3. 4. therefore horns are used to signify Kings, Dan. 8. 21. Rev. 17. 12. And Christ is called, *the horn of salvatio*. Luk. 1. 69. *high defense*] or *tower, refuge*. See Psal. 9. 10. In 2 Sam. 22. 3. there is added more, and my refuge, my saviour, from violent wrong thou savest me.

4 V. 4. *Praise*] that is, *glorious, excellent, praise-worthy*; and accordingly, for his mercies, usually praised of his people. So Psal. 48. 2. The Chaldee expoundeth it, with a praise (or Hymne) I prayed before the Lord. And the Greek, praising I will call upon the Lord.

5 V. 5. *the pangs*] paynes, throwes, sorowes, as of a woman in childbirth; so the original word signifieth, Hof. 13. 13. Esai. 13. 8. & 56. 7. & so the Chaldee explaineth it, *Anguish compassed me as of a woman which stirreth in the birth*, and hath no strength to bring forth, and she is in danger of death. Or, *The bands,*

*bands, the cords*: (as the word also signifieth, Job. 36. 8. Prov. 5. 22.) For this, in 2. Sam. 22. 5. an other word is used, that signifieth *breathes*; which also is applyed to the breaking forth of children at the birth. Hof. 13. 13. Esai. 37. 3. and to the billowes of the sea. Psal. 42. 8. *streams*] or *brooks*, *bourns*. The original word *Nachal* is used as our English *bourn*, both for a brook or stream running in a vally; and for the vally it self. 1. King. 17. 3. 4. *Waters* doe often figure out afflictions; Psal. 69. 2. 31. *bourns* or *streams* of waters, mean vehement and violent afflictions. Psal. 124. 4. Ier. 47. 2. *Belial*] or *wicked lines*. The Hebrue *Belyaghmal* (which the Apostle in Greek calleth *Belial*, 2 Cor. 6. 15) is used to denote extreame mischief and wickednes, or most impious and mischievous persons, called *sons of Belial*, Denton. 13. 13. *daughters of Belial*, 1 Sam. 1. 16. *men of Belial*, 1 Sam. 25. 22. and sometime *Belial* it self, as in *Nabu*. 1. 15. *Belial* shal no more pass through thee; and 2 Sam. 23. 6. *Belial* shalbe every one as thorns thrust away: and Job. 34. 18. *Wilt thou say to a King, Belial?* It is also applyed to special synns, and synners, as a witness of *Belial*, Prov. 19. 28. *a counsellor of Belial*, *Nabu*. 1. 14. Also to mischievous thoughts, words or things; Deut. 15. 9. Psalm. 41. 9. & 101. 3. The Apostle opposeth *Belial* to Christ, 2 Cor. 6. 15. & it seemeth to be put for the Divil or Satan, (as the Syriak and Arabik translations there explaine Pauls term:) or for *Antichrist*; for so *Belial* is opposed to Christ and his kingdome, 2 Sam. 23. 6. By interpretation, *Belial* signifieth an *Vnchrist*, or *Without yoke*, *lawless*; as *Antichrist* is named *the lawless man*, 2. Thes. 2. 8. and in this Psalm, the Greek translateth *streams of lawlessnes*, or *iniquitie*: which the Chaldee paraphrast calleth *the company of the unrighteous*. *frighted me*] *skared*, or  *vexed with terrour*. This word is used of Sauls vexation by an evil spirit; 1 Sam. 16. 14, 15.

6 V. 6. *of bel*] which the Chaldee expoundeth a company of wicked persons. *snarres of death*] *deadly snarres*, *engines set for my death*; a similitude taken from *foxers snarres*,



[nares, Eccles. 9. 12. So Prov. 13. 14. and 14. 27. The Chaldee explyneth it, men armed with weapons of slaughter. Prevented me] that is, were ready to take hold on me suddenly, and unawares.

7 V. 7. distress upon me] or to me; that is, in that my distress; or while it was upon me. So Psal. 96. 13. he heard] The Hebrue properly is, will hear; but the time to come, is often put for the time past; therefore in 2 Sam. 22. 7. it is plainly written, & he heard: so after in the 12. verse, he wil set: which in Samuel is written and he set: again in the 14. verse, thondred; for which in Samuel is written, will thonder; the like may be observed of the Hebrue phrase, in the 16. 39. 41. and 44. verses of this psalm, compared with the same in 2 Sam. 22. So often in other scriptures, which the Hebrue text it self sometime sheweth, as hikkhu, they smote him, 2 Chron. 22. 6. for which in 1 King. 8. 29. is written jakkahu, See also the note on Psal. 2. 1. hu palace] or hu Temple: which the Chaldee explyneth thus, He received my prayer from the Pallace of his sanctuary which is in heaven.

8 entered] or came into; this word is omitted in 2 Sam. 22. 7. supplied here; as often times there wanteth wordes, which are to be understood. So verse 29. and Psal. 69. 11.

V. 8. foundations of the mounts] that is, the roots and bottoms of the mountayns. By these and the words folowing, under the similitude of a sore tempestuous wether, Gods judgments against the wicked, are excellently set forth. Compare herewith, Psal. 82. 5. and Deut. 32. 22. where the foundations of the mountayns are set on fyre. For mountains in 2 Sam. 22. 8. is written heavens: eyther for that the mountaynes reaching hye, seem to be the foundation and as they are called in Job. 26. 11. the pillars of heaven; or in a mysticall sense, as the shaking of heaven and earth, signifieth the changing of civil polities and of religions. Heb. 12. 16. 17.

he was wroth] or kindled to him was his anger, or burn did he nose: for in the Hebrue, an other word is sometimes added, which

signifieth anger or nose. Deut. 6. 15. Exod. 32. 11. See the notes on Psal. 2. 5. and the note here following. The Greek translateth, for God was angry with them.

V. 9. in his anger] or, in his nose: the like speech is in Esa. 65. 5. these are a smoke in my anger, or, for these a smoke is in my nose: and it noteth sore indignation; for Smoke is a signe of vehement anger, Psal. 74. 1. & 80. 5. Deut. 29. 20. This narration here, may be compared with the giving of the law, Exod. 19. 18. &c, where was smoke, fyre, earthquake, thonder, lightning, and the like. For these with the speeches following of cloudes, windes, & mpests, thonderbolts, hayl, &c. doe lively describe Gods Majestie, appearing in his works, and for punishment of his enemies, as Exod. 9. 23. 24. Josh. 10. 11. Judg. 5. 20. 1 Sam. 2. 10. & 7. 10. & 12. 17. Rev. 16. 18. 21. did eat] that is consume. See Psal. 50. 3. The Chalde expoundeth it, he sent his wrath like burning fyre; coles of fyre were kindled at his word.

V. 10. he bowed the heavens] This was for the help of David, and discomfiture of his enemies: therefore the Prophet prayeth for the like againe, Psal. 144. 5. 6. Esa. 64. 1, 2. and came down] that is, as the Chaldee openeth it, his glorie appeared, gloomy darknes] myrk and thick darknes, or, a dark-cload: as 2 Chron. 6. 1. Job. 22. 13. such as was on mount Sinai, when God came down on it, Deut. 4. 11. & 5. 22. a signe of terrour, as th' Apostle sheweth, Heb. 12. 18. So Psal. 97. 2.

V. 11. on the Cherub] a Cherub, and the plural number Cherubim or Cherubines; is a name given to the Angels, Gen. 3. 24. & to the golden winged images which were in the tabernacle and temple, Exod. 25. 18, 19, 20. 1 King. 6. 23, 24, 25, 29, 32. The living creatures also which Ezekiel saw in vision, Ezech. 1. 5. are called Cherubines, Ezech. 10. 1. 15. Likewise the king of Tyre, is called an anointed and a covering Cherub; Ezech. 28. 14. 16. The Hebrue name hach affinity with Rechab a Charret, used in Ps. 104. 3. almost in like sense as Cherub is here, and the Cherubines are called a Charret,



PSALME XVIII.

ret, 1 Chron. 18. 18. and Gods Angels are his charrets, Psal. 68. 18. and they seem to be meant in this place, for as the Angels are sayd to flye, Dan. 9. 21. So the Cherubines had wings, Exod. 25. 20. and are of the Apostle called Cherubines of glory, Heb. 9. 5. In Psalm. 20. 2. God is sayd to sit on the Cherubines; as here to ride: and a Cherub, may be put for many or all the Cherubims; as charret for charrets, Psal. 68. 18. See the note on Psal. 8. 9. The Chaldee paraphraseth thus, And he was seen in his strength vpon the leight Cherubims; & brought his power, vpon the wings of the Whirlwinde. flew-swiftly] or glauised, a similitude taken from Eagles and like swift fowles that fly with a swinge. Deut. 28. 49. Ier. 48. 40. For this, in 2 Sam. 21. 11. is written *iera*, that is, he was seen: which here with litle difference of one letter, is *jede*, that is, he flew swiftly. So in Psal. 104. 3. God is sayd to walk vpon the wings of the wind.

12 V. 11. his pavilion] or covert, tabernacle. In the Chaldee it is explained thus; He placed his diuine-presence in the darknes, and his glorie was compassed with clouds as a pavilion: and he made rayn to come down vpon his people; & mighty waters, from the moving of the dark clouds, vpon the wicked. from the heizth of the world. darknes of waters] that is, dark, black waters: meaning watric clouds, as Ps. 104. 3. & 29. 3. In 2 Sam. 22. 12. this is thus set down: and he set darknes round about him, for booties: blacknes of waters &c. the skies] that is, the heavens, named in Hebrue *Shechakim*, of their thin fine & subtil substance.

13 V. 13. passed-away] that is, vanished; for Gods brightnes expelled them. So passing-away, is used for vanishing, Esai. 29. 5. hayl and coles] that is there was, or, there came hayl, to weet from his brightnes, as in 2 Sam. 22. 13. it is written, From the brightnes, before him, there burned coles of fyre. Hayl, and fyre, are instruments of Gods warr and punishments. Iob. 38. 22. 23. Iosh. 10. 11. Rev. 18. 21. Zach. 12. 6. Ezek. 10. 2.

14 V. 14. thondred] this also is a signe of Gods anger, 1 Sam. 2. 10. & 7. 10. IJ. 29.

6. and of his power and glory. Psal. 29. 3. & 77. 19. Iob. 26. 14. & 37. 4. 5. & 40. 4. gave his voyce] a common phrase for all lowd and high speech, cry, noise, thondring &c. Psal. 46. 7. and 68. 34. and 77. 18. and 104. 12. Ier. 2. 15. Num. 14. 1. 2 Chron. 24. 9. Hab. 3. 10. The Chaldee expoundeth it thus, the most High lifted up his word; he cast hayl, and coles of fyre. coles of fyre] that is, fyrie vapours, lightnings &c. This sentence is omitted, in 2 Sam. 23. 14. and is wanting also in the Greek version here.

V. 15. his arrowes] the instruments of his wrath and judgements; for God hath arrowes of pestilence, Psalm. 91. 5 of famine, Ezek. 5. 16. and other arrowes to wound the harts of his enemies; Psalm. 45. 6. & 64. 8. or to afflict his children Psal. 38. 3. Iob. 6. 4. Here and in Psal. 144. 6. by arrowes may be meant thunderboltes, or the haylstones fore mentioned; as the haylstones that fell, Ios. 10. 11. are called arrowes Hab. 3. 11. The Chaldee sayth, he sent his word as arrowes. he hurled] or, he shot, as the word signifieth, Gen. 49. 23. it may also be turned, he multiplied. This is omitted in 2 Sam. 22. 15. terribly stroke them down] discomfited, troubled, and felled them down with dread, noyse and tumult. This word is vsed in the examples of his wrath, Exod. 14. 24. Iosh. 10. 10. Iudg. 4. 15. 1 Sam. 7. 10. Deut. 7. 23.

V. 16. channels of waters] that is, of the sea; 2 Sam. 22. 16. channels signify violens currents, or forceible streams, running-rivers. So Psal. 42. 2. and 126. 4. The Greek here translateth them, fountains of waters.

foundations of the world] that is, the deep waters and mayn seas, wheron the world is founded, Psal. 24. 2.

wind of thine anger] or, of thy nose, as before, vers. 9. meaning a blast, storm; or whirlwind, which God in anger sent forth. This manner of speech is taken from Iob. 4. 9.

V. 17. drew me out &c.] this hath reference to Moses case, who was drawn out of the water, and therevpon called *Mosheh*; Exod. 2. 10. that word *Mosheh*, is vsed here by David; and no where els in Scripture.



Waters signify troubles, as is noted vers 5. and sometime multitudes of peoples, Rev. 17. 15. so the Chaldee turneth it here, he delivered me from many peoples.

19 V. 19. cloudy calamitie] The Hebrue Mid is a fog, vapour, or mystic-cloud; Gen. 2. 6. Job. 36. 27. by figure, it is put for calamitie or miserie of man. Deut. 32. 35. As elsewhere, the cloudy and dark day, Ezek. 34. 12.

22 V. 22. from my God] meaning by swerving, or turning away from him: which the Chaldee expresth thus, I walked not in wickednes, before my God.

23 V. 23. not turne away from me] in 2 Sam. 22. 23. it is, turned not away from it; that is, from any of his statutes. The Greek translateth, they departed not from me.

24 V. 24. from mine iniquitie] that is, from the iniquity that I am prone to fall into. The Hebrue word signifyeth that which is unright, unequall, crooked or perverse; opposed to that which is right: and is fitly applied to syn; and so translated by the Apostle, Rom. 4. 8. from Psal. 32. 2. In this estate we all are born, Psal. 51. 7. so it noteth the viciousity or crookednes of nature and original syn; which the Apostle called the syn dwelling in him; Rom. 7. 17. and he that was first born, first applied this word to himself, Gen. 4. 13. It is figuratively vsed oft times for punishment due to syn: wherof see Psal. 31. 11. The Chaldee openeth this verse thus: And I was perfect in his feare, and he was the savor of my soule from syns.

25 V. 25. purenes of my hands] in 2 Sam. 22. 25. my purenes.

26 V. 26. gracions] or merciful, piow, godly. See Psal. 4. 4. man] or mighty one: called Geber, of his strength, valour, and superiority: for which in 2 Sam. 22. 26. is put Gibbor, that is, strong, or a champion: a mighty man; Psal. 19. 6. and 45. 4. with the forward, thou wilt shew thy self wy.] A like speech is vsed in Moses, Levit. 26. 27. 28. if ye walk stubbornly against me, I wil walk stubbornly in anger against you: But here David vseth two words, wherof the first, forward or crooked, is alwayes spoken of do-

ing evil and wrong, the later word wy, not so, but is a similitude taken from wrastlers and noteth a writhing of ones self against an adversary. The Chaldee paraphrast applieth this gracious-saint, to Abraham; the perfect man, to Isaac; the pure, unto Jakob; and the forward, unto Pharaoh & the Egyptians.

V. 28. the lofty eyes] In 2 Sam. 22. 28. it is thus set down: and thyn eyes are upon the lofty, that thou mayst bring them low.

V. 29. hast lighted my candle] or, doest lighten my lamp: that is, givest me comfort, joy, prosperity after troubles; as on the contrary, the wickeds candle shalbe put out. Job. 18. 6. & 31. 17. Prov. 13. 9. & 24. 20 & 20. 20. In 2 Sam. 22. 29. this word lighted, is left out to be vnderstood, as before in the 7. verse. Sometime the eye is called the candle of the body; Mat. 6. 22. and Solomon sayth, that a mans mind, (or soule) is the candle of the Lord, Prov. 20. 27. sometime ones child succeeding him in government, is his candle, Psal. 132. 17. 1 King 11. 36. & 15. 4. Num. 21. 30. All these in David, were lighted; and Christ his son according to the flesh, is the candle of the new Jerusalem, Rev. 21. 23. the true light, which lighteth every man that cometh into the world, Job. 1. 9. brightned my darknes] that is, turned my grief and affliction, into joy, and comfort. Job. 29. 3. Esth. 8. 16. Luk. 1. 79.

V. 30. broken through an host] Hebr. shal break, or run through an host, or troupe. This, and the leaping over a wall which followeth, may be understood, both of escaping danger himself; and of quelling his foes, and winning their walled cities, & both these, speedily. The Chaldee explaineth it thus. For by thy word, I shal multiply armies: & by the word of my God, subdue fenced towers.

V. 31. in him] the Chaldee sayth, in his word.

V. 32. who is a rock] that is, a mighty saviour and defender. The Greek here for rock hath, a God: and in 2 Sam. 22. 32. a Creatour. And this hath reference to the words of Anna there is no rock like our God. 2 Sam. 2. 2.



33 V. 33. that girdeth me ] that is, prepa-  
reth and strengtheneth me: therefore in 2 Sam.  
22. 33. it is written, my strength: elsewhere  
he speaketh of being girded with joy, Psal.  
30. 12. valour] or power, force, prow-  
ess. And this word is used, both for va-  
lour, activitie, and courage of body & mind;  
also for a power, or army of men, Psal. 33. 16.  
and 136. 14. and also for wealth gotten by in-  
dustry, whereby men are able to doe much. Psal.  
49. 7. 11. & 62. 11. and giveth]  
that is, maketh or disposeth my way to be per-  
fect; that is, without impediment, or, as the  
Greek translateth, without blemish. For gi-  
veth, in 2 Sam. 22. is, looseth; which also  
freeth from let.

34 V. 34. He matcheth my feet as hinds]  
that is, maketh me swift to run like the Hinds;  
and so to escape danger, and stand safe vpon my  
high places; which usually denoteth securi-  
tie, honour and prosperity. Deut. 32. 13. & 33.  
29. Isa. 58. 14. The like spech Habakuk  
hath in the end of his song. Hab. 3. 19.

35 V. 35. bow of brass] or of steel; and this  
is observed to be stronger than yron. Iob.  
20. 24.

36 V. 36. thy right hand hath upheld me] or,  
firmly stayed (and strengthened) me. This sen-  
tence is added here, more then 2 Sam. 22.  
36. thy meeknes] or modesty, lenitie,  
humilitie, whereby thou abasest thy self to re-  
gard me, and deal meekly with me; even gently  
chastising and nurturing me. Wherefore the  
Greek turneth it thus, thy chastisement hath  
relished me. The Chaldee sayth, and by thy  
word, thou hast made me to increase.

37 V. 37. hast widened my passage] or en-  
larged my pase; that is, given me room to  
walk stedily and safe. Contrary to that  
which is sayd of the wicked, that his strong  
(or violent) passages are streightned; (or made  
narrow), Iob. 18. 7.

38 V. 38. overtook them] and consequen-  
tly, quelled, or cut them off; as is expressed, 2  
Sam. 22. 38.

39 V. 39. I wounded them] or stroke through,  
embued with blood. This verse in 2 Sam.  
22. 39. is read thus. And I consumed them,  
and wounded them, and they rose not: but fel

under my feet.

V. 41. the neck of mine enemies] that is,  
put them to flight, and subdued them: 2 Chron.  
29. 6. Gen. 49. 8. And this respecteth Gods  
promise, Exod. 23. 27.

V. 42. They cryed out] for an helper, as  
the Chaldee addeth. For this, in 2 Sam.  
22. 42. is, They looked. answered]  
in Chaldee, they praised to the Lord, and he  
received not their prayer.

V. 43. powre them out] or empty them,  
that is, tumbled them down, to be troden as  
durt; & spred them abroad; as in 2 Sam. 22. this  
verse is written, And I did beat them small,  
as the dust of the earth: as the clay of the streets  
I powdered them, I spred-them abroad.

V. 44. of the people] in 2 Sam. 22. it is,  
the contentions of my people, hast kept me for  
the head &c. and hereby Christs headship  
over the church of the Gentiles is signifi-  
ed; and the contradiction of his own peo-  
ple the Iewes. Rom. 10. 10. 11. See after  
in verse 50.

V. 45. At the hearing of the eare] that  
is, speedily, so soon as they hear without fur-  
ther a doe. or, By the hearing of the ear, that  
is, with diligent hearkning and attendance.

sons of the stranger] of the aliant, or of alie-  
nation; that is, aliens, outlanders, strangers fro  
the comon wealth of Israel; they & their pro-  
genitors. So Psal. 144. 7. Isa. 62. 8.

falsly-deny] or dissemble. In the Greek,  
they lye: meaning they feignedly submit them-  
selves, for fear or other sinister respect, a-  
gainst their wills. And this agreeth with  
the last promise of Moses, Deut. 32. 29. thy  
enemies shall falsly-deny to thee. The origi-  
nal word is used both for denying, Gen. 12.  
15. and for lying or falsifying, 1 King. 13. 18.  
See after, Psal. 59. 13. & 66. 3.

V. 46. fade-away] or fall, to weete, as  
leaves of trees that wither.

V. 47. my Rock] in Greek, my God.

V. 48. that giveth vengeance to me] that  
is, giveth me power to be avenged of my foes:  
or, giveth vengeance for me; that is, avengeth  
and punisheth for my sake. Whereupon he  
is called the God of vengeance, Psal. 94. 1.  
So to give vengeance, is to execute it. Nu. 31. 3.



PSALME XIX.

subdueth ], bringeth into good order and subjection; therefore in 2 Sam. 22. it is sayd, sub-  
jecteth or bringeth down. And sometime this  
word signifieth a subduing by overthrow and  
destruction; as 2 Chron. 22. 10. she subdued:  
for which in 2 King. 11. 1. is written shee  
brought to perdition: or destroyed.

50 V. 50. I will confesse thee ] that is, give  
thee publike and solema prayse & thanks. This  
verse is applied in Rom. 15. 9. to the calling  
of the Gentiles unto the faith of Christ,  
and prayse unto God therefore. By which  
we are taught, that of Christ & his king-  
dom, this Psalm is chiefly intended.

51 V. 51. He maketh great ] or magnifieth;  
He is the magnifier of the salvations; that is,  
of the full salvation and deliverance. In stead  
of Magdol, that is magnifier: in 2 Sam 22. 51.  
there is Migdol, which is so written, as by  
the vowels signifieth a tower of salvations;  
and by the consonants a magnifier. Here-  
upon the Hebrue doctors (in Midras til-  
lin upon this place) say, One scripture sayth  
MAGNIFIER, and another sayth TOWER: &  
what tower is made for them? The King Christ  
is as a tower, as it is sayd, the tower of salva-  
tions: it is also written, The name of the LORD,  
is a strong tower. &c Prov. 18. 10. hu  
anointed ] or hu Messias; hu Christ: as be-  
fore in Psal. 2. 1. David and hu seed ]  
this may be referred, both to the first Da-  
vid & his posterity, on whom God shew-  
ed great mercy: and also to our Lord  
Christ; who is called by the Prophets,  
David, Ezek. 34. 23. 24. Hos. 3. 5. and his  
seed, are hu disciples, the children which God  
hath given him; Heb. 2. 13. or himself is the  
seed here mentioned; Act. 13. 23. Rom. 1. 3.  
as he also is called Abrahams seed; Gal. 3. 16.

PSALME 19.

2. The creatures shew Gods glorie. 8. The  
Law more clearly revealeth hu will. 13. Hu  
grace cleanseth and sanctifieth through Christ  
the Redeemer.

To the mayster of the musike;  
a Psalm of David.

1  
2 The heavens, doe tell the glory of  
3 God: and the out-spread firma-  
4 ment sheweth, the work of his hands.  
5 Day unto day, uttereth speech: and  
6 night unto night, manifesteth know-  
7 ledge. There is no speech, and no  
8 wordes: not heard is their voice.  
9 Through all the earth, gone-out is  
10 their line; and to the utmost-end of  
11 the world, their speakings: he hath  
12 put a tent in them, for the Sun. And  
13 he is as a brydegroom, going forth  
14 out of his privy-chamber: joyeth as  
15 a mighty-man, to run a race. From  
the utmost-end of the heavens, is his  
egress; and his compassing-regress,  
is unto the utmost-ends of them: and  
none is hidd, from his heat. The  
law of Iehovah is perfect; returning  
the soule: the testimonie of Iehovah  
is faithful, making-wise the simple.  
The precepts of Iehovah are right,  
giving-joy to the hart: the comman-  
dement of Iehovah is pure, giving-  
light to the eyes. The fear of Ieho-  
vah, is clean, standing to perpetual-  
aey; the judgements of Iehovah are  
trueth: just they are, together. To be  
desired, more then gold, and then  
much fine-gold: and sweeter than  
hony, & liquour of the honey-combs.  
Also thy servant, is clearly-admonish-  
ed by them: in keeping of them, ther  
is much reward. Unadvised-errours  
who doeth understand? from secret-  
faulcs cleanse thou mee. Also from  
presumptuous-fynns, withhold thou  
thy servant; let them not have domi-  
nion in me, then shall I be perfect, &  
made-clean, from much trespass. Let  
the



the words of my mouth, and the meditation of my hart before thee, be to favourable-acceptation: Ichovah, my Rock and my redeemer.

Annotations.

2 **D**oe tell ] to weete unto men; and so give occasion unto them to tell; as the Chaldee translateth, *They that look upon the heavens doe tell &c.* the glory ] that is, the glorious work; so in Exod. 16. 7. Num. 14. 21, 22. Job. 11. 40. the outspread firmament ] the whole cope of heaven, with the aier, as the Chaldee sayth, *they that behold the aier: which though it be soft and liquid, and spread over the earth, yet is it fast and firm: and therefore called of us, according to the comon Greek version, a firmament: the holy Ghost expresseth it by an other term, Mid-heaven: Rev. 8. 13. & 14. 6. & 19. 17.* This outspread firmament or expansion, God made amidst the waters for a separation, and named it Heavens, Gen. 1. 7, 8. which of David is sayd, to be stretched out as a curtayne, or tent Psal. 104. 2. and elsewhere is sayd to be firm, or molten glass. Job. 37. 18. So under this name Firmament, be comprised the orbs of the heavens, and the aier, and the whole spacious rounth above the earth.

3 **V. 3.** Day unto day ] one day unto and after another: so unto is used for after, in Exod. 16. 1. & 19. 1. *Vitreth ]* or wellet out; as a fountayn, continually & plenteously. *manifesteth ]* or sheweth lively.

4 **V. 4.** not heard in their voice ] that is, whose voice is not heard, or understood: meaning that they are no mute or obscure speeches, whereby the heavens preach to the world, but manifest to all, as the next verse sheweth, and Paul plainly confirmeth, Rom. 1. 19, 20. and the Greek version here leadeth us so to understand this sentence, together with the Apostles allegation, Rom. 10. 19. and the like Hebraismes

are usual, as Job. 3. 3. *Let the day perish, I was born in it, that is, wherein I was born: & hearing is often put for understanding, Gen. 11. 7. 2 King. 18. 26. 1 Cor. 14. 2.* Compare also herewith that Hebrue phrase in Jer. 38. 5. *Or we may read it thus: There is no speech, nor words: not, heard in their voice: that is the heavens make no speech, or sermon, nor utter any reanable words: no nor any voice (or sound) at all of theirs is heard: but their line is gone forth, &c.* Or, (taking words for peoples that speak them,) there is no speech, nor words, where the voice of the heavens is not heard.

**V. 5.** *their line ]* or, their rule, their delineation: which is, a mean to teach the rude & simple; as Esa. 28. 10. or by line is meant a building, frame or edifice, which is made by line and rule. Zach. 1. 16. Job. 38. 5. The Greek translateth it, *their sound:* which word the Apostle also useth, Rom. 10. 18. where he speaketh of the preaching of the gospel, by which the church is taught and edified. *their speakings ]* or, their words: but this is used sometime generally for signification any manner of way; as Prov. 13. *he speaketh (that is, signifieth) with his feet.* And taking him before to have shewed how the heavens have no speeches, words nor voice, this here may be meant of their significations, by the wonderful frame, course, order &c. that all men may see in them. *he hath put a tent ]* God hath put (or set) in the heavens a tabernacle, that is, a sitting habitation: for that the sun never stayeth in one place. The Sun is in Hebrue called *Shemesh*, that is, a minister or servant; which very name should have kept the nations from worshipping & serving it, which God hath distributed to all people under the whole heaven; as Deut. 4. 19.

**V. 6.** *as a bridegroom ]* the Chaldee addeth in the morning as a bridegroom. The Sun when he riseth, is gloriously adorned with bewtiful rayes, and seemeth most cheerful; which two things are set forth by similitude of a bridegroom. Esa. 61. 10. & 62. 3. *to run a race ]* a long-way journey.



or, *courfe*. The swift courfe of the Sun, is joyfully performed, as when a champion runneth for a game.

8

V. 8. *The law* or *Doctrinal*: an orderly manner of instruction: an *Institution* or *Disposition*; called in Hebrue *Torah*, which implieth both *doctrine*, and an *orderly-disposition* of the same; therefore, where one Prophet relating Davids words, sayth the *law* of man; 2 Sam. 7. 19. an other sayth, the *orderly-estate* (or *courfe*) of man. 1 Chronic. 17. 17. The holy Ghost in Greek calleth it *Nomos*, a *law*: Heb. 8. 10. from Jer. 31. 33. This name is most comonly ascribed, to the precepts give by Moses, at Mount Sinai, Deut. 33. 4. Mal. 4. 4. Job. 1. 17. & 7. 19. it is also largely used for all his writings. For the history of Genesis, is called *Law*, Gal. 4. 21. from Gen. 16. And though sometime the *Law* be distinguished from the Psalms and Prophets, Luk. 16. 16. & 34. 44. yet the other Prophets books are called *Law*; 1 Corin. 14. 21. from Esai. 28. 11. the Psalms are also thus named, Job. 10. 24. & 15. 21. from Psal. 81. 6. & 35. 19. Yea one Psalm, is called a *Law*, Psal. 78. 1. and the many branches of Moses doctrine; as the *law* of the syn offering &c. Levit. 6. 25. and generally it is used for any *doctrine*; as the *law* of works: the *law* of faith &c. Rom. 3. 27. *is perfect* or, *is a perfect law*. The word before, is againe understood here and in the speeches following: as sometime it is fully expressed, Psal. 12. 7. *returning the soule* or, *restoring the life*. To *return the soule*, is sometime to deliver it fro evils, Psa. 35. 17. Job. 33. 30; sometime to refresh it as with food, that keepeth in life, Lam. 1. 11. 19. to refresh it with rest, comfort, and the like, Ruth. 4. 15. Psa. 23. 3. Prov. 25. 13. All which may be found in the *law* of God. *the testimony* ] God called the two tables of his law, the *Testimonie*, Exod. 25. 16. 21. & 31. 18. and the *Ark* wherein they were kept, had therupon the like name, Num. 17. 4. Exod. 25. 21. and so the tabernacle wherein the ark was, Exod. 38. 21. Rev. 15. 5. Gods law hath this title because of the *testification*, *contestation*, and *car-*

nest charge which he, and his Prophets gave concerning it; as Psal. 81. 9. 1 King. 17. 15. Nehem. 9. 29. 30. Deut. 31. 28. & 32. 4. and as a record, it testifieth what is Gods will and covenant, Job. 5. 39. And as the *law*, so the *gospel*, (yea Christ himself) is called a *testimonie*. 1 Cor. 2. 1. 2 Thes. 1. 10. 1 Tim. 2. 6. *faithful* or, a *faithful testimonie*: this word meaneth also, *sure*, *certain*, *firm* and *constant*; as *faithfull plagues*, Deut. 28. 49. are *sure* and *durable*: a *faithfull house*, 2 Sam. 7. 16. is *settled*, *firm*, and *stable* &c. Gods word hath like commendations, Psal. 93. 5. & 111. 7. *the simple* or *silly*. The original *pethi*, meaneth one that is easily persuaded, or intised; credulous and light of belief; according to the proverb; *Pethi*, *The simple beleeveth every thing*: Prov. 14. 15. Consequently, it is used for *Vnskilful*, and applied sometime to evill foolish persons, Prov. 9. 6. & 21. 3. sometime to the good and simple, as Psal. 116. 6. The Greek often translateth it, *a babe*; and so Christ calleth such, Mat. 11. 25. This verse and the two next following, which treat of Gods law, are in Hebrue, written every of them with ten words, according to the number of the ten commandments; which are called *ten words*: Exod. 34. 28.

V. 9. *The precepts* or, *Commissions*, *Charges*. This word is by David onely, applied to Gods commandments; called of him *Pikkudim* of *Paked* to *Visit*; as if we should say *Visitations*; or precepts the transgressions wherof God hath threatened to visit or punish; as Exod. 20. 1. & 32. 34. Or of *hiphkid* to *commend* or *commit vnto ones charge and custodie*; because these are committed vnto men, carefully to be observed, as it is written, *Thou hast commanded thy precepts, to be kept vehemently*. Psal. 119. 4. *the commandment* ] that is, *the commandments*: one put for all; as judgement, 2 King. 25. 6. for judgements; Ier. 52. 9. and many the like.

V. 10. *The fear* or *reverence*, that is, the religion and worship prescribed of God; as in Mat. 15. 9. that is called *Worship*; which in Isa. 29. 13. is named *Fear*; and



and this is sayd to be *clean* from all filthy-  
nes, because he requireth to be worship-  
ped in spirit and truth; and with pure  
hands. *Iob. 4. 14. 1 Tim. 2. 8.* Or, as God  
himself is called *Fear*; *Psal. 76. 11.* so his  
law may also here be called *Fear*, for that  
it was given with fearful majestie; and  
worketh in men the fear and reverence  
of God, *Exod. 10. 18. 19. 20. Dent. 1. 24. 29.*  
standing] or abiding, continuing-  
firm, yet and perpetually. *judg-  
ments*] Shuch lawes as were annexed to  
the ten commandments, for punishing  
the offenders, have this title prefixed; as  
*Exod. 21. 1.* These are the judgements which  
thou shalt set before them: *etc.* And as de-  
crees or statutes, are often put for the ordi-  
nances of Gods worship; (as is noted on  
*Psal. 1. 7.*) in sted wherof David here pre-  
meth to vse the former word *fear*: so judge-  
ments are lawes and rites for humane du-  
ties. These two Moses often joyneth  
togither, saying: hearken O Israel to the  
statutes and to the judgments *etc.* *Dent. 4. 1.*  
*1. 8. 14. 45. 5. 1. 31. 6. 1. 20. 7.*  
*11. 8. 11. etc.* just togither] that is,  
all of them togither, and ech of them  
apart, is just; or, justified.

II V. 11. *fine gold*] or *solid gold* called *Paz*,  
which hath the name of strength, fastnes, or  
solidity: such gold was rare and precious,  
*Isa. 13. 12. Lam. 4. 1.* The Arabian's now  
call gold, *Pher*. It was very fine, therefore  
whē one Prophet calleth it *gold Muphar*;  
*1 King. 10. 18.* another calleth it *labor* that  
is *fine*, or *cleane gold*. *2 Chron. 9. 17.*

*liquor of the honey-combs*] or, *liquid honey*  
of the combs. Ech of these words is vsed by  
Solomon for the dropping-honey comb. *Prov.*  
*1. 3. 16. 14.* and both are here joyned  
for more vehemencie.

12 V. 11. *clearly-admised*] The word  
signifieth *illustrating*, *making-bright* or *shin-  
ing*, *Dan. 12. 3.* and so by *warning* or *in-  
formation* to make the soule *clear* and *circum-  
spect*. *Exod. 18. 20. 1 King. 6. 10. Eccles.*  
*4. 13. Ezek. 3. 17. 18. 19. 10.* much  
reward] or *much end*, that is, *great profit* or  
reward; as the Greek translateth it. The

Chaldee applieth this peculiarly to Da-  
vid, saying, and because he kept them, he was  
made the Prince of Israel. The Hebrue *Ghe-  
keb*, signifying the *heel* or *foote*, is vsed  
figuratively for the *end* of a thing, (as the  
*head*, for the *beginning*, *Psal. 119. 160.*) and  
so for the *success*, *event* and *recompense* that  
soloweth therevpon. As an other word,  
*acharith*, which signifieth *End*, is vsed also  
for reward, *Prov. 13. 18.* and *1 Pet. 1. 9.*

V. 13. *Unadvised errors*] or *ignorant  
faults*, *Unwitting* and *inconsiderate* synns. The  
law for which is given, *Levit. 4. 2. 7.*  
who doth understand] or, who can discern  
meaning no man can. So *Psal. 77. 5.*  
*I spake not, for, I could not speak.* See the an-  
notations there. *1 Cor. 13. 12.* *knowest thou me*] or  
*make me known*, *free*, *guileless*, *empty*. The  
word is also vsed for *exempting*, or *absolving*  
*free* from punishment due to syn. *Exod.*  
*20. 6. 34. 7.*

V. 15. *be to favourable acceptation*] that  
is, *be acceptable*, or *well-pleasing*, or as before,  
they shalbe acceptable. For the Hebrue will  
bear eyther interpretation. Therefore al-  
so in the Greek, these two phrases are v-  
sed as one, *He shalbe*, *Mark. 10. 44.* and  
*Let him be*, *Mat. 20. 27.* Of the word *accep-  
tation* see the note on *Psal. 5. 13.* *my  
redemer*] or *deliverer*; the Hebrue *Gael*, is  
interpreted in the Greek by both these;  
*Rom. 11. 26.* from *Isa. 59. 20. Act. 7. 35.*  
The word is of large use, for *redeming* of  
things sold or mortgaged, *Levit. 25.* but  
applied to *redemption* or *deliverance*  
from danger, *Psal. 89. 19.* from violence,  
*Psal. 72. 14.* from corruption, *Psal. 103. 4.*  
from the enemies hand, *Psal. 106. 10.*  
from death, *Hos. 13. 14.* and from all evil,  
*Gen. 48. 16.* And in special, one that chal-  
lengeth or redemeth any person, or thing  
that was before alienated; and restoreth  
it to the first estate, by right of kinred,  
is called by this name, *1 King. 16. 11.*  
*Ruth. 3. 9. 12. 13.* and *4. 1. 3. etc.* There-  
fore is this title given to God and Christ,  
who is our *redemer*, and allyed unto us, as  
concerning the flesh. *Isa. 45. 14. 47. 4.*  
and *47. 4.* *1 Thess. 1. 10.* *Heb. 1. 14. 25.*  
Psalme 10.



PSALME 20.

The Church bleſſeth the King in his exploits:  
6. Promiſeth thankfulnes, 7. Teſtifieth confidence  
in Gods ſuccour, 8. and triumpheth by faith in  
Chriſt.

1 To the mayſter of the muſik;  
a Psalm of David.

2 **I**ehovah answer thee, in day of dis-  
tress: the name of the God of Ia-  
3 kob, ſet-thee-on-high. Send thy  
help from the Sanctuary: and uphold  
4 thee, out of Sion. He remember  
all thy oblations: and thy burnt-of-  
5 fring, he turn-to-aſhes Selah. He  
6 give to thee, according to thy hart:  
and fulfill all thy counſel. We wil  
ſhowt, in thy ſalvation; and in the  
name of our God, ſet up the banner:  
Iehovah, fulfill all thy petitions.  
7 Now I know, that Iehovah, ſaveth  
his Anointed; answereth him, out of  
the heavens of his holynes: with  
8 powers, the ſalvation of his right  
hand. Theſe (make-mention) of char-  
rets, and theſe of horſes: but we,  
make-mention of the name of Ieho-  
9 vah, our God. They, ſtoup-down  
and fall: but we riſe-up, and ſtand-  
10 upright. Iehovah ſave thou: the  
King, he answer us in the day we  
call.

Annotations.

2 **A**nſwer thee] thee & King: whome af-  
ter he calleth Meſſias, or Anointed;  
verſ. 7. And this ſentence is ſet down in  
Iaakobs words, Gen. 31. 1. as after he men-  
tioneth the God of Iaakob. And the whole  
Pſalm, is a prophetic of Chriſts ſufferings.

& his deliverances out of them, for which  
the church with him triumpheth. For  
answer, the Chaldee ſayth, accept thy pray-  
er, ſet thee on high ] in a high-refuge, and  
ſo defend and keep the ſale: ſee Pſal. 9. 10.  
As Gods name, even his onely is advanced-high,  
Pſal. 148. 13. ſo is it alſo a ſtrong tower, which  
the righteous runneth unto, and is ſet-on high:  
Prov. 18. 10.

V. 3. from the ſanctuarie ] or Sanctitie;  
Thus the tabernacle was called, Lev. 16. 2.  
and the temple, 1 King. 8. 10. as being  
the place of holynes, for the preſence of  
God there.

V. 4. remember all thy oblations ] This  
hath reſpect to the law, which appointed  
part of the oblation, (or meat-offering) to  
be burnt on the altar unto God, with oil  
and incenſe for a memorial, Levit. 2. 2. The  
Hebrue Minchah, is generally a gift or pre-  
ſent caried to any. Pſalm. 45. 13. & 72. 10.  
Gen. 32. 13. & in ſpeciall a gift or oblation  
preſented to God, Gen. 4. 3. 4. 5. Pſalm.  
96. 8. moſt ſpecially, the oblation of corn  
or ſlowr, called the meat-offering, Levit. 2.  
Num. 29. Th'Apoſtle in Greek turneth it  
Proſphora, an oblation. Heb. 10. 5. 8. 10. from  
Pſal 40. 6. burnt-offering ] which ac-  
cording to the original word Gholah, ſig-  
nifieth, an Aſcenſion; becauſe this kind of  
ſacrifice, was wholly given up to God in  
fyre. Levit. 1. 3--9. 13. Therefore in Greek  
it is tranſlated holocausta, that is, a whole-  
burnt-offring.

turn-to-aſhes ] that is,  
conſume to aſhes, with heavenly fyre. For  
ſo God approved and accepted the ſacri-  
fices of his people. Lev. 9. 24. 1 King. 18. 28.

V. 5. fulfill all thy counſell ] or accompliſh  
it: Counſel is as empty, if it be not effec-  
ted & accompliſhed: & the performance,  
is as the filling thereof. So to fill or accom-  
pliſh petitions, in the verſe following: to  
fulfill joy, Job 3. 29. & 15. 11. to fulfil words,  
is to confirm them, 1 King. 1. 14. and to per-  
form or effect them. 1 King. 2. 27.

V. 6. We will ſhowt ] or, that we may ſhowt,  
or ſhew. For theſe two phraſes are uſed  
indifferently: See the note on Pſal. 43. 4.  
thy ſalvation ] which thou (6 King) haſt  
received.



PSALME XXI.

received; or, which thou (O God) hast given. *set up the banner*] or, *display the flag or ensigne*, which was for triumph and victory, to honour God, and to terrify the enemies. Song. 6. 3. 9.

7 V. 7. *his anoynted*] or *Messias*: that is, *his King*: verse 10. Psal. 2. 6. *with powers; the salvation*] that is, *with full-power* (or *puissance*), even with the salvation of his right hand. For Gods right hand is of wondrous excellent force, and doeth valiantly, Exo. 15. 6. Psal. 118. 16. & 89. 14.

8 V. 8. *These*] that is, *Some mention charrets and some horses*. *Charret* is used for *charrets*; as also in Psal. 68. 18. so, *bird* for *birds*: Psal. 8. 9. *Angel*, for *Angels*. Psal. 34. 8. *make mention of the name*] that is, *make it to be known and to be remembred*, with honour, Psal. 45. 18. Esa. 49. 1. 2 Sam. 18. 18.

9 V. 9. *stand upright*] or, *set our selves sure to continue yet*. So after in Psal. 146. 9. & 147. 6.

10 V. 10. *the King, he answer us*] By the King here seemeth to be meant Christ, of whom this whole Psalm is composed: as also the Chaldee paraphrast understood it; and therefore explained this verse thus; *O Word of the Lord redeme us: a mighty King receive our prayer in the day of our invocation*. But the Lxx. not keeping the distinctions, turn it in Greek thus, *Lord save the King; and heare us in the day that we call upon thee*.

PSALME 21.

*The King giveth thanks for many blessings received. 8. He professeth his confidence of further grace, and prophesieth the destruction of the wicked.*

To the mayster of the musick;  
a Psalm of David.

1 **I**ehovah, in thy strength the King  
2 shall rejoyce: and in thy salvation,  
3 how vehement glad shall he be! Thou  
hast given to him, his harts desire: &

the earnest-request of his lips, thou  
hast not kept back Selah. For thou  
preventest him, with blessings of  
goodnes: thou settest on his head, a  
crown of fine-gold. Life, he asked  
of thee, thou gavest it him: length of  
dayes, ever and aye. Great is his  
honour, in thy salvation: glorious-  
majestie and comely-honour, hast  
thou put upon him. For thou hast  
set him to be blessings to perpetual-  
aye: thou hast made him chearfull  
with joye, with thy face. For the  
King, trusteth in Iehovah: & through  
the mercy of the most-high, he shall  
not be moved. Thy hand shall find  
out, all thine enemies: thy right-hand,  
shall find out them that hate thee.  
Thou wilt set them, as an oven of  
fyre, at the time of thy face: Iehovah,  
in his anger wil swallow them up; and  
fyre shall eat them. Their fruit, from  
the earth thou wilt destroy: and their  
seed, from the sonns of Adam. For  
they have intended evil against thee:  
they have thought a crafty-purpose,  
but they shall not be able. For, thou  
wilt set them as a butt: with thy  
strings, thou wilt make-ready against  
their faces. Be thou exalted Iehovah  
in thy strength: we wil sing and  
praise-with-psalm, thy power.

Annotations.

1 **I**n thy strength] or, for thy strength; thy  
kingdom, strong help and deliverance.  
This Psalm, as the former, gratulateth  
the victory and salvation of Christ; and is  
by the Chaldee paraphrast applied to the  
reign of King Messias. Also the Hebrew  
*Yismach*, (*Shal rejoyce*), hath the letters (be-  
ing



PSALME XXII.

ing transplaced, ) of the name *Masbiach*,  
Christ. *shal rejoyce*] or *rejoyceth*  
continually.

4 V. 4. *a crown*] a sign of glorious vic-  
torie: and of the kingdom.

5 V. 5. *length of dayes*] that is, a long con-  
tinued life time. *Isa. 53. 10. Iob. 12. 12.* So *Psal.*  
*23. 6. and 93. 5. and 91. 16.* On the contra-  
ry *short of dayes*; is *short lived*, *Iob. 14. 1.*

*ever and aye*] to eternal and perpetual ay.  
Christ being raysted from death, dyeth no  
more; death hath no more dominion o-  
ver him; *Rom. 6. 9.* But behold he is alive  
for evermore Amen. *Rev. 1. 18.* and ever  
liveth, to make intercession for them that  
come to God, by him. *Heb. 7. 25.*

7 V. 7. *hast set him blessings*] that is, made  
him to abound with all manner blessings himself;  
and, to be an example of, or to impart blessings  
vnto others. So to Abram it was sayd, *be*  
*thou a blessing*; *Gen. 12. 2.* the like promise  
is to his children, *Ezek. 34. 26. Isa. 19. 20.*

*with thy face*] or *before thy face*, in thy pre-  
sence. as *Psal. 16. 11.*

9 V. 9. *shal find out all thy enemies*] to weet,  
to punish them, as the like phrase importeth,  
*Isa. 15. 10.* or, *shal find for all*, that is, *shal be*  
*ynough for all thy foes*, that is, sufficiently able  
to overcome them: so finding is vsed for suffici-  
encie. *Num. 11. 12. Iudg. 21. 14.* For hand,  
the Chaldee sayth, the stroke of thine hand.

10 V. 10. *wilt set them*] or put them all and  
every one: as is noted on *Psal. 2. 3.* So also  
after in vers. 11. and 13. *an oven*

*offyre*] a fyry fornace; meaning in great af-  
fliction. *Lam. 5. 10.* *the time of thy face*]

that is of thine anger as the Chaldee para-  
phrast explayneth it: for the face sheweth  
forth pleasure or displeasure; favour or  
wrath: so face is vsed for anger, *Psal. 34. 17.*

*Levit. 20. 6. Gen. 32. 20. Lam. 4. 16. Ier. 3. 12.*  
*swallow them*] that is, destroy or abolish  
them: so *Psal. 35. 25. and 52. 6. and 55. 10.*  
*fyre*] the Chaldee expoundeth it, the  
fyre of Gehenna, (or of Hell.)

11 V. 11. *Their fruit*] that is, their children,  
called the fruit of the body; and womb: *Psal.*  
*127. 3. and 132. 11. Deut. 28. 4.* or, their la-  
bour and that which comes thereof; as

*Prov. 31. 16. 31.* *their seed*] that is,  
children, or posterity. *Psal. 22. 24. 31. and 37.*  
*25. Gen. 17. 7. 10.*

V. 12. *shal not be able*] to weet, to sta-  
bilish, (as the Greek explayneth,) or, to  
effect it. After this word *can*, or *able*; there  
often wanteth a word to be vnderstood:  
see *Psal. 101. 5.*

V. 13. *a butt*] to shoot at; Hebr. *a*  
*showlder*; because the earth is heaped vp  
like shoulders. The Chaldee paraphra-  
seth, *thou hast set them to thy people as one*  
*showlder.* *make ready*,] or fit, namely  
thyne arrowes, against their faces. The Chal-  
dee otherweise; in the coards of thy Tent,  
thou wilt order thy Law before them.

PSALME 22.

David as a figure of Christ complaineth of  
his many afflictions; 10. Prayeth with faith for  
deliverance. 13. Foresheweth the sundry evils  
which the wicked would doe vnto Christ at his  
death. 23. After deliverance, Christ declareth  
Gods name and praises to his brethren; 27. Cō-  
municateh the fruits of his death and resurrecti-  
on to the ends of the earth. 31. Whereupon they  
shew forth their obedience, & preach his justice.

To the mayster of the musick; con-  
cerning the Hinde of the morning; a  
Psalm of David.

MY God my God, wherefore hast  
thou forsaken me: *art* farr off  
from my salvation, from the words of  
my roring. My God, I call by day,  
and thou answerest not: & by night,  
and there is no silence to me. And  
thou *art* holy: sitting, the prayes of  
Israel. In thee, our fathers trusted:  
they trusted, and thou deliveredst  
them. Vnto thee they cryed-out  
and were safe-delivered: in thee, they  
trusted and were not abashed. But I



8 ~~am~~ a worm and not a man : the re-  
 proch of men, & dispised of the peo-  
 ple . All they that see me , doe  
 9 skoff at mee: they make -a-mow with  
 the lip, they wag the head. He con-  
 fidetly-turned unto Iehovah, let him  
 deliver him : let him ridd him; be-  
 10 cause, he deliterh in him. But thou  
 art the drawer of me forth out of the  
 belly: the maker of me to trust, *even*  
 11 at my mothers breasts. Vpon thee,  
 I have been cast from the womb: fro  
 my mothers belly, thou *art* my God.  
 12 Be not thou gone farr-off from mee,  
 for distress *is* neer : for *there is* no hel-  
 13 per. Many bulloks, have compassed  
 mee about : mighty -*bulls* of Bashan,  
 14 have environed mee . They have  
 wide -opened upon me their mouth:  
 15 as a renting and roaring Lion. I  
 am poured-out as waters; and all my  
 bones, dispart-themselves : my hart  
 is as wax; it is molten, in the middst  
 16 of my bowels. My able-strength, is  
 dried-up, like a potsherd ; and my  
 tongue cleaveth to my jawes: & thou  
 17 hast brought me-down to the dust  
 of death. For doggs have compassed  
 me; the assembly of evil -doers, have  
 inclosed me : they Lion-like-peirfed,  
 18 my hands and my feet. I may tell  
 all my bones: they did behold , they  
 19 did view mee. They parted my gar-  
 ments among them : & for my coat,  
 20 they cast a lott. And thou Iehovah,  
 be not farr-off: my fortitude , hasten  
 21 to my help. Ridd my soule from the  
 sword : my lonely-*soule* , from the  
 22 hand of the dog. Save me, from the  
 mouth of the Lion : and from the  
 23 hornes of Vnicorns, thou hast anse-  
 red mee. I will tell thy name to my

brethré: in the middst of the church,  
 I will praise thee . Ye that fear Ie-  
 24 hovah, praise him; all ye seed of Iakob  
 honour him: & be afrayd of him, all  
 25 ye seed of Israel. For, he hath not  
 despised nor abhorred, the affliction  
 of the poor-afflicted, nor hid his face  
 from him: & when he cried-out unto  
 him, he heard . Of thee, *shalbe* my  
 26 praise; in the great church: my vowes  
 I will pay, before them that fear him.  
 The meek shall eat , and be satisfied;  
 27 they shall praise Iehovah, that seek  
 him: your hart, shall live to perpetu-  
 al-aye. All the ends of the earth,  
 28 shall remember and turn unto Ieho-  
 vah: and all families of the hethens,  
 shall bow-downe-themselves before  
 thee. For to Iehovah, *pertayns* the  
 29 kingdome: and *he is* ruler among the  
 nations . All the fat-ones of the  
 30 earth, shall eat & bow-bown-them-  
 selves; all that goe-down to the dust,  
 shall bend-down before him: and he  
 31 *that* quickneth not, his soule. A seed  
 shall serve him : it shalbe accounted,  
 32 to the LORD for a generation. They  
 shall come, and shall declare his jus-  
 tice: to a people *that shalbe* born; that  
 he hath done *this*.

*Annotations.*

**T** *He Hind of the morning* ] meaning  
 Christ, who as a Hind was by Iewes  
 and Gentiles, the *doggs* verl. 17. hun-  
 ted and wurroughed, in the morning:  
*John* 18. 28. and also rose from death the  
 third day early in the morning: *Ioh* 10. 1.  
 when God had made his feet like Hinds  
 feet, and set him on his high places: *Psal.*  
 18. 34. Compare with this, *Song.* 2. 9. 17.



PSALME XXII.

and 8. 14. where Christ is also likened to a young hart. And in Psal. 49. 15. the resurrection is called, the morning; for then the true light of comfort and salvation shall appear. A Hind called in Hebrue *Appelth*; hath the name of prowess or fortitude, (as in the 20 verse of this psalme *Ajaluth* is fortitude;) and so it may be understood for the strength (or fortitude) of the morning, that is, the help and power of God to rayle vp Christ from the dead, which may be the meaning of the Greek translation for the morning help. Some of the Iewes have interpreted it, the morning star; which (although the word be no where els found in scripture, for a star;) agreeth also to our Lord Christ, who is intituled, the bright morning star. Rev. 22. 16. Others, applying this title to the musk, reteyn the Hebrue words still; *Appelth hassbachar*. The Chaldee expoundeth it, To praise (God) for the mightie continual morning sacrifice.

2 V. 1. My God my God &c. ] Christ speaketh this Psalme to God his Father. The Hebrue is *Eli Eli lammah ghnaxab-tani*: which words our Lord vttered on the cross, Mat. 27. 46. (save for the later, he vsed the Syriak, *sabachtani*, of the same signification.) At which the prophane Iewes mocked, saying that he called for Elias. Mat. 27. 47. 49. *Wherefore hast thou forsaken me* ] or, *why leavest thou me*? They are the words of faith, striving in tentation; and doe imply both a hope of, and a prayer for deliverance; as it is noted on Psal. 10. 1. See the like also, in Psal. 42. 10. & 43. 1. *my roaring* ] this argueth great grief of hart, uttered with lowd complaint: So Psal. 38. 9. & 3. Job. 3. 24. And Christ, in the dayes of his flesh, offred up prayers, with strong crying and teares, to him that was able to save him from death, Heb. 5. 7.

3 V. 3. no silence to me ] or, but I have no silence: and consequently, no rest, or ease. So Job. 30. 20. 27.

V. 4. sitting ] or sittest, that is, abidest still one and the same; as Psal. 9. 8. & 55.

20. & 102. 13. or sittest, to weert, still; as Ruth. 3. 18. that is, risest not up to help mee: or sittest, that is inhabitest, as Psal. 9. 12. & 132. 15. The Chaldee translateth, which stablisheth the world, for the praises of Israel. *the praises* ] in Greek the praise of Israel: that is, art he to whom Israel singeth all prayes for deliverances: and of whom Israel gloriet in all time of need. So Moses sayd to Israel, he is thy praise, Deut. 10. 21. & Iere. 17. 14.

V. 7. a worm ] that is, weak, (as the Chaldee expalayneth it;) wretched and rotten under foot. So Job. 25. 6. Isa. 41. 14.

V. 8. make a mow ] make-an-opening with the lip; which may be taken both for mowing or thrusting out of the lip, & for licentious opening thereof, to speak reproch. *wag the head* ] a sign also of icorn. Esa. 37. 22. Math. 27. 39. Job. 16. 4. Psal. 44. 15. Lam. 2. 15.

V. 9. He confidently-turned ] or Rolled; that is, trusted, as in the new testament this phrase is expayned, Mat. 27. 43. where they mock at Christ. The Hebrue applieth this word Roll or turn, figuratively to a confident committing of ones self, wayes, or actions unto another; as here, so in Ps. 37. 5. Prov. 16. 3. and Gol properly is Roll thou: but put for he rolled, or trusted; as the like phrase, make the hart of this people fat, &c. Esa. 6. 10. is thus resolved, this peoples hart is waxed fat, &c. Mat. 13. 15. or it is the indefinite, to turn, for he turned; as in Esch. 9. 16. to stand, is used for they stood.

V. 11. been cast from the womb ] that is, from my infancie committed to thy care and custodie. So elsewhere he sayth, the Lord hath called me from the womb, &c. Esa. 49. 1. Contrarywise the wicked are estranged from the womb; Psal. 58. 4.

V. 13. bulloks ] that is, strong and lusty persons; such as were the high preists, scribes, &c, that set against Christ. So the Chaldee expoundeth, peoples like pushing bulls. *mighty-bulls of Basan* ] which was a fertile country, good to feed cattel, Num. 32. 4. & such as there fed, were fat & strong, Deut. 32. 14. Ezech. 39. 18. The Iewes were the

7

8

9

12

13



PSALME XXII.

the bulls of Basan, as the Prophets foretold, Deut. 32. 15. *Amos* 4. 1. *Hos.* 4. 16. and the historie sheweth, *Mat.* 27. Here, the word *bulls* is to be supplied unto the word *mighty*, as also in *Psal.* 50. 13. & 68. 31. See the notes on *Psal.* 10. 10.

V. 14. wide-opened] or gaped; and this also is a sign of reproch & contempt. *Job.* 16. 30. *Lam.* 3. 46. & 2. 16.

V. 15. *dispart themselves*] or, are sundred, that is, out of joynt. as wax] that is, tender, and melting through faintnes & fear, *Psal.* 68. 3. & 57. 5. Like this is Iobs complaint, God hath softened my hart; *Job.* 23. 16. So the word following, *molten*, noteth fear & discouragement. *Iosh.* 7. 5. & 14. 8. *Deut.* 20. 8. The Greek translateth, as molten waxe.

V. 16. cleaveth] or, is made cleave to my jawes; which phrase meaneth inability to speak, *Psal.* 137. 6. *Job.* 29. 10. *Ezek.* 3. 25. & sometime extremitie of thirst, *Lam.* 4. 4. & so may have reference here to that thirst which our saviour felt. *Job.* 19. 28. *hast brought-me-down*] or set and bounded me, in the dust of death, meaning death it self, or the grave which turneth men to dust, *Ge.* 3. 19. the Chaldee turneth it, the house of the grave. See *Psal.* 7. 6.

V. 17. *doggs*] the Greek addeth, many *doggs*; that is, base and vile persons; of rancorous disposition, *Job.* 30. 1. *Prov.* 26. 11. *Rev.* 22. 15. *Mat.* 7. 6. *Phil.* 3. 2. *Psal.* 59. 7. 15. So the Chaldee paraphraseth, a company of wicked synners which are like to many *doggs*. These were the high preists and rulers of Israel; of whom it is sayd, that Pilate knew well that for envy they had delivered Iesus. *Mat.* 27. 18. *they Lion-like-peirced*] The original hath a double reading, *Caari*, like a Lion; and *Carn*, they digged or perished. This later, the Greek followeth: but the Chaldee in the Masorites bible, keepeth both readings, *they did bite like a Lion*. This was fulfilled in the nayling of our Lord to the cross, by his feet & hands. *Mat.* 27. 35. *Job.* 20. 25.

V. 18. *did view mee*] or see in me, namely, their desire or lust; or the affliction upon me,

they saw with delue. See the like phrasis, *Psal.* 54. 2. & 59. 11. & 118. 7.

V. 19. *for my coat*] or, my vesture: The souldiers when they had crucified Iesus, took his garments, (and made four parts, to every soldier a part,) and his coat; and the coat was without seam, woven from the top throughout. Therefore they sayd one to an other, Let us not divide it, but cast lott for it, whose it shall be: that the scripture might be fulfilled, &c. *Job.* 19. 23. 24.

V. 21. *from the sword*] the Chaldee sayth, from them that kill with the sword, my lonely-soule] which is one alone, solitary and desolate. So after in *Psal.* 33. 17. & 116. & 68. 7. the Chaldee expounds it, the spirit of my bodie. *hand of the dog*] the power of the devil, the prince of this world, who then came to Christ, but had nought in him. *Job.* 14. 30. Or *dog* is put for *dogge*, meaning the malicious Jewes, spoken of before, verse 17. and *hand*, is often put for power: see *Psal.* 63. 11.

V. 22. *mouth of the Lion*] so the Devil is named, 1 *Pet.* 5. 8. and wicked rulers, *Prov.* 28. 15. *Ier.* 50. 17. The Chaldee here sayth, from the mouth of him that is strong as a Lion, & from King mighty & proud like Unicorn. *horns of Unicorn*] the Devils Angels, principalities, powers, worldly governors, princes of the darknes of this world, &c. *Eph.* 6. 12. The Unicorn is so fierce and wild, that he will not be ramed, *Job.* 39. 12. 13. &c. and his strength and pride is in his horn. See *Psal.* 92. 12. *Num.* 22. 22. *Deut.* 33. 17. *Es.* 4. 34. 7. *thou hast answered*] for, answer thou mee, a speech of faith, inserted in his prayer, therefore next followeth thanksgiving. *Answering* is here used for safe delivering, upon prayer: as the Chaldee translateth, *hast accepted my prayer*.

V. 23. *to my brethren*] the disciples and beleivers of Christ: for he that sanctifieth, and we which are sanctified, are all of one: for which cause, he is not ashamed to call us brethren. *Heb.* 2. 11. 12. *Ioh.* 20. 17. *the Church*] or, Convocation, Assembly, Congregation.



PSALME XXII.

26 V. 26. *Of thee, my prayse*] or *From with thee, shalbe my praise*: it shall begin and continue of thee, thou art the cause and ground therof. *the great church*] eyther that assembly where Christ after his resurrection, personally appeared, to moe then five hundred brethré at once, 1. Cor. 15.6. or the great church of the Gentiles, with whom Christ is spiritually present. Mat. 28. 19. 20. So after, in Psal. 40. 10, 11.

27 V. 27. *and be satisfied*] It was a curse of the law, that men should eat and not be satisfied, Levit. 26. 26. Mic. 6. 14. but it is a blessing of the gospel, that the meek and needy, shall eat and have ynough; Psal. 132. 15. God filleth the hungry with good things, and sends away the rich empty, Luk. 1. 53. The meek meaneth the regenerate, who are mortified with Christ, and their fierce nature made meek and humble. *your hart shall live*] he turneth his speech to the meek and seekers of God; who should eat of Christs flesh, that was given for the life of the world, & therby live for ever; Job. 6. 51. The living of the hart; importeth also the chearing, comfort and solace of the same; Gen. 45. 27. the contrary wherof, is in the dying of the hart, 1 Sa. 25. 37. See also the like promise, Ps. 69. 33. The Chaldee yeeldeth this sense, *The spirit of prophesie shall rest in the thoughts of their hart for ever.*

28 V. 28. *All the ends &c.*] that is, the dwellers in the utmost partes and ends of the world. A prophesie of the calling of the Gentiles, by the preaching of the gospel. Rom. 16. 26. Eph. 2. 1. 2. &c. *remember*] the Chaldee addeth, *remember his miracles*. *families of the beathens*] or, *hundreds of the nations*; wherof see Gen. 10. 5, 15, 20, 31, 32.

29 V. 29. *ruler, among the beathens*] to reign over them by his word and spirit, and so to be God, not of the lewes onely; but also of the Gentiles. Rom. 3. 29, 30.

30 V. 30. *All the fat ones*] that is, the rich and mighty personages, fat with plenty, Deut. 31. 20. For, Kings and Queens, and men of authority and wealth, are also called

to the participation of Christs grace in his Church. Esa. 60. 3, 5, 10. Rev. 21. 24. 1 Tim. 2. 1. 2. Sometime *satnes* is used to note out Gods spiritual blessings. Psal. 36. 9. & 63. 6. & 65. 12. & 92. 15. Prov. 28. 25. *al that goe down to the dust*] this is, the poore base and wretched people, which for their miserie and affliction, are sayd to goe down and sit in the dust; as Psal. 113. 7. Esa. 47. 1. & 29. 4. Job. 30. 19. Lam. 3. 29. but the Chaldee expounds it, *the house of the grave.*

*that quickneth not*] or *cannot quicken*; that is, the poore wretched man, that doeth not, (or cannot, as Psalm 77. 5.) *keep alive his soule*; that cannot nourish himself, he shall eat. So to keep alive, is to nourish; Esa. 7. 21. Or, he that revived, that is cheered not, nor refreshed his soule with comfort; as before, verse 27. or, he that cannot keep alive his soule, that is, not save it from wrath and eternal death, by his own works, he shall live by faith in Christ. So this phrase to keep the soule alive, is used, Ezek. 18. 27. The Chaldee giveth this sense, *and he will not keep alive the soule of the wicked.*

V. 31. *A seed*] The posteritie of those godly, forementioned: for God chuseth the seed with the parents. Deut. 10. 15. & 30. 6. 19. Psal. 69. 37. & 102. 29. Esa. 43. 5. & 44. 3. Or the seed of Christ, the children which God giveth him; as Esa. 53. 10. Heb. 2. 13. Or a seed, that is a small remnant: as Rom. 9. 29. the Chaldee sayth, *the seed of Abraham.* *for a generation*] a race of Gods children; as Psal. 73. 15. & 24. 6. or, *to generation*, that is, for ever, through all ages.

V. 32. *They shall come*] The Chaldee explaineth it, *Their sonns shall come.* *his justice*] the justice of God, which is by faith in Christ. Psal. 71. 15, 16, 24. Rom. 10. 3, 4. *people that shalbe born*] hereafter to come: or, *a people born*, that is regenerate; Psal. 87. 4, 5. Job. 1. 13. 1 Pet. 1. 33. So, *a people created*; Psal. 102. 19. *that he hath done*] hath performed or accomplished that justice, and all things apperteyning to it. The Greek referreth it to the people, *whom the Lord hath made*: the Chaldee, to the

31

32



the marvelous-works which he hath doen.

PSALME 23.

David under the similitude of a Shepherd, sheweth Gods love, and mercies to his people: whereby their faith is confirmed.

I A Psalm of David. **I**EHOVAH feedeth me, I shall not lack. In folds of budding-grass, he maketh me lie-down: he easily-leadeth me, by the waters of rests. He returneth my soule: he leadeth me in the beaten-paths of justice, for his name sake. Yea, though I should walk, in the valley of the shade of death, I wil not fear evil; for thou wilt be with me: thy rod and thy staff, they shall comfort me. Thou founishest before me, a table; in presence of my distressers: thou makest fat my head, with oil; my cup is abundant. Doubtless, good and mercy shall follow me, all the dayes of my life: and I shall converse in the howse of Iehovah, to length of dayes.

Annotations.

I **F**eedeth me ] or, is my Feeder, my Pastor. The word comprehenderh all duties of a good Hierd, as together feeding guiding governing and defending his flock. Therefore Kings also have this title, and are sayd to feed their people, Psal. 78. 71. 72. 2 Sam. 5. 2. Hereupon it is attributed to God, and to Christ, feeding his Church, as the shepheird of their soules. Psal. 80. 2. Ezek. 34. 12, 14, 15. Esai. 40. 11. Job. 10. 11. 1 Pet. 2. 25. The Chaldee referreth this to a former work, saying, The Lord fed his people in the wilderness, they lacked nothing.

V. 2. of budding-grass] pleasant pastures and leas, where green and tender herbs doe spring. he maketh me ] or, wil make me lye down; to weete, for rest from heat. This also is another dutie of a good Hier, as I will feed my flock, and I wil make them lye-down, sayth the Lord, Ezek. 34. 15. and, Shew me, o thou whom my soule loveth, where thou feedest, where thou makest lye-down at noon. Song. 1. 6. easily-leadeth ] or comfortably guideth-me; it noteth a soft and gentle leading, with sustenting of infirmity; as Gen. 33. 14. Esai. 40. 11. Therefore the Greek turneth it, he nourisheth mee. So Psal. 31. 4. by waters ] or unto waters of rests; that is, most quiet (or caule) waters; and such as give rest and refreshing. All these things Christ performeth to his flock, as it is written, They shall hunger no more, neyther thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the mids of the throne, shall feed them, and shall lead them to the lively fountayns of waters. Rev. 7. 16. 17.

V. 3. returneth my soule ] or, will return or restore it; and consequently, give it rest. See Psal. 19. 8.

V. 4. shade of death ] that is, dark and dreadful shadow; and in a manner, the very state of death. This speech denoteth imminent danger, Jer. 2. 6. sore affliction, Psal. 44. 10. and 107. 10, 14. fear and terrour, Job. 24. 17. and dreadfull darknes, Job. 10. 21, 22. wherto spiritually is opposed, the light and comfort of the gospel and grace of Christ. Math. 4. 16. Luk. 1. 79. wilt be with me ] or, art with me: and this implyeth his good, safety and protection. As when God sayd, I wil be with thee, Gen. 31. 3. Iakob understood it thus, I will doe thee good, Gen. 31. 9. for Gods presence, is a singular favour, & our preeminence. Exod. 33. 14, 16. The Chaldee expoundeth it, thy Word shall be for my help. thy rod ] with such shepherds use to guide and rule their flocks, Levit. 27. 32. and with such the Lord is sayd to rule his people. Ezek. 10. 37. Wherefore the Prophet prayeth, feed thy people with thy rod, Mic. 7. 14. The rod is also for chastening and punishment, Psa.



29.33. And for the rebellious, God hath  
a rod of iron and indignation. *Psal. 2. 9, Lam.*

3.1. Of Christs rods or slaves wherewith  
he feeds his flock, see *Zach. 1. 7. &c.* The  
Chaldee translateth, thy rod and thy law.

V. 5. Thou furnishest ) or wilt furnishe;  
and make ready a table. This and the things  
following, note the abundant supply of  
all good things, for necessitie and for de-  
lite, as at a sumptuous banquet. *Pro. 9. 2. &c.*  
So by Christ, the good shepherd, his  
sheep find pasture, have life, and have it in a-  
bundance, *Joh. 10. 9, 10.* in presence ) or

before them: which causeth the enemies  
that see, to grieve: as *Psal. 112. 10.*

makest fat ) that is, plentifully moistnest and  
supplest with oil or balsam. In those coun-  
tries they used to welcome & chear their  
guests, with pouring out precious sweet  
oile or balsam upon their heads. *Luk. 7.*  
*46. Joh. 12. 3.* It signifyerh joy; *Eccles. 9. 8.*  
*Esa. 61. 3.* The Chaldee applieth it to the  
Priests of Israel, thou hast made the Priests  
heads fat, with the anoynting oile. is abun-  
dant ) to weete, with liquour; (as the word  
importeth,) for to drink my fill.

V. 6. converse ) or quietly repose my self,  
& dwell, as the Greek translateth it. Like-  
wise the Chaldee, saying, I shall dwell in  
the house of the Lords sanctuary. to length  
of dayes ) that is, a long life time, or for ever.  
See *Psal. 21. 5. & 93. 5.*

PSALME 24.

Gods Lordship in the world. 3. The citizens  
of his spiritual kingdome. 7. An exhortation  
to receive him.

A Psalm of David.

THE earth is Iehovahs, and the  
plenty thereof: the world, and  
they that sitt therein. For he, hath  
founded it upon the seas: and esta-  
blished it, upon the rivers.

Who shall ascend into the moun-  
tayne of Iehovah: and who shall stand,  
in the place of his holynes? The

clean in hands, & pure in hart: which  
lifreth not up his soule to false vani-  
tie: neyther, sweareth to deceit. He  
shall receive a blessing, from Iehovah:  
and justice, from the God of his sal-  
vation. This, is the generation of  
them that inquire for him: of them  
that seek thy face, of Iakob Selah.

Lift up ye gates, your heads; and  
be lifted up, ye dores of eternitie:  
that the King of glorie, may come in.  
Who is this King of glory? Iehovah,  
strong and valiant: Iehovah valiant  
in battel. Lift up ye gates, your  
heads; and lift up ye, dores of eterni-  
tie: that the King of glorie, may  
come in. Who is he this King of glo-  
ry? Iehovah of hosts: he is the King,  
of glory Selah.

Annotations.

A Psalm of David Junto this title the  
Greek addeth, of the first day of the  
week: meaning that this Psalm was  
wont to be sung in the Temple, every first  
day of the week, which now with us is  
the Lords day, the Christians Sabbath: &  
of Christ, his church and kingdome, and  
the enterneyning of his gospel, doth this  
psalme treat. In Solomons Temple, God  
ordeyned Levites with Cymbals, Psalteries  
and Harpes, and Priests with Trumpets &  
other Levites that were singers, and in the  
time that the burnt offering began, the  
song of the Lord began, with trumpets and  
instruments: and they sang praises with  
the words of David, and of Asaph, 2 Chron.  
29. 27. — 30. The Hebrue doctors recor-  
ding their dayly service in the sanctuary,  
write thus, They sayd not the Song, but over  
the



the burnt-offrings of the Congregation, or the sacrifices of their peace-offrings that are spoken of in the Law &c. The Song which the Levites sayd in the first day, was (Psal. 21.) The earth is th LORDS, and the plenty thereof. In the second (day) they sayd (the 48. Psalm) Great is the LORD, and praised vehemently; in the citie of our God &c. In the third, they sayd (the 82. psalme,) God standeth in the assembly of God, he judgeth in the midst of the Gods. In the fourth, they sayd (the 94. Psalm) O God of vengeance &c. In the fift, they sayd (the 81. Psalm,) Showt-joyfully unto God our strength &c. In the sixt, they sayd (the 93. Psalm,) The Lord reigneth, is clothed with high-majestic &c. In the sabbath, they sayd (the 92. Psalm,) A psalme a song for the Sabbath day. Masimony in Misneh tom. 3. in Tamidin (or treat. of the Dayly sacrifices,) chapt. 6. f. 7. 8. 9.

The earth is Jehovahs ] or To Jehovah the earth belongeth. Of him, and by him, and for him are all thinges; yet in special he hath chosen Iakobs posteritie for to be his people, verse 6. Thus David maketh use of Moses doctrine, who sayd, Lo, to Jehovah thy God, pertain the heavens, and the heavens of heavens: the earth and all that therein is: notwithstanding, Jehovah set his delight in thy fathers to love them; & did chuse their seed after them, even you above all peoples, as appeareth this day, Deut. 10. 14. 15. See also an other use of this doctrine, in 1 Cor. 10. 36. 38. where th'Apostle proveth, that every creature in the earth may be used of Christians for food or otherwise, because all is the Lords, and in Christ ours. plenty ] or, fulnes; that is all conteyned therein: as the Chaldee expoundeth it, the creatures thereof. So, the plenty of the sea, Esai. 42. 10. the plenty of the citie, Amos 6. 8. and sundry the like.

that sit ] that is, dwell or inhabit, as it is noted on Psal. 1. 1. The like manner of speaking the holy Ghost useth also in Greek, Luk. 21. 35. on all them that sit on the face of the whole earth. So Psal. 69. 36. and often otherwhere.

V. 2. upon the seas ] or above them. The earth is sayd to be founded (or fast settled)

upon the seas, (the heaper of waters, were called seas, Gen. 1. 10.) because the waters which naturally would stand above the high mountayns, Psal. 104. 6. are by the word of God gathered together, and thrust under the earth, that the dry land might appear and be inhabited. Exod. 10. 4. Gen. 1. 9. And these which may seem a most weak and flitting foundation, yet are firm-bases, and mighty foundations, Psal. 104. 1. Mic. 6. 2. to magnify Gods power, who as he brought light out of darknes, so setteth he the solid earth on the liquid waters; yea, hangeth the earth upon nothing. Job. 26. 7.

V. 3. Who shal ascend ] The Chaldee paraphraseth, Who shalbe worthy to ascend unto the mountayn of the house of the Sanctuary of the Lord?

V. 4. The clean in hands ] He whose hands or palms are clean, or, free of evil, So Job. 17. 9. This noteth good works; as purities of hart, meaneth holy faith and affections. Act. 11. 9.

not lifted vp his soule ] or, my soule. The Hebrew hath two readings, by the letters in the line, his soule, and in the margine, my soule; as if this were spoken in the person of God, and of him; which then may be vnderstood of swearing. For this form of words, is used in the third comendment, Exod. 20. Thou shalt not lift vp (or take vp) the name of Jehovah thy God to false-vanity. But for Name, here is put Soule. And God is sayd to swear by his soule, that is, by himself, or his life, Ier. 51. 14. Amos. 6. 8. It was also the wont in Israel, to take an oath thus, As the Lord liveth, and as thy soule liveth, 1 Sam. 20. 3. 1 King. 2. 2. 4. 6. Also concerning a mans own soule, in swearing this form was used, I call God for a record against my soule. 1 Cor. 1. 23. And thus the Chaldee expounds it, which hath not sworn in vayne, to the condemnation of his soule. Otherwise if this be not vnderstood of vayne swearing, the meaning is, he that affecteth not or regardeth not vanity; for so the lifting vp of the soule, also signifieth; see Psal. 25. 1. to desire ] or, desirously.

V. 5. He shal receive ] or shal take vp, or



bear away a blessing. justice ] or righteousness; wherof see Phil. 3. 9. Psal. 69. 18. Hereby also may be meant a benefit, the fruit or reward of righteousness. The Greek turneth it *mercie*, or *almes*: and by justice, *mercies* and *benefites* are sometimes meant. Judg. 5. 11. Psal. 112. 9. Dan. 4. 24.

6 V. 6. of [Iakob] understand, *this is the generation of Iakob*; or, *this is Iakob*; these are true *Israelites*, whom God wil acknowledge for his. John 1. 47. Rom. 9. 6. Iakob when he wraſtled with an Angel, saw God face to face, and called the place *Peniel*, that is Gods face or presence: there he wept and prayed, and bare away a blessing: Gen. 32. 24. 16. 19. 30. Hos. 12. 4. That history hath use here.

7 V. 7. Lift vp ye gates &c.] This may first have reference to the gates & dores of the temple, into which the Ark (the glory of *Israel*, 1 Sam. 4. 21.) should enter: on which Ark, between the Cherubims, God was sayd to dwell, 1 Sam. 4. 4. 1 King. 8. 1. &c. So the Chaldee expoundeth it, *gates of the house of the Sanctuary*: though in the 9. verse otherwise, saying *Lift vp o ye gates of the garden of Eden, your heads*. Secondly it may be referred to Christian men, which are the true temple of God, 1 Cor. 3. 17. at the dore of whose hearts he knocketh to have entrance, Rev. 3. 20.

*dores of eternity*] that is strong, durable, everlasting dores: which being referred to the dores of Solomons temple, note the perpetuall abiding of Gods Ark therein: as 1 King. 9. 3. Psal. 132. 13. 14. Whereas before the Ark was removed from place to place, 1 Chron. 17. 5. Or being applied to Christians, it noteth the eternal durance of the Church. that enter may ] or, and enter shal the King of glory; that is, the glorious King: So Christ is called the Lord of glory. 1 Cor. 2. 8. 1am. 2. 1. and the opening of the dores before him, signifieth his entrance into and administration of the Kingdom: as Iſa. 45. 1.

10 V. 10. *Iehovah of hosts*] or, as the Hebrew is, *Iehovah Tſebaoth*: for so the word is vſed by the Apostles vntil translated in

the Greek, *Sabaoth*. Rom. 9. 29. 1am. 5. 4. It signifieth *hosts* or *armies* standing ready in martial order and in battel ray: and comprehendeth all creatures in heaven and in earth, which are prest to doe the wil of God. Gen. 2. 1. 1 King. 22. 19. Exod. 12. 41.

PSALME 25.

Dauids desire and confidence in God. 4. He prayeth for instruction; 7. and for remission of synns; 8. He celebrateth Gods goodnes & mercie, to such as fear him. 15. He prayeth for deliverance out of his afflictions, and for the redemption of *Israel*.

1. A Psalm of David;

N Vnto thee Iehovah, lift I up my soule.

2. My God; In thee doe I trust, let me not be abashed: let not my enemies shew gladnes over me.

3. Yea all that earnestly-expect thee, shall not be abashed: they shall be abashed, that unfaithfully-transgress in vayn.

4. Thy wayes Iehovah, make thou me to know: learn me thy pathes.

5. Make me to tread in thy truth; and learn me; for thou, o the God of my salvation: thee doe I earnestly-expect all the day.

6. Remember thy tender-mercies Iehovah, and thy kind-mercies: for, they are from eternitie.

7. The synns of my youth, and my trespasses, remember thou not: according to thy mercie doe thou remember me; for thy goodnes sake, Iehovah.

8. Good and righteous, Iehovah



therefore will he teach, synners in the way.

9. He will make the meek, to tread in judgement: and will learn, the meek his way.

10. All the pathes of Iehovah, are mercy and truth: to them that keep his covenant, and his testimonies.

11. For thy name-sake Iehovah: even mercifully-pardon wilt thou my iniquities; for it is much.

12. Who is the man, that feareth Iehovah? he will teach him, in the way that he shall chuse.

13. His soule, shall lodge in good: and his seed shall inherite the land.

14. The secret of Iehovah, is to them that fear him: & his covenant to make them for to know.

15. Myne eyes are continually, unto Iehovah: for he wil bring-forth, my feet out of the net.

16. Turn the-face unto me, and be gracious-to me: for I am solitary, and poor-afflicted.

17. The distresses of my hart are enlarged: bring thou me forth, out of my vexations.

18. See mine affliction, and my molestation: & forgive, all my synns.

19. See mine enemies for they are multiplied: and with hatred of violent-wrong, have they hated me.

20. Keep thou my soule, and deliver mee: let me not be ashamed; for I hope-for-salutic in thee.

21. Let perfection and righteousness preserve me: for, I earnestly-expect thee.

22. Redeme Israel, O God: from all his distresses.

Annotations.

**O**F David] This Psalm is composed after the order of the Hebrew letters or *Alphabet*: which case, denoteth the weight and excellencie of the matter in it. The same is to be observed of some other Psalmes; as the 34. & 37. & 111. & 112. & 119. & 145.

*Lift up my soule*] The Chaldee addeth, in prayer. This signifieth an earnest desire, with delight, and expectation or hope to have what he would. For to *lift up the soule*, is to desire; *Ier.* 22. 27. & 44. 14. and a like phrase in *Ezek.* 14. 25. implieth both desire and delight: and in *Deut.* 14. 15. the pore man is sayd to *lift up his soule*, unto his hyre or wages, hoping by it to have his life susteyned. In this place, every of these hath use; and so in *Psalm.* 86. 4.

V. 2. *In thee*] the Chaldee expoundeth it, *In thy Word*: so in *vers.* 3. *nor be abashed*] that is; not disappointed of my hope, nor, vanquished by my foes. See *Psalm.* 5. 11.

*Shew gladnes*] *insult or triumph for joy*: as having got the victory. *2 Chron.* 20. 17.

V. 3. *Yea any*] or, *Yea any*: for, who ever beleeveth in God, shall not be ashamed. *Rom.* 10. 10.

*earnestly expect*] or *patiently hope*. *they shall be*] or *prayer-wise*, let them be.

*Unfaithfully transgress*] that deal disloyally, contrary to duty, promise, and trust reposed in them. So elsewhere he prayeth, that no grace be shew- ed to such. *Psalm.* 59. 6.

*in vaine*] or *without cause*, and without fruit. *Psalm.* 7. 1.

V. 4. *Thy wayes*] that is, thy true faith and religion, as *Act.* 18. 25. 26. and thy guidance of me therein. So Moses prayed; *Exod.* 33. 13.

*Learn me thy paths*] *inure me with thy paths*, or *journeys*. *Learning* implieth, *are and exercise*, and *informing by custumable practise*.

V. 5. *Make me to tread*] or to goe, guide my way in thy truth, that is, in thy word: for that is the truth, *Iob.* 17. 17. *3 Iob.* 3. So after; *verse.* 9.

V. 6. *tender mercies*] or *bewels of compassion*.



passion: See Psal. 18. 2. This word noteth the inward affections; as the next, kind-mercies, imply the actions or effects of love.

from eternitie] or, from ever. This in humane affayrs sometime meaneth but of old, or a long-while; Gen. 6. 4. Esa. 43. 14. But here and elsewhere it noteth the eternitie of Gods love, which was firm vnto his, before the world was, 2 Tim. 1. 9. Ephe. 1. 4. so shewed throughout all generations; and is in like sort for ever, or to eternitie, Psal. 100. 5. because our firm happiness, shal have no end; Dan. 12. 3. 1 Pet. 1. 4. And these both are conjoynd, Psal. 103. 17.

7 V. 7. Synners of my youth] The imagination of mans hate, is evil from his youth, Gen. 8. 21. and of all mans life, youth commonly is most wayn: Eccles. 11. 9. 10. for wick God often punisheth men in their age, so making them (as Iob sayth) to inherit the iniquities of their youth, Iob. 23. 26. Ier. 3. 25.

8 V. 8. wil he teach] or inform-with-the-Law: for of this word, the Law is derived; Psal. 119. 8. synners in the way] that is, such as syn and myss the right way, God wil teach and reduce them: thus the Greek interpreteth it. Or those that are synners, he wil teach and inform in the way, that is right; or in his way: as vers. 9.

9 V. 9. to tread in judgment] to walk judiciously, and as is right and fit.

10 V. 10. his covenant] his testamental-bond or league; called in Hebrue Brit, which hath the signification of brotherly or friendly parting, and of exployning the conditions of agreement. For at the making of solemn covenants, beasts were killed and parted asunder, and the covenant makers went between the parts, Gen. 15. 9. 10. 17. Ier. 34. 18. Herevpon is the phrase of cutting (or striking) a covenant, Psal. 10. 5. and 81. 6. and 89. 4. The Apostles in Greek call it *diatheke* a testament, a testamental-covenant or disposing of things. Heb. 8. 8. from Ier. 31. 31. And there be two principal covenants or testaments; the first, that which God made with our fathers, when he brought them out of E-

gypt; the summe wherof, was conteyned in the ten commandments written by the finger of God. Deut. 4. 13. Exod. 24. 28. 1 King 8. 21. and the other lawes written by Moses in a book, called the book of the covenant, 2 King. 23. 2. Exod. 24. 4. 7. The second covenant, is that new testamental-bond, which God hath made with us in Christ; established upon better promises, and confirmed by the blood and death of Christ the testator, as the first was by the blood and death of beasts, Luk. 22. 20. Heb. 8. 6. 8. 9. 16. 17. 18. &c.

V. 11. even mercifully pardon] or, therefore thou wilt mercifully-forgive. This David taketh from Moses, who first vsed this word, in a case of great offense, Exod. 34. 9. and it betokeneth to spare or pardon vpon pacification, of grace and mercy; and is interpreted by th'Apostle in Greek, to be merciful, propitious, or appeased, Heb. 8. 12. from Ier. 31. 34. Often vsed in the law, for forgiveness vpon oblation or intercession made by the Priest. Lev. 4. 20. 26. 31. 35. 5. 10. 13. 16. 18. &c.

V. 12. Who is the man] or, What manner of man shal he be? The Hebrue phrase is, Who this the man: which also may be resolved, Whosoever is the man. he shal chuse] that is, which he shal love and like; or, which he loveth. So chosen Isa. 42. 1. is translated in Greek, beloved, Mat. 12. 18. Or, which he shal require and command; for so choosing sometime signifieth, 2 Sam. 19. 38. 25. 15.

V. 13. lodge in good] that is, continue in good estate, ease and prosperity. So lodging, is for continuance. Iob. 17. 2. Prov. 19. 23. and for good; the Chaldee sayth, the blessednes of the world to come: the Greek translates, in good things. the land] meaning Canaan, the land promised for a possession to Abraham and his seed, Gen. 15. 7. 12. 7. called therefore, the land of promise, Heb. 11. 9. and elsewhere, the holy land, Zach. 1. 12. the Lords land, Psal. 10. 16. the land of immortel, that is, of Christ, Isa. 55. 8. a land flowing with milk and honey; and the pleasantest of all lands, Eccl. 10. 6. the seat of Gods ancient Church, and figure of his kingdom.



# PSALME XXVI.

kingdom.

14 V. 14. *The secret*] or *The mystrie of the Lord*; meaning that his secret favour is towards them, and his secret counsel, and mystrie of the faith is revealed unto them. For so this word noteth, as when Iob sayth, Gods secret was vpon his tabernacle, meaning his favour and providence, Iob. 29. 4. and Gods secret is his counsel, Iob. 15. 8. Ier. 23. 18. 22. and the hid things of Christ, are often called a mystrie, Rom. 16. 25. 1 Cor. 2. 7. & 41. 1 Tim. 3. 9. 16. Eph. 3. 3. 4. 9. Col. 1. 26. 27. So Prov. 3. 32.

16 V. 16. *Turn the face*] or *Have respect unto me*. This was a blessing promised in the law, Levit. 26. 9. *I will turn the face unto you, and make you increase*. Contrary to this, is the hiding of Gods face, Psal. 69. 17. 181 *solitary*] alone or desolate; see Psal. 22. 27.

17 V. 17. *are enlarged*] or *doe enlarge themselves*: doe make wide-roomth. He sheweth his hart to be penned in with straights and distressing sorowes, which largely spread themselves over all. *tribulations*] or *anguishes*, tribulations, which press and wring.

18 V. 18. *See my affliction*] This phrase is taken from Deut. 26. 7. *he saw our affliction*: And it here meaneth, a seeing and regarding with compassion, and so, a redress and help. Gen. 19. 21. Exod. 3. 7. 8. Psalm. 31. 8. & 112. 113. & 106. 44. Some me it meaneth otherwise, as in the next verse, *See my enemies*. *forgive*] or *lift vp*, take away. This word which properly signifyeth to take vp or bear, is applied to forgiveness of synns; Rom. 4. 7. from Psal. 32. 1: and the phrase hath reference to Christ, who bare and took away the synns of the world, Iob. 1. 29. For when it is applied to a man himself, bearing his own own syn, it meaneth guilt and punishment, Num. 1. 31.

19 V. 19. *of violent wrong*] that is, most violent or wrongful hatred.

22 V. 22. *his distresses*] or *their distresses*, for *Israel* being put for the whole people, may have with it a word singular or plural, which the Hebrue text also often

sheweth; as all Edom was, 1 Sam. 8. 14. or all Edom were, 1 Chron. 18. 13. The like is in 1 King. 23. 30. with 1 Chron. 36. 7. He took, or they took, speaking of the people.

## PSALME 26.

David committeth the trial of himself unto God, in confidence of his integritie and good conversation. 9. He prayeth for mercie, 11. & promisseth upright walking and thankfulness.

### A Psalm of David.

1 **I** Vdge me Iehovah; for I, walk in  
2 my perfection: and doe trust in Ie-  
3 hovah I shall not stagger. Prove  
4 me Iehovah and tempt me: try, my  
5 reins and my hart. For thy mercie,  
6 is before mine eyes: and I walk, in  
7 thy truth. I doe not sit, with mor-  
8 tall-men of false-vanity: and with  
9 the hidden, I enter not. I hate,  
10 the church of evil-doers: and with  
11 the wicked, I sit not. I will wash my  
12 hands with cleannes: and compass,  
thine altar Iehovah. To cause to  
hear, with voice of confession: & to  
tell, all thy marvellous-works. Je-  
hovah, I love the mansion of thy  
house: and the place, of the habita-  
tion of thy glory. Gather not, my  
soule with synners: and my life, with  
men of bloods. In whose hands is  
a mischievous purpose: & their right-  
hand, is full of bribes. And I, doe  
walk in my perf: aion: redeme thou  
me and be gracious to me. My foot,  
standeth in righteousness: in the churches,  
I will blefs Iehovah.

Annotations.



1 **I**N my perfection ] or, integrity, simplicity:  
and that is, when a man meaneth not,  
nor weareth of any evil. 2 Sam. 14. 11.  
Such a walker, walketh confidently, & blef-  
sed shalbe his children after him. Prov. 10. 9.  
20. 7. in [ehovah] Chaldee, in the  
word of the Lord.

2 V. 2. try my reins ] examine as in the fyre,  
my inmost affections. Thus Iob also offred  
himself to trial, Job. 31. 6

3 V. 3. I walk ] to weete continually, (as  
the form of this word importeth,) or con-  
verse. The Greek sayth, I have pleased: so  
to walk with God is to please God: Heb. 11. 5.

4 V. 4. men of false-vanity ] that is, vayne  
mortall-men; or false persons. Job. 11. 11.  
So Ieremy sayth, he sate not in the secret-as-  
semble of mockers, Jer. 15. 17. the hidden]  
that is, hypocrites, dissemblers, secret-evil do-  
ers: as the Chaldee sayth, with them that  
hide themselves to doe evil. I enter not]  
or come not, that is, have no company, or con-  
versation. So the word is also used, Job.  
23. 7.

5 V. 5. church of evil-doers ] the malignant  
church; or congregation.

6 V. 6. my hands with cleannes ] or palms  
in innocency. He hath respect to the wash-  
ing which God appointed for such as  
came to his altar, Exod. 40. 31. Hereupon  
we are willed to lift up pure hands when  
we pray unto God, 1. Tim. 2. 8. See also  
Esa. 1. 15. 16.

7 V. 7. To cause to hear ] that is, to sound  
forth, or praydym so as may be heard. So Psal.  
66. 8. & 109. 2. And in 1. Chron. 15. 16.  
David appointed Levites with instru-  
ments, to cause to hear, or to resound, lifting  
up the voice with joy.

8 V. 8. mansion ] or habitation. This name  
is given to the tabernacle which Moses  
made, and God dwelt in: 1 Sam. 1. 29. 31.  
and afterward, to Solomons temple: 1 Chr.  
36. 21. And heauen itself, is also thus cal-  
led, Deut. 26. 15. where there are many man-  
sions. Job. 14. 2. of the habitation ] or  
the habitacle: the tabernacle. The tent which  
Moses made, was thus called, Exod. 26. 1. 6.  
and Solomons house. 1. Chron. 29. 6. In

Exod. 40. 34. 35. it is shewed, how Gods  
glory filled that tabernacle, when he first  
took possession of it; wherupon it is here  
called, the habitacle of his glorie, (or honour:)  
and elsewhere, the habitacle of the Lord, Levit.  
17. 4. and of his name: Psal. 74. 7.

V. 9. Gather not my soule ] Gathering is  
used for taking-away, as Jer. 16. 5. Esa. 4. 11.  
and so for death, Esa. 57. 1. 1 Sam. 15. 6. E-  
zek. 34. 29. and sometime is exprest, to  
whom they are gathered; as, to their fa-  
thers; to their people; to the grave; 2 King.  
21. 20. Num. 10. 24. 26. and what is gather-  
ed, the soule, as here; or the ghost, the spirit,  
as Psal. 104. 29. So David here desireth  
that God would not take away his life among  
synners, that is, with such as for their crimes  
deserve to dye: as 1. King. 1. 21. Contrary-  
weise, gathering, is sometime used for gra-  
cious receiving or succouring: as Psal. 27. 10.

men of bloods ] blood-guiltie persons. See  
Psal. 5. 7. The Chaldee expoundeth it,  
with men that shed innocent blood.

V. 10. a mischiuous-purpose ] craftily-de-  
vised-evil. The Chaldee translateth it,  
counsel of syn: the Greek, iniquities. See Ps.  
10. 3. Sometime this word is generally  
used for any abominable evil. Levit. 18. 17.  
19. 29. 20. 14. full of bribes ] &  
consequently, of injustice; for bribes cause  
justice to be perverted, Deut. 16. 19. Contra-  
ryweise, Gods right hand is full of justice.  
Psal. 48. 11.

V. 12. in righteousness ] or, in a right, even  
and playn place, as the word signifyeth,  
Deut. 3. 10. Jer. 21. 13. the Apostle expres-  
seth the word by righteousness, Heb. 1. 8. 16.  
Psal. 45. 7. it is opposed to crookednes, Esa.  
40. 4. See also Psal. 27. 11. in the chur-  
ches ] or congregations, assemblies, church-mee-  
tings; called in Greek ecclesiae; and so in  
the new testament, 1 Cor. 14. 34. So also  
Psal. 68. 27. The Chaldee translateth, the  
congregation of just men.



PSALME XXVII.

David susteyneth his faith, by the power of God: 4. by his love to the service of God: 9. by prayer for Gods assistance and instruction. 13. The fruits of faith and patience.

1 **A** Psalm, of David; Iehovah, is  
my light and my salvation, for  
whom should I fear? Iehovah is the  
strength of my life; for whom should  
2 I dread? When evil-doers, made-  
battel against me, to eat my flesh: my  
3 distreßers & my enemies to me; them-  
selves, stumbled and fell. If a pitch-  
ed host, shall pitch against me; my  
hart shall not fear: if warr, shall rise up  
4 against me; in this, I trust. One-  
thing, I have asked of Iehovah, the  
same I will request: that I may sit in  
the house of Iehovah, all the dayes  
of my life: to view the pleasantnes, of  
Iehovah; and to inquire in his Pal-  
5 lace. For he wil keep me privily,  
in his pavilion, in the day of evil: he  
will keep me secret, in the secret-place  
of his tent: on a rock, he will exalt  
6 me. And now, shall mine head be  
lifted-up; above my enemies round-  
about me; and I will sacrifice in his  
tent, sacrifices of shewing: I wil sing  
7 and sing-psalm, to Iehovah. Hear  
Iehovah, my voice when I call; and be  
8 gracious to me and answer me. To  
thee, sayd my hart, seek ye my face:  
9 thy face, Iehovah I doe seek. Hide  
thou not thy face, from me; turn not-  
aside in anger, thy servant: thou hast  
been my succour: leave me not neyther  
forsake me, O God of my salvation.  
10 Though my father and my mother  
should forsake me: yet Iehovah would  
11 gather me. Teach me Iehovah, thy  
way: and lead me, in the path of

righteousnes: because of my inuiers.  
Give me not, to the soule of my dis-  
treßers: for, witnesses of falshood doe  
stand up against me, and he that  
breatheth violent-wrong. Except  
13 I had beleaved, to see the goodnes of  
Iehovah; in the land of the living.  
Earnest'y-expect thou, for Iehovah:  
14 be confirmed, and let thine hart wax-  
strong: and earnestly-expect thou,  
for Iehovah.

Annotations.

1 **O**F David ] thee Greek addeth, before  
he was annoyed. my light ] that  
is, my comfort, joy, &c. So God and  
Christ are often called the light or illumi-  
nation of his people. Mic. 7. 8. Esa. 16. 19. 10.  
10. 17. Luk. 1. 79. 1. 32. Rev. 21. 23.  
Joh. 1. 4. 8. 12. The Chaldee expoun-  
deth it, The word of the Lord is my light:  
the strength ] or strong-fort, fortification,  
see Psal. 28. 8.

V. 2. made-battel ] or came neer against  
me; to weete in fight. So this word is used  
for battel, Psal. 55. 19. 22. my enemies to  
me ] a vehement manner of speech; (as  
1 Sam. 22. 2. my deliverer to me;) noting a-  
gainst whom in special their hatred was  
bent.

V. 3. if war ] that is, warriors; or, an  
army, as the word is used, Josh. 8. 11. See  
also Psal. 76. 4.

V. 4. One thing ] or One request, as is  
expressed, 1 King. 2. 10. 1 Sam. 2. 10. For such  
want of wordes to be supplied, see the  
notes on Psal. 10. 10. that I may sit ]  
that is, dwell, or abide. to view the pleasant-  
nes ] to see the pleasantnes or amenitie, of Ieho-  
vah; and consequently to enjoy it. The ta-  
bernaacle had the figure and pattern of  
heavenly things in Christ, Heb. 8. 5. which  
David in spirit here desireth to contem-  
plate. The Hebrue phrase, is, view in the  
pleasantnes



PSALME XXVII.

pleasantnes; and after in the 13. verse, see in the goodness; which signifieth to have the fruition, use, and enjoying of pleasure and goodness: Eccles. 2. 1. And as to seek in Jehovah, 1 Chron. 34. 26. is to seek Jehovah. 2 King. 23. 18. so to see in the good, is to see the good, and enjoy it. So in Psal. 105. 5. & 118. 5. and 10. 23. to inquire] or seek - early that is, diligently.

5 V. 5. will keep privily] or hide me, that is, keep me safe as in the most holy of his sanctuary, into which none might enter, Levit. 16. 2. called therefore, Gods hidden place, Ezek. 7. 22. and his Saints, are his hidden ones. Psal. 83. 4.

6 V. 6. sacrifices of shewing] or of triumph, of joyful-sounding, & alarm. This hath respect to the law, which appointed over the sacrifices, trumpets to be sounded, Num. 10. 10. whose chiefest, most lowd, joyful and triumphant sound was called Trughnah, Triumph, alarme or Iubilation: Nu. 10. 5. 6. 7. So to other instruments, this triumphant noyse is adjoynd, Psal. 33. 3. and is applied sometime to mans voice or shewing: Ios. 6. 5. 1 Sam. 4. 5. Ezra. 3. 11. See also Psalm. 89. 16. & 47. 6. & 81. 2. & 100. 1.

8 V. 8. seek ye my face] an imperfect speech, which we may supply and explyne thus, (thou saydest) seek ye my face: and this thy commandment, my hart minded and spake of, to thee in my tentations; and I made it a ground of my action, and request following. See a much like defect of a word, in 1 King. 20. 34. To seek the face, is of desire to see, hear and know, 1 King. 10. 24. and to pray and ask counsel in doubts, and distresses, &c. 2 Sam. 22. 1. Hof. 5. 15. So Psal. 105. 4.

10 V. 10. Though my father &c. should] see the like, in Esa. 49. 15. Or, For my father &c. have forsaken me: but Jehovah will gather me; that is, receive and take me to him. So the word gathering is also used, Judg. 19. 15. Jos. 10. 4. Mat. 23. 37. He meaneth that God would be a father unto him.

12 V. 12. to the soule] that is, to the will, lust, or desire. So Soule is for will, Psal. 41. 3. & 105. 22. Ezek. 16. 27. and for lust, Psal.

78. 18. The Chaldee expoundeth it the will. that breatheth] or puffeth out. See Psal. 10. 5.

V. 13. Except I had beleaved] an unperfect speech; where we may understād; I should have fainted; or They had overthrowen me; if I had not beleaved: but the Greek sayth, I beleve to see the good things of the Lord. Land of the living] that is, where men live in this world; and in special, the land of Canaan, the seat of Gods Church. Ezek. 26. 20. So Psal. 52. 7. & 116. 9. & 142. 6. Job. 18. 13. For by death, men are sayd to be cut out of the land of the living. Esa. 53. 8. & 38. 11. Jer. 11. 19: but the Chaldee expounds it, the land of life eternall: and that was figured by the land of Canaan.

V. 14. be confirmed] be comfortable, hold fast; (as the Greek hath,) be manly; or quit thee as a man; which word th'Apostle useth, 1 Cor. 16. 13. These are the words of encouragement against remissnes, feare, faintnes of hart, or other infirmities: as Dent. 31. 6. 7. Jos. 10. 25. 1 Chro. 22. 13. Dan. 10. 19. let thy hart wax strong] so also the Greek turneth it: or, we may read it, be will strengthen thy hart. So after in Psalm. 31. 25.

PSALME 28.

David prayeth for deliverance from his enemies. 6. he blesteth God for hearing and helping him. 9. He prayeth for the Lords people.

**A** Psalm of David. Vnto thee Ichovah, doe I call; my rock, cease not-as-deaf from me: lest thou be silent from me; and I be made-like to them that goe-down the pit. Hear thou the voice of my supplications-for-grace, when I cry-out vnto thee: when I lift up my hands, unto the oracle of thyne holines. Draw me not with the wicked, and with the workers



workers of iniquitie: that speak  
 4 peace, with their neighbours; and  
 malice, is in their hart. Give thou  
 to them according to their work, and  
 according to the evil of their practi-  
 5 ses: according to the deed of their  
 hands, give thou to them; render,  
 their reward unto them. Because,  
 they wil not discretely-attend, unto  
 the works of Iehovah, and to the  
 deed of his hands: he wil break them  
 6 down, and wil not build them-up.  
 Blessed be Iehovah: for he hath heard,  
 the voice of my supplications-for-  
 7 grace. Iehovah is my strength and  
 my shield, in him my hart trusted,  
 and I was holpen: and my hart shew-  
 eth gladsonnes; and with my song  
 8 wil I confess him. Iehovah is a  
 strength to them: & he, is the strong-  
 fort, of the salvations, of his Anoin-  
 9 ted. Save thou thy people; and  
 bless thy inheritance: and feed them  
 and advance them, even for ever.

Annotations.

1 **C**ease not &c.] that is, cease not to speak  
 unto, and answer me, be not silent & tur-  
 ned-away from me; so the like p<sup>r</sup>ase  
 meaneth, Job. 13-13. Ier. 38. 27. or, cease not  
 to speak for me: as the phrase also impor-  
 teth. 1 Sam. 7. 8. and so by the Rock fore-  
 mencioned, he may mean Christ, 1 Cor. 10.  
 4. who is our advocate with the Father, 1 Job.  
 2. 1. And to be silent (or still) is not in  
 words only, but deeds; as in Iudg. 12. 9.  
 1 King. 22. 3.

2 **V. 2. oracle of thy holynes]** thy holy ora-  
 cle. The inmost, and most holy place of  
 the Temple, was thus named, 1 King. 6. 5.  
 16. 19-20. called the holy of holies, 1 King.  
 8. 6. and that which one Prophet calleth

the Oracle, 2 King. 6. 23. an other calleth the  
 house of the holy of holies, 2 Chron. 3. 10. The  
 Hebrue *Debir*, hath the signification of  
 Speaking; for from the most holy place,  
 God spake to his people, Num. 7. 89. The  
 Apostle seemeth to expresse it, by that  
 which is within the veil. Heb. 6. 19.

**V. 3. Draw me not]** to weete, unto death;  
 that is destroy me not. So drawing is used,  
 Ezek. 32. 20. Job, 21. 33. Or 24. 20. an ex-  
 ample whereof see in Sisora, Iud. 4. 7. 1

**V. 4. the evil of their practises]** This hath  
 reference to the curse denounced against  
 synners, Deut. 28. 20.

**V. 5. not discretely-attend]** or, consider;  
 so, as to discern and understand them. The like  
 syn is blamed, Isa. 5. 12. break them  
 down] or, destroy: opposed to building up  
 or edifying; and applied figuratively to  
 men, so Ier. 1. 10. & 42. 10. 1 Cor. 13. 10.  
 build] that is, conserve, exalt, prosper  
 them. See the like phrase, Job. 22. 23.  
 Mal. 3. 15. Ier. 12. 16.

**V. 8. strength to them]** or, to him, as Psal.  
 2. 3. meaning, his people, (as the Greek ex-  
 presseth,) and his anointed King: both  
 which follow. Or, Iehovah strength is his;  
 that is, kingdom and power belong to  
 him. the strong fort,] or fortification.

The former word strength is in Hebrue  
*Ghnaz*; and this strong-fort, *Maghnaz*; by  
 addition of a letter, adding to the force  
 of the signification. And this is often used  
 for a fortification or strong-defended place.  
 Dan. 11. 10. Iudg. 6. 26.

of the salva-  
 tions of his anointed] or of the deliverances  
 (the victories) of his anointed; that is of me, his  
 anointed King. This sentence may also be  
 turned thus: and the strong-fort, of salva-  
 tions, his Anointed (Christ) is; meaning that  
 the Christ of God is the saving strength of his  
 people. The last word He, is often put for  
 the Son of God in the Hebrue tongue, as  
 is noted in Psal. 26. 3.

**V. 9. inheritance]** that is, people or church.  
 Deut. 4. 20. & 32. 9. Psal. 31. 11. & 94. 1.  
 1 Per. 4. 3. Sometime it is the land where  
 they dwell Psal. 97. 1. and sometime  
 or bear them up, Iudg. 6. 26. The word is  
 used



used for advancing to honour, *Eph. 3. 1. and*  
*9. 3. and for bearing up, supporting, helping.*  
*as 1 King. 9. 11. Efr. 1. 4. & 8. 36.*

PSALME 29.

*David exhorteth Princes to give glory to*  
*God. 3. The marvelous effects of the Lords*  
*Voice. 10. His providence at the Flood. 11.*  
*and protection of his people.*

A Psalm, of David;

1 **G**ive ye to Iehovah, sonns of the  
 2 nighties: give ye to Iehovah,  
 3 glorie and strength. Give ye to Ie-  
 4 hovah, the glorie of his name: bow  
 5 down your selves to Iehovah, in the  
 6 comly-honour of the sanctuarie. The  
 7 voice of Iehovah, is upon the waters;  
 8 the God of glorie thondereth: Ieho-  
 9 vah, upon many waters. The voice  
 10 of Iehovah is with able power: the  
 11 voice of Iehovah, with comly-ho-  
 nour. The voice of Iehovah, break-  
 eth the Cedars: and Iehovah breaks-  
 asunder, the Cedars of Lebanon. And  
 he maketh them leap like a calf: Le-  
 banon and Shirjon, like a yong Vni-  
 corne. The voice of Iehovah, strik-  
 eth flames of fyre. The voice of  
 Iehovah, maketh the wilderness to  
 tremble: Iehovah maketh the wilder-  
 nes of Kadesh to tremble. The voice  
 of Iehovah, maketh the hinds trem-  
 blingly to travel; and maketh bare  
 the forrests: and in his Pallace, every  
 one sayth glorie. Iehovah, sitt at  
 the Flood: and Iehovah shall sitt,  
 King for ever. Iehovah, wil give  
 strength to his people: Iehovah wil  
 bless, his people with peace.

Annotations.

**A** [Psalm of David] The Greek addeth  
 to this title, *Ex-dion skenes*, that is,  
 of the *solemn-assembly of the Taberna-*  
*cle*, (or, *Booth*;) for the *solemn-assembly* at  
 the feast of Tabernacles, mentioned  
 in *Levit. 23. 36.* called in Hebrew *Gha-*  
*sfereth*, is there and in other places tran-  
 slated in Greek *Exodion*: so this title inti-  
 mateth that this Psalm was song at the  
 feast of Tabernacles. And so *Maimony* in  
*Misneh tom. 3. in Tamidin chap. 10. S. 11.*  
 sayth that every day of the dayes of that feast,  
 they sayd a peculiar song for the addition of the  
 day: and in the first of the working dayes of the  
*solemn-feast*, they sayd (Psalm. 29.) Give ye  
 unto the LORD, sonns of the mighties &c.

Sonns of the mighties] that is, ye mighty  
 men, or potentates. So *Psalm. 89. 7.* The Chal-  
 dee referreth it to the company of Angels.  
 [strength] or strong prayse. See *Psalm. 8. 3.*  
 and *1 Tim. 6. 16.*

V. 2. *honour of the sanctuarie*] that is,  
 the honourable Sanctuarie, (as the Greek ex-  
 playneth it, in his holy court) or, with honour  
 of sanctitie, that is, with holy honour. So *Psalm.*  
*96. 9. 1 Chron. 16. 29.* This phrase is some-  
 time used of Gods holy Majesty, *2 Chron.*  
*20. 21.*

V. 3. *The voice*] that is, the thonder, as  
*Exod. 20. 18.* called Gods voice. *Exod. 9. 28.*  
 Yet voices and thonderings, are sometimes  
 distinct, as *Rev. 4. 5. & 8. 5. & 11. 19. &*  
*16. 18.* This word voice, is generally used  
 for all noyse or sound: *1 King. 7. 6. 1 Cor. 14.*  
*10.*

upon the waters] which are a-  
 bove the firmament, *Gen. 1. 7.* where the  
 thonder is heard. So waters, mean watry  
 cloudes, in *Psalm. 18. 12.* Or above the waters,  
 that is, a louder voice then the rising of the  
 waters: wherof see *Ezek. 1. 24. & 43. 2.*  
*Rev. 1. 15. & 14. 2. & 19. 6.* Gods voice  
 shaketh heavens and earth, *Heb. 11. 16.*

Iehovah upon] that is, thondereth upon;  
 or his voice is above many waters.

V. 4. *Cedars of Lebanon*] The Cedar, is  
 a tree tall, strong and durable; and for the  
 drynes



# PSALME XXIX.

drynes of it, the timber rotteth not. They are called Cedars of God, Psal. 80. 11. and by him planted, Psal. 104. 16. Lebanon is a mountayn in Canaan, hye, pleasant and fruitful, ful of Cedars and other trees the glory of that mount. 2 Chron. 2. 8. Song. 3. 9. & 5. 15. Isa. 60. 13. Hos. 14. 6. 7. 8. It is called Lebanon, of whitenes, for the snow that lyeth on it, Ier. 18. 14. To this mount, and to the goodly trees thereon, great kingdoms and personages are compared, Ezek. 31. 3. & 17. 3. Ier. 22. 23. Iudg. 9. 15. 2 Kug. 14. 9. And the just mans estate in special, Psal. 92. 14.

V. 6. Shirjon ] this is, mount Hermon, called of the Sidonians, Shirjon, and of the Amorites Shenir, Deut. 3. 9. and by another name Sion (not Tsyon spoken of in Psal. 2. 6.) Deut. 4. 48. for this Shirjon or Hermon lay without the river Iarden, where Ogh reigned, Ios. 12. 1. 9. 1 Chron. 5. 23. Here also grew goodly trees, and many wild beasts kept in it. Ezek. 27. 9. Song. 4. 8. Of Hermon see more in Psal. 89. 13. and 133. 3. and 42. 7.

a yong Unicorn ] a fierce untamed beast, see Psal. 22. 22. The Hebrue phrase is, son of the Unicornes; the like is also Psal. 114. 4. All yong creatures, and things that come of, or belong to an other, are in Hebrue called sonnes: so the sonns of the cole, are sparks, Iob. 5. 7. the sonns of the quiver, are arrowes, Lam. 3. 13. the son of the morn, is the morning star, Isa. 14. 12. the sonns of Sion, are the Citizens there, Psal. 149. 2. the sonns of the wedding chamber, are the bridegromes friends, Mat. 9. 15. and many the like.

V. 7. striketh ] or cutteth flames: as the flashes of lightning with the thonder.

V. 8. maketh tremble ] or quake, or payneth the wilderness, that is, the wild beasts there, which being frightened by Gods voice or thonder, doe travel & bring forth their yong with payn and trembling.

Kadesh ] called also Paran and Zin, a desert through which the Israelites passed from Egypt to Canaan, Num. 13. 27. and 33. 36. and had the name of the city Kadesh by which it lay, Num. 20. 1. 16. The beasts

of this wilderness were cruel. Deut. 8. 15. and 32. 10.

V. 9. the bindes ] though of all other creatures they bring forth with great trouble, bowing themselves, bruising their yong, and casting out their sorowes, Iob. 39. 4. 6.

maketh bare ] by driving the beasts with the thonder into their dens, as the Chaldee addeth, the beasts of the Forrest: or, by beating off the leaves and fruits of the trees. So the figtree is sayd to be made bare, Ios. 1. 7.

every one ] so the Greek turneth it: or it may be read, every whit, or all of it, meaning of hu people vers. 11. which sayth glory to God: or all of it, that is of hu glory, he sayth (that is, God declareth) in hu temple. The Chaldee sayeth, and in the Temple of the house of hu sanctuarie which is above, all hu ministers doe say his glorie.

V. 10. at the flood ] meaning Noahs flood; Gen. 6. & 7. for to that onely, both the Hebrue and Greek word is applyed. And here the Chaldee paraphraseth thus, The Lord at the generation of the flood, sate on the seat of judgement; to take vengeance on them: he sate also upon the seat of mercies; and delivered Noah, and reigneth over hu sonns, for ever and ever.

V. 11. with peace ] or in peace; which word betokeneth integritie, perfection, a making whole and absolute; opposed both to warr and sword, Psal. 120. 7. Mat. 10. 34. and to division, confusion, and tumultuous disorder, Luk. 12. 51. 1 Cor. 14. 33. It denoteth all prosperity, safety, & welfare of soule and body, and specially that spoken of in Ephes. 2. 14. 15. where Christ is our peace, which hath made of both one, and hath broken the stop of the partition wall, &c. to make of twain, one new man in himself, so making peace.

## PSALME 30.

David praiseth God for his deliverance. He exhorteth others to praise him by example of Gods dealing with him.

K 3

A Psalm,



PSALME XXX.

1 **A** Psalme, a song of the dedicati-  
 2 on, of the house of David. I  
 will-exalt thee Iehovah, for thou hast  
 3 drawn-up me: and hast not made  
 my enemies to rejoyce at me. Ie-  
 4 hovah my God: I cryed-out unto  
 thee, and thou healedst me. Ieho-  
 vah, thou hast brought-up my soule  
 from hell: thou hast kept-me-alive  
 from them that goe-down the pit.  
 5 Sing-psalm to Iehovah. ye his graci-  
 6 ous-saints: and confesse ye, to the  
 remembrance of his holynes. For  
 a moment, *is* in his anger; life, in his  
 favourable-acceptation: in the eve-  
 7 ning, lodgeth weeping; and at the  
 morning, shewing-joy. And I, I  
 8 sayd in my safe-quietnes: I shall not  
 be moved for ever. Iehovah; in thy  
 favourable-acceptation, thou hast  
 9 settled strength to my mountayn:  
 thou didst hide thy face, I was sud-  
 denly-troubled. Vnto thee Iehovah  
 I called: and vnto Iehovah, supplica-  
 10 ted-for-grace. What profit *is* in  
 my blood, when I goe-down unto  
 11 corruption? shall dust confesse thee?  
 shall it shew-forth thy truth? Hear  
 thou Iehovah, and be gracious-to-  
 12 me. Iehovah, be thou an helper to  
 me. Thou hast turned my mourn-  
 ing, to a dance to me: thou hast loo-  
 13 sed my sackcloth, and hast girded me  
 with joy. That my glory may sing-  
 psalm to thee, and not be silenced:  
 Iehovah my God, I will confesse thee  
 for ever.

Annotations.

**D**edication] or initiation; which is,  
 when a new thing is first employed and  
 put to that use for which it was made. It  
 is applied to houses, as here, and Deut. 20.  
 5. to altars, as Num. 7. 8. 88. to walls, as Ne-  
 hem. 12. 27. to images, as Dan. 3. 2. and to men,  
 and then it meaneth instruction, or trayning-  
 up, as Prov. 22. 6. Gen. 14. 14. It is recorded  
 by the Hebrewes, that when the Israe-  
 lites brought their baskets of first fruits  
 into the Sanctuary, according to the  
 Law in Deut. 16. and came thither in  
 companies as their manner was; they  
 sang by the way the 122. Psalme, and  
 when they came to the Sanctuary with  
 every man his basket on his shoulder,  
 they sang the 150. Psalme; and when they  
 were come into the courtyard, the Levites  
 sayd this 30. Psalme, I will exalt thee &c.  
 Memory in Misa. tom. 3. in Bicurim (or  
 treat. of First fruits) ch. 4. sect. 17. And the  
 Chaldee expoundeth this title, For the de-  
 dication of the house of the Sanctuary an Hymne  
 of David.

V. 2. hast drawn-up me] as out of a pit  
 of waters; for this word is used for drawing  
 of waters, Exod. 2. 16. 17. waters signifying  
 troubles. at me] or over me, for my  
 ruine. Or, my enemies to me, that is my utter  
 enemies; as Psal. 27. 2.

V. 3. healedst me] that is, helpedst me  
 out of trouble: So Psal. 41. 5. & 60. 2. Hos. 7.  
 1. 2 Chron. 7. 14. my soule from hell]  
 me, or my life from the peril and state of death.  
 So Psal. 86. 13. Ionas meant the same  
 when he sayd, thou hast brought out my life  
 from the pit. Ionas 2. 6. Of hel, see Psal. 16. 10.  
 them that goe down] that is which dye;  
 that I should not be among them; The He-  
 brue also hath another reading, that I  
 should not goe down the pit. The meaning is  
 the same.

V. 5. to the remembrance] or for it; that  
 is, that his holynes may be had in remembrance:  
 as Isa. 16. 17. So Psal. 97. 12.

V. 6. a moment] or litle while. For Gods  
 anger towards us, and their affliction, is short  
 and momentary; as Isa. 54. 7. 8. 2 Cor. 4. 17.  
 life] or lives; meaning a blessing and the  
 continuance



PSALME XXXI.

continuance of it: as Psal. 133. 3. and 21. 5. Life is here opposed to a moment. So yeares of life, mean many good yeares, Prov. 3. 2. and the Chaldee here for life, sayth life eternal.

lodgeth] that is, abideth: or he (meaning God) causeth weeping to lodge, as if it should be an abiding guest. So an other Prophet sayth, At even tide is there a trouble, but afore the morning it is gone. Isa. 17. 14. The Chaldee here translateth the latter part thus, in the morning he raiseth up with song.

V. 7. in my safe quietnes] or tranquillity. Gods children have so great infirmities, that in prosperity they are too secure, (as David sheweth here, and Iob, in chap. 29. 18. 19. 20.) and in adversity they are too fearful; as David elsewhere dooth confels: Psal. 31. 23. & 116. 11.

V. 8. failed] or made stand; that is, reared up; constituted and stablished sure. So this phrase importeth, Psal. 107. 25. and 31. 9.

to my mountayn] that is, mount Sion, wher Davids house or court was: or, figuratively, he meaneth his kingdom: as Isa. 2. 2. Dan. 2. 35. 44. See Psal. 65. 7.

thy face] thy favourable countenance; the Chaldee calleth it Shetinah, the divine majestic of God.

V. 10. what profit] what gain (or use) wil ther be in my blood; which here may mean his violent death, as in Psal. 72. 14.

unto corruption] the grave, or place where the body rotteth. See Psal. 16. 10.

shall dust] that is, my body when it is turned to dust. The Chaldee sayth, they that lye in the dust. See the like in Psal. 6. 6. & 29. 11. & 115. 17. Isa. 38. 18.

V. 12. to a dance] which is a signe of joy: Jer. 31. 4. 13. therefore the Greek turneth it here, joy. The contrary is in Lam. 5. 15, where their dance is turned into mourning.

loosed my sack] or, daon-off my sackcloth; which was wont to be worn in time of sorow. Esth. 4. 1. Ion. 3. 6. Psal. 35. 13.

V. 13. my glorie] so the Greek putteth too the word my; by glory meaning the tongue or soule: see Psal. 16. 9. But the Chaldee translateth, That the glorious-ones

of the world may praise thee. silenced] or made silent; which is, when men are cut off by death, as Psal. 31. 18.

PSALME 31.

David shewing his confidence in God, craveth his help; 8. rejoiceth in his mercies, 10. prayeth in his calamities, 20. professeth Gods goodnes to such as fear him: 22. blesseth him for the mercies that he had found, 24. and encourageth all the Saints.

To the mayster of the musike;  
a Psalm of David.

IN thee Iehovah doe I hope-for-safetie, let me not be abashed for ever: in thy justice deliver me. Bow unto me, thine ear, speedily ridd me: be thou to me, for a rock of firm-strength, for a house of fortresses, to save me. For thou art my firm-rock and my fortress: and for thy names sake, wilt guide me and lead me. Thou wilt bring me forth, out of the net, that they have hidd for me: for thou, art my firm-strength. Into thy hand, doe I commit my spirit: thou hast redeemed me Iehovah, God of truerth. I have hated, them that observe vanities of vayne-falshood: and I, unto Iehovah doe I trust. I wil be glad and rejoyce, in thy mercie: which hast seen my affliction; hast known, my soule in distresses. And hast not shut me up, in the hand of the enemy: hast made my feet stand in a large-roomth. Be gracious to me Iehovah, for distress is on me: gnawn is with indignation, myne eye, my soule and my belly.



PSALME XXXI.

11 For my life, is quite-spent with pen-  
siveness; and my yeares with sighing:  
my able-strength, is decayed with my  
iniquitie; and my bones are gnawen.  
12 With all my distressers, I am a re-  
proch; and to my neighbours, vhe-  
mently; and a dread to my known-  
acquaintance; seing me in the street,  
13 they fled from me. I am forgotten,  
as a dead man out of hart: I am, as  
14 a vessel of perdition. For I hear,  
the infamie of many, fearfulness from  
every-side: when they plott together  
against me; they craftily-purpose, to  
15 take my soule. But I, unto thee  
doe I trust, Iehovah: I sayd, thou art  
16 my God. In thy hand are my  
times: ridd thou me, from the hand  
of my enemies, and from my perse-  
17 cutors. Make thy face to shine,  
upon thy servant: save me, through  
18 thy mercy. Iehovah, let me not be  
abashed, for I doe call upon thee: let  
the wicked be abashed, let them be si-  
19 lenced to hel. Let the lips of falsehood,  
be mute: that speak against the just an  
hard-word, in haughtyness and despite.  
20 How much is thy goodnes, which  
thou hast layd up for them that fear  
thee: hast wrought, for them that  
hope-for-safety: in thee; before the  
21 sons of Adam! Thou keepest  
them-secret, in the secret of thy face,  
from the rough-prides of man: dost  
lay-them-up in a pavilion, from the  
22 strife of tongues. Blessed be Ioho-  
vah: for he hath made-marvellous,  
his mercy to me, in a city of strong-  
23 defense. And I, sayd in my haste-  
ning-away; I am cut down, from be-  
fore thine eyes: yet-certainly, thou  
heardest the voice of my supplicati-

ons-for-grace, when I cried-out unto  
thee. Love ye Iehovah, all his gra-  
cious-saints: Iehovah keepeth the  
faithfull; and repayeth abundantly,  
him that doeth haughtyness. Be  
ye confirmed, and let your hart wax-  
strong: all that hopefully-wayt for  
Iehovah.

Annotations.

[N thee] The Chaldee sayth, in thy  
word.

V. 3. a house of fortresses] a place of de-  
fenses, a most safe hold. David being oiten  
forced to take such forts for his safety;  
did not make them, but God his strength:  
see 1 Sam. 22. 4. & 23. 14. 19. & 24. 1. 23.  
2 Sam. 5. 7. 9.

V. 6. commit my spirit] or commend, de-  
pose, of trust to be kept. Such words our  
Lord Christ uttered on the cross, to his  
father, Luk. 23. 46.

V. 7. I have hated] in Greek, Thou hast  
hated. Compare Psal. 139. 21. Van-  
ities of vayne-falshood] that is, most vayne  
false and lying vanities. The word vanity  
(Hebel) here used, besides vayne worldly  
things against which Solomon writeth,  
Eccles. 1. &c. meaneth in special, Idolatry;  
for Idols are often called vanities, as being  
light, vile, and things of naught. Deut. 32. 21.  
1 King. 16. 26. 2 King. 17. 15. Ier. 2. 5. &  
8. 19. & 10. 15. & 14. 22. &c. They that  
observe lying vanities, forsake their own mercy.  
Iona. 2. 8.

V. 8. hast known my soule] that is, ac-  
knowledgeed, cared for; and (as the Greek  
translateth) saved it. See Psal. 1. 6.

V. 9. not shut me up] or closed me; that  
is, not given me into their power: so Psal. 78.  
43. 50. 62. Deut. 32. 15. & 32. 30.

V. 10. gnawen] that is, fretted, and con-  
sumed as with worms: in Greek, troubled: see  
Psal. 6. 3.

V. 11.



PSALM XXXI.

11 V. 11. decayed, ] or weakened so as one  
stumbleth and falleth down through weaknes:  
Psal. 27. 2. So Psal. 109. 24. and 109. 27.

with my iniquity] that is, punishment due  
for iniquity; so the word often is vsed; as  
Gen. 19. 15. 2 King. 7. 9. So, whoredom: for  
the punishment of whordom, Num. 14. 33.

12 V. 12. known-acquaintance] that is, such  
as I knew, respected, & favoured: and to whom  
I made known my mind, estate &c. my famili-  
ars.

13 V. 13. out of hart] that is, out of mind,  
or memorie; for the remembrance of the dead  
is forgotten, Eccles. 9. 5. therefore the grave, is  
the land of forgetfulness; Psal. 88. 13.

vessel of perdition] that is, a lost or broken  
vessel, or instrument. So Paul mentioneth  
vessels of perdition, Rom. 9. 21. Or, a vessel  
perishing, that is, ready to perish and be lost;  
as a perishing sheep, Psal. 119. 176.

14 V. 14. the infancy of many] or the diffa-  
mation (the illreport) of mighty-men. The  
like complaint Ieremie maketh in his  
troubles; Ier. 20. 10.

every side] or terrour round about. In He-  
brue, *Magor missabib*, which name Ieremy  
gave to Pashur the priest; signifying that he  
should be a terrour to himself, and to all his  
friends. Ier. 20. 3. 4. This phrase Ieremy of-  
ten useth; Ier. 6. 25. and 26. 5. and 49. 29.  
Lam. 2. 22. when they plot ] or whiles  
they consult: see Psal. 2. 1.

16 V. 16. my times] Hereby he meaneth,  
that his many and sundry events, troubles, deli-  
verances, prosperities, adversities, life and death,  
(for all things have their appointed time, Eccles.  
3. 1. 2.) were in the hand and disposition of God.  
Though times here, (as dayes in Psal. 119.  
84.) may chiefly be meant of his troubles:  
as Psal. 9. 10. and 10. 1. but the Chaldee  
expoundeth it, the times of my redemption.  
So in 1 Chron. 29. 30. mention is made of  
the times that went over David, and over Israel,  
and over all the kingdoms of the land.

17 V. 17. Make thy face to shine ] that is,  
cause thy favourable countenance to appeare.  
This is taken from the blessing prescrib-  
ed, Num. 6. 25. and is often vsed in re-  
quests for grace. See Psal. 4. 7. and 67. 2.

and 80. 4, 8, 20. and 119. 135.

V. 18. silenced ] that is, through shame  
and fear be confounded, tamed, quieted, and  
made still. The word is sometime used for  
cutt off, or destroyed; and so may here be  
taken. So Psal. 49. 13. 21. The Greek trans-  
lateth, let them be brought down.

to bell] vnderstand, thrust down to bell, or, to  
the grave; as the Chaldee calleth it, the  
house (or place) of buriall.

V. 19. an hard word] or durable speech;  
a reproch which lasteth long to a mans infam-  
y. The Hebrue *Ghuathak* signifieth du-  
rance, hardnes and antiquity: Psal. 6. 8. and  
respecteth both antique things long a-  
goe, 1 Chron. 4. 32. and things lasting or  
durable for time to come. Prov. 8. 18. Isa.  
23. 18. And in speeches, it is put for an  
old sayd-saw, taken up and applied to ones  
reproch, and so during long: and gene-  
rally for any hard or slow speech; 1 Sam. 2. 3.  
Psal. 94. 4. and 71. 6. The Greek here  
expoundeth it, iniquity.

V. 21. Thou keepest them secret] or, hi-  
dest them in the hiding place of thy presence:  
where thou alwayes lookest unto them, in secret  
favour, which the world knoweth not of.

rough-riders] or knots, knobs, rough-trou-  
bler. The Hebrue *Racm* signifieth knitting  
or binding with knots, Exod. 28. 28. and 39. 21.  
from which a word is derived, in Isa. 40. 4.  
signifying knotty, knobby or rough places,  
opposed to smooth or playne. Here David  
useth it figuratively for rough affections or  
actions of men, meaning their pride, conspira-  
cies, or molestations, as the Greek translateth,  
from the trouble of men.

lay them up] or hide them. Hereupon Gods people are  
called, his stored or hidden-ones. Psal. 83. 4.

the strife of tongues] plea, or contradiction,  
as the Greek turneth it: and th'Apostle  
Iude, vers. 11.

V. 22. made marvellous his mercy] or mar-  
vellously-severed it, as Psal. 8. 4. shewed his  
mercy in marvellous and hidden manner. As  
contrarywise God threatened to make  
marvellous the plagues of synners: Dent. 28. 29.

of strong-defense] or of siege: that is, a for-  
tified, defended city; as 1 Chron. 8. 5. or a be-  
sieged



PSALME XXXII.

sieged city, as 1 King. 24. 10. The Hebrue *Matfor* signifieth both a fort or skonce, and a siege or leger: Deut. 10. 10. & 18. 13.

23 V. 23. *my hastening-away* ] namely through amazement or fear, as the word commonly intendeth; Deut. 10. 3. Psal. 48. 6. 1 Sam. 4. 4. The Greek calleth it an *ecstasie* (or *trance*.) And that David *hastened him away for fear*, is recorded 1 Sam. 23. 26. So Psal. 116. 11. *cut down*] Ionas in his affliction respected this speech of David, and changing a letter, for *Nigrasti* sayth, *Nigrashti*, *I am driven away from before thy face* &c. Ionas 2. 4. So the Greek here translateth it, *I am cast away*.

24 V. 24. *the faithful*] or, *keepeth fidelities*, as Isa. 26. 2. The original word signifieth eyther *faithful persons*, or *truthes*, *fidelities*. as Psal. 12. 2. The Greek here hath, *truthes payeth abundantly*] or, *to abundance, with surpluse*. *that doeth haughtynes*] This sense the Greek giveth. The Hebrue may alio thus be Englished, *he* (that is *God*) *doeth haughtynes*, that is, *high magnificence* acts. For the original word *Gaavah* sometime noteth *Gods high magnificence*, Psal. 68. 35. sometime mans *haughty pride*. Psal. 10. 2.

25 V. 25. *wex-strong*] or, *he wil strengthen*. See Psal. 27. 14. *hopefully wayt*] or *persevere with hope and patience*. The word *sachal* implieth both a *patient wayting*, Gen. 3. 10. and a *hope or trusting*, as the holy Ghost expoundeth it, Mat. 12. 21. from Isa. 42. 4. *for J. havah*] which the Chaldee expoundeth, *the word of the Lord*.

PSALME 32.

David teacheth that blessednes consisteth in remission of syns. 3. Hiding of syns causeth trouble, but confession giveth ease to the conscience. 8. An instruction unto voluntary obedience. 13. The different ends of the wicked and of the just.

1 An instructing-psalm, of David:

O Blessed he whose trespasss is forgiven, whose syn is covered. O blessed is the man, to whom Iehovah imputeth not iniquitie: and in whose spirit, is no deceit. Because I ceased speaking, my bones wore-away-with-age: in my roring, all the day. For, day and night, thy hand was heavie upon me: my moisture was turned, into the droughts of summer Selah. My syn, I acknowledged to thee; and my iniquitie, I covered not; I sayd, I will confess against me my trespassses, to Iehovah: and thou, forgavest the iniquitie of my syn Selah. For this, shall every gracious-sainct pray unto thee, at the time of finding: surely, at the flood of many waters; unto him, they shall not reach. Thou art a secret-place to mee, from distress thou wilt preserve me: with shewing songs of deliverance, thou wilt compass me Selah. I will make thee prudent, and will teach thee, in the way that thou shalt goe: I will give counsel, mine eye shall be upon thee. Be not ye as the horse, as the mule, without understanding: whose mouth must be stopped with bit and bridle; which come not neer unto thee. Many paines are for the wicked: but he that trusteth in Iehovah, mercy shall compass him. Rejoyce ye in Iehovah and be glad ye just: and shewt-joyfully, all ye upright of hart.

Annotations.

A *instructing-psalm*] or, *A psalm that maketh prudent: that causeth understanding*. As in the 6. verse of this



this psalm, he sayth, I wil make thee prudent, or instruct thee. This title is set before sundry other psalmes.

whose syn is covered] meaning, by the Lord, Psalm. 85. 3. not by a man himself, who must not cover but acknowledge syn: Psalm. 32. 1. otherwise, he shall not prosper. Prov. 28. 13. Now God covereth syn, when he imputeth it not, as the verse following sheweth: and as this is mans happines; so for God not to cover it, is woe and miserie. Nehem. 4. 5.

V. 2. not impute] not think, count, or reckon. And this is an effect of his grace in Christ, as it is written, God was in Christ, and reconciled the world to himself, not imputing their synns vnto them: 2 Cor. 5. 19. And hereunto the Apostle applyeth this Psalme thus; David sayth, blessednes is the mans unto whom God imputeth justnes without works: saying, Blessed are they whose iniquities are forgiven, and whose synns are covered: Blessed is the man to whome the Lord shall not impute syn. Rom. 4. 6, 7, 8.

V. 3. because I ceased speaking] or, when I kept silence, forbearing to confess my synns; as after, vers. 5. Like doctrine Elihu teacheth, Job. 33. 12. — 22.

V. 4. thy hand] in Chaldee, thy plague. moisture] the cheif sap, or radical moisture which is an aery and oily substance dispersed through the body; whereby the life is fostered; and which being spent, death insueth. This word is used onely here, and in Num. 11. 8. where it is applied to the best moisture (or cream) of oil.

V. 5. confess] Confessing of synns, is when one freely manifesteth them, accusing himself, and praying Gods mercy, which he expecteth in faith: see Ios. 7. 19.

against me my trespasser] or, concerning my trespasses; but both the Greek version plainly hath, against me: and elsewhere the Hebrue ghnalei (here vsed) seemeth to be put for ghnalai: as Psalm. 108. 10. compared with Psalm. 60. 10.

the iniquity of my syn] that is, the guilt and punishment of it; as Psalm. 32. 11. And thus he that confesseth and forsaketh syn, shall have mercy. Prov. 28. 13. for if we acknowledge our synns, God is faith-

ful and just, to forgive us them, 1 Iohn 1. 9. See also Job. 33. 27. 28.

V. 6. the time of finding] or, time to find: which may be meant of the time when afflictions shall find, that is shall come vpon him; as Psalm. 116. 3, 4. or the time when God may be found, as Isa. 55. 6. and that time is, when he is sought with the whole heart. Deut. 4. 29. Ier. 29. 13. 2 Chron. 15. 15. To this latter the Chaldee applieth it, saying of favour.

flood] or inundation. As waters signify afflictions, Psalm. 69. 2. so a flood of waters, denoteth great troubles & persecutions. Dan. 9. 26. & 11. 22. Nahum. 1. 8. Isa. 59. 19. Rev. 12. 15. 16. The Chaldee paraphraseth, in the time when many peoples come as waters, they shall not come neer him to doe him evil.

V. 7. showing songs of deliverance] or, of evasion; that is, thou wilt give me occasion by deliverance of me, to sing many songs of prayse unto thee.

V. 8. myne eye shall be upon thee] or, myne eye I wil set upon thee; that is, I wil have care of, & look wel unto thee, as Ier. 40. 4. Ezra. 5. 5. Deut. 11. 12. Psalm. 34. 16. So the Chaldee explayneth it, I wil counsel thee, and set myne eye upon thee for good. Or thus, I wil give counsel, unto thee with myne eye; that is, with my care and providence. Thus Christ counselled Peter with his eye, Luk. 22. 61. So the eye is sayd to mock, Prov. 30. 17.

V. 9. as the horse &c.] that is, be not fools, and brutish, so as ye must be ruled by force and rigor, not by reason. For unto the horse belongs a whip, unto the asse a bridle; and a rod, to the fools back. Prov. 26. 3. mouth must be stopped] or, jaw is to be tyed. Hebr. 10 stop; for, to be stopped: active for passive; as after Psalm. 36. 3.

which come not neer] that is, which wil not obey or doe their service, unless they be forced and ruled by the bridle: according to the saying of the Apostle, behold we put bits into the horses mouths, that they should obey us. Iam. 3. 3.

V. 10. Many paynes] or, Great smartes. (or sores) are for the wicked: so Solomon sayth, Affliction foloweth sinners &c. Prov. 13. 23. & 19. 29. & 24. 30. & 25. 22. & 26. 18. & 27. 17. & 28. 1. & 29. 1. & 30. 1. & 31. 1. & 32. 1. & 33. 1. & 34. 1. & 35. 1. & 36. 1. & 37. 1. & 38. 1. & 39. 1. & 40. 1. & 41. 1. & 42. 1. & 43. 1. & 44. 1. & 45. 1. & 46. 1. & 47. 1. & 48. 1. & 49. 1. & 50. 1. & 51. 1. & 52. 1. & 53. 1. & 54. 1. & 55. 1. & 56. 1. & 57. 1. & 58. 1. & 59. 1. & 60. 1. & 61. 1. & 62. 1. & 63. 1. & 64. 1. & 65. 1. & 66. 1. & 67. 1. & 68. 1. & 69. 1. & 70. 1. & 71. 1. & 72. 1. & 73. 1. & 74. 1. & 75. 1. & 76. 1. & 77. 1. & 78. 1. & 79. 1. & 80. 1. & 81. 1. & 82. 1. & 83. 1. & 84. 1. & 85. 1. & 86. 1. & 87. 1. & 88. 1. & 89. 1. & 90. 1. & 91. 1. & 92. 1. & 93. 1. & 94. 1. & 95. 1. & 96. 1. & 97. 1. & 98. 1. & 99. 1. & 100. 1. & 101. 1. & 102. 1. & 103. 1. & 104. 1. & 105. 1. & 106. 1. & 107. 1. & 108. 1. & 109. 1. & 110. 1. & 111. 1. & 112. 1. & 113. 1. & 114. 1. & 115. 1. & 116. 1. & 117. 1. & 118. 1. & 119. 1. & 120. 1. & 121. 1. & 122. 1. & 123. 1. & 124. 1. & 125. 1. & 126. 1. & 127. 1. & 128. 1. & 129. 1. & 130. 1. & 131. 1. & 132. 1. & 133. 1. & 134. 1. & 135. 1. & 136. 1. & 137. 1. & 138. 1. & 139. 1. & 140. 1. & 141. 1. & 142. 1. & 143. 1. & 144. 1. & 145. 1. & 146. 1. & 147. 1. & 148. 1. & 149. 1. & 150. 1. & 151. 1. & 152. 1. & 153. 1. & 154. 1. & 155. 1. & 156. 1. & 157. 1. & 158. 1. & 159. 1. & 160. 1. & 161. 1. & 162. 1. & 163. 1. & 164. 1. & 165. 1. & 166. 1. & 167. 1. & 168. 1. & 169. 1. & 170. 1. & 171. 1. & 172. 1. & 173. 1. & 174. 1. & 175. 1. & 176. 1. & 177. 1. & 178. 1. & 179. 1. & 180. 1. & 181. 1. & 182. 1. & 183. 1. & 184. 1. & 185. 1. & 186. 1. & 187. 1. & 188. 1. & 189. 1. & 190. 1. & 191. 1. & 192. 1. & 193. 1. & 194. 1. & 195. 1. & 196. 1. & 197. 1. & 198. 1. & 199. 1. & 200. 1. & 201. 1. & 202. 1. & 203. 1. & 204. 1. & 205. 1. & 206. 1. & 207. 1. & 208. 1. & 209. 1. & 210. 1. & 211. 1. & 212. 1. & 213. 1. & 214. 1. & 215. 1. & 216. 1. & 217. 1. & 218. 1. & 219. 1. & 220. 1. & 221. 1. & 222. 1. & 223. 1. & 224. 1. & 225. 1. & 226. 1. & 227. 1. & 228. 1. & 229. 1. & 230. 1. & 231. 1. & 232. 1. & 233. 1. & 234. 1. & 235. 1. & 236. 1. & 237. 1. & 238. 1. & 239. 1. & 240. 1. & 241. 1. & 242. 1. & 243. 1. & 244. 1. & 245. 1. & 246. 1. & 247. 1. & 248. 1. & 249. 1. & 250. 1. & 251. 1. & 252. 1. & 253. 1. & 254. 1. & 255. 1. & 256. 1. & 257. 1. & 258. 1. & 259. 1. & 260. 1. & 261. 1. & 262. 1. & 263. 1. & 264. 1. & 265. 1. & 266. 1. & 267. 1. & 268. 1. & 269. 1. & 270. 1. & 271. 1. & 272. 1. & 273. 1. & 274. 1. & 275. 1. & 276. 1. & 277. 1. & 278. 1. & 279. 1. & 280. 1. & 281. 1. & 282. 1. & 283. 1. & 284. 1. & 285. 1. & 286. 1. & 287. 1. & 288. 1. & 289. 1. & 290. 1. & 291. 1. & 292. 1. & 293. 1. & 294. 1. & 295. 1. & 296. 1. & 297. 1. & 298. 1. & 299. 1. & 300. 1. & 301. 1. & 302. 1. & 303. 1. & 304. 1. & 305. 1. & 306. 1. & 307. 1. & 308. 1. & 309. 1. & 310. 1. & 311. 1. & 312. 1. & 313. 1. & 314. 1. & 315. 1. & 316. 1. & 317. 1. & 318. 1. & 319. 1. & 320. 1. & 321. 1. & 322. 1. & 323. 1. & 324. 1. & 325. 1. & 326. 1. & 327. 1. & 328. 1. & 329. 1. & 330. 1. & 331. 1. & 332. 1. & 333. 1. & 334. 1. & 335. 1. & 336. 1. & 337. 1. & 338. 1. & 339. 1. & 340. 1. & 341. 1. & 342. 1. & 343. 1. & 344. 1. & 345. 1. & 346. 1. & 347. 1. & 348. 1. & 349. 1. & 350. 1. & 351. 1. & 352. 1. & 353. 1. & 354. 1. & 355. 1. & 356. 1. & 357. 1. & 358. 1. & 359. 1. & 360. 1. & 361. 1. & 362. 1. & 363. 1. & 364. 1. & 365. 1. & 366. 1. & 367. 1. & 368. 1. & 369. 1. & 370. 1. & 371. 1. & 372. 1. & 373. 1. & 374. 1. & 375. 1. & 376. 1. & 377. 1. & 378. 1. & 379. 1. & 380. 1. & 381. 1. & 382. 1. & 383. 1. & 384. 1. & 385. 1. & 386. 1. & 387. 1. & 388. 1. & 389. 1. & 390. 1. & 391. 1. & 392. 1. & 393. 1. & 394. 1. & 395. 1. & 396. 1. & 397. 1. & 398. 1. & 399. 1. & 400. 1. & 401. 1. & 402. 1. & 403. 1. & 404. 1. & 405. 1. & 406. 1. & 407. 1. & 408. 1. & 409. 1. & 410. 1. & 411. 1. & 412. 1. & 413. 1. & 414. 1. & 415. 1. & 416. 1. & 417. 1. & 418. 1. & 419. 1. & 420. 1. & 421. 1. & 422. 1. & 423. 1. & 424. 1. & 425. 1. & 426. 1. & 427. 1. & 428. 1. & 429. 1. & 430. 1. & 431. 1. & 432. 1. & 433. 1. & 434. 1. & 435. 1. & 436. 1. & 437. 1. & 438. 1. & 439. 1. & 440. 1. & 441. 1. & 442. 1. & 443. 1. & 444. 1. & 445. 1. & 446. 1. & 447. 1. & 448. 1. & 449. 1. & 450. 1. & 451. 1. & 452. 1. & 453. 1. & 454. 1. & 455. 1. & 456. 1. & 457. 1. & 458. 1. & 459. 1. & 460. 1. & 461. 1. & 462. 1. & 463. 1. & 464. 1. & 465. 1. & 466. 1. & 467. 1. & 468. 1. & 469. 1. & 470. 1. & 471. 1. & 472. 1. & 473. 1. & 474. 1. & 475. 1. & 476. 1. & 477. 1. & 478. 1. & 479. 1. & 480. 1. & 481. 1. & 482. 1. & 483. 1. & 484. 1. & 485. 1. & 486. 1. & 487. 1. & 488. 1. & 489. 1. & 490. 1. & 491. 1. & 492. 1. & 493. 1. & 494. 1. & 495. 1. & 496. 1. & 497. 1. & 498. 1. & 499. 1. & 500. 1. & 501. 1. & 502. 1. & 503. 1. & 504. 1. & 505. 1. & 506. 1. & 507. 1. & 508. 1. & 509. 1. & 510. 1. & 511. 1. & 512. 1. & 513. 1. & 514. 1. & 515. 1. & 516. 1. & 517. 1. & 518. 1. & 519. 1. & 520. 1. & 521. 1. & 522. 1. & 523. 1. & 524. 1. & 525. 1. & 526. 1. & 527. 1. & 528. 1. & 529. 1. & 530. 1. & 531. 1. & 532. 1. & 533. 1. & 534. 1. & 535. 1. & 536. 1. & 537. 1. & 538. 1. & 539. 1. & 540. 1. & 541. 1. & 542. 1. & 543. 1. & 544. 1. & 545. 1. & 546. 1. & 547. 1. & 548. 1. & 549. 1. & 550. 1. & 551. 1. & 552. 1. & 553. 1. & 554. 1. & 555. 1. & 556. 1. & 557. 1. & 558. 1. & 559. 1. & 560. 1. & 561. 1. & 562. 1. & 563. 1. & 564. 1. & 565. 1. & 566. 1. & 567. 1. & 568. 1. & 569. 1. & 570. 1. & 571. 1. & 572. 1. & 573. 1. & 574. 1. & 575. 1. & 576. 1. & 577. 1. & 578. 1. & 579. 1. & 580. 1. & 581. 1. & 582. 1. & 583. 1. & 584. 1. & 585. 1. & 586. 1. & 587. 1. & 588. 1. & 589. 1. & 590. 1. & 591. 1. & 592. 1. & 593. 1. & 594. 1. & 595. 1. & 596. 1. & 597. 1. & 598. 1. & 599. 1. & 600. 1. & 601. 1. & 602. 1. & 603. 1. & 604. 1. & 605. 1. & 606. 1. & 607. 1. & 608. 1. & 609. 1. & 610. 1. & 611. 1. & 612. 1. & 613. 1. & 614. 1. & 615. 1. & 616. 1. & 617. 1. & 618. 1. & 619. 1. & 620. 1. & 621. 1. & 622. 1. & 623. 1. & 624. 1. & 625. 1. & 626. 1. & 627. 1. & 628. 1. & 629. 1. & 630. 1. & 631. 1. & 632. 1. & 633. 1. & 634. 1. & 635. 1. & 636. 1. & 637. 1. & 638. 1. & 639. 1. & 640. 1. & 641. 1. & 642. 1. & 643. 1. & 644. 1. & 645. 1. & 646. 1. & 647. 1. & 648. 1. & 649. 1. & 650. 1. & 651. 1. & 652. 1. & 653. 1. & 654. 1. & 655. 1. & 656. 1. & 657. 1. & 658. 1. & 659. 1. & 660. 1. & 661. 1. & 662. 1. & 663. 1. & 664. 1. & 665. 1. & 666. 1. & 667. 1. & 668. 1. & 669. 1. & 670. 1. & 671. 1. & 672. 1. & 673. 1. & 674. 1. & 675. 1. & 676. 1. & 677. 1. & 678. 1. & 679. 1. & 680. 1. & 681. 1. & 682. 1. & 683. 1. & 684. 1. & 685. 1. & 686. 1. & 687. 1. & 688. 1. & 689. 1. & 690. 1. & 691. 1. & 692. 1. & 693. 1. & 694. 1. & 695. 1. & 696. 1. & 697. 1. & 698. 1. & 699. 1. & 700. 1. & 701. 1. & 702. 1. & 703. 1. & 704. 1. & 705. 1. & 706. 1. & 707. 1. & 708. 1. & 709. 1. & 710. 1. & 711. 1. & 712. 1. & 713. 1. & 714. 1. & 715. 1. & 716. 1. & 717. 1. & 718. 1. & 719. 1. & 720. 1. & 721. 1. & 722. 1. & 723. 1. & 724. 1. & 725. 1. & 726. 1. & 727. 1. & 728. 1. & 729. 1. & 730. 1. & 731. 1. & 732. 1. & 733. 1. & 734. 1. & 735. 1. & 736. 1. & 737. 1. & 738. 1. & 739. 1. & 740. 1. & 741. 1. & 742. 1. & 743. 1. & 744. 1. & 745. 1. & 746. 1. & 747. 1. & 748. 1. & 749. 1. & 750. 1. & 751. 1. & 752. 1. & 753. 1. & 754. 1. & 755. 1. & 756. 1. & 757. 1. & 758. 1. & 759. 1. & 760. 1. & 761. 1. & 762. 1. & 763. 1. & 764. 1. & 765. 1. & 766. 1. & 767. 1. & 768. 1. & 769. 1. & 770. 1. & 771. 1. & 772. 1. & 773. 1. & 774. 1. & 775. 1. & 776. 1. & 777. 1. & 778. 1. & 779. 1. & 780. 1. & 781. 1. & 782. 1. & 783. 1. & 784. 1. & 785. 1. & 786. 1. & 787. 1. & 788. 1. & 789. 1. & 790. 1. & 791. 1. & 792. 1. & 793. 1. & 794. 1. & 795. 1. & 796. 1. & 797. 1. & 798. 1. & 799. 1. & 800. 1. & 801. 1. & 802. 1. & 803. 1. & 804. 1. & 805. 1. & 806. 1. & 807. 1. & 808. 1. & 809. 1. & 810. 1. & 811. 1. & 812. 1. & 813. 1. & 814. 1. & 815. 1. & 816. 1. & 817. 1. & 818. 1. & 819. 1. & 820. 1. & 821. 1. & 822. 1. & 823. 1. & 824. 1. & 825. 1. & 826. 1. & 827. 1. & 828. 1. & 829. 1. & 830. 1. & 831. 1. & 832. 1. & 833. 1. & 834. 1. & 835. 1. & 836. 1. & 837. 1. & 838. 1. & 839. 1. & 840. 1. & 841. 1. & 842. 1. & 843. 1. & 844. 1. & 845. 1. & 846. 1. & 847. 1. & 848. 1. & 849. 1. & 850. 1. & 851. 1. & 852. 1. & 853. 1. & 854. 1. & 855. 1. & 856. 1. & 857. 1. & 858. 1. & 859. 1. & 860. 1. & 861. 1. & 862. 1. & 863. 1. & 864. 1. & 865. 1. & 866. 1. & 867. 1. & 868. 1. & 869. 1. & 870. 1. & 871. 1. & 872. 1. & 873. 1. & 874. 1. & 875. 1. & 876. 1. & 877. 1. & 878. 1. & 879. 1. & 880. 1. & 881. 1. & 882. 1. & 883. 1. & 884. 1. & 885. 1. & 886. 1. & 887. 1. & 888. 1. & 889. 1. & 890. 1. & 891. 1. & 892. 1. & 893. 1. & 894. 1. & 895. 1. & 896. 1. & 897. 1. & 898. 1. & 899. 1. & 900. 1. & 901. 1. & 902. 1. & 903. 1. & 904. 1. & 905. 1. & 906. 1. & 907. 1. & 908. 1. & 909. 1. & 910. 1. & 911. 1. & 912. 1. & 913. 1. & 914. 1. & 915. 1. & 916. 1. & 917. 1. & 918. 1. & 919. 1. & 920. 1. & 921. 1. & 922. 1. & 923. 1. & 924. 1. & 925. 1. & 926. 1. & 927. 1. & 928. 1. & 929. 1. & 930. 1. & 931. 1. & 932. 1. & 933. 1. & 934. 1. & 935. 1. & 936. 1. & 937. 1. & 938. 1. & 939. 1. & 940. 1. & 941. 1. & 942. 1. & 943. 1. & 944. 1. & 945. 1. & 946. 1. & 947. 1. & 948. 1. & 949. 1. & 950. 1. & 951. 1. & 952. 1. & 953. 1. & 954. 1. & 955. 1. & 956. 1. & 957. 1. & 958. 1. & 959. 1. & 960. 1. & 961. 1. & 962. 1. & 963. 1. & 964. 1. & 965. 1. & 966. 1. & 967. 1. & 968. 1. & 969. 1. & 970. 1. & 971. 1. & 972. 1. & 973. 1. & 974. 1. & 975. 1. & 976. 1. & 977.



PSALME 33.

God is to be praised for his goodnes, 6. for his powerful works, 12. and for his providence. 25. Confidence is to be placed in God.

1 **S**HOWT-joyfully ye just, in Iehovah:  
2 Praise, becometh the righteous.  
3 Confess ye, to Iehovah with harp:  
4 with Psalterie *with* ten-stringed-in-  
5 strument, sing-psalm unto him. Sing  
6 ye to him, a new song: doo-well play-  
7 ing-on-the instrument, with trium-  
8 phant-noyse. For righteous is the  
9 word of Iehovah: and all his work, in  
10 faith. He loveth justice and judge-  
11 ment: the earth is full, of the mercie  
12 of Iehovah. By the word of Iehovah,  
13 the heavens were made: and all the  
14 host of them, by the spirit of his  
15 mouth. He gathereth-together as  
16 an heap, the waters of the the sea: he  
17 giveth, the deeps into treasures. Let  
18 all the earth, be-in-fear of Iehovah:  
19 let all the inhabitants of the world,  
20 shrink-with-fear for him. For, he sayd  
21 and it was: he commanded, and it  
22 stood. Iehovah, dissipateth the coun-  
23 sel of the nations: he bringeth-to-  
24 nought, the cogitations of the peo-  
25 ples. The counsel of Iehovah, shall  
26 stand for ever: the cogitations of his  
27 hart, to generation and generation.  
28 O blessed is the nation, wherof Ieho-  
29 vah is God: the people, that he hath  
30 chosen, for a possession to himself.  
31 From the heavens Iehovah doeth be-  
32 hold: doeth see, all the sonns of A-  
33 dam. From the firm-place of his  
34 dwelling he looketh forth: unto all

the inhabitants of the earth. He for-  
meth altogether their hart: he dis-  
cretly-attenderth, unto all their  
works. *There is* no King, saved by  
multitude of a power: a mighty-man,  
shall not be delivered by multitude  
of able-strength. A horse is falshood,  
for salvation: and shall not deliver, by  
multitude of his power. See, the  
eye of Iehovah, is unto them that fear  
him: to them that hopefully-wayt  
for his mercie. To ridd-free their  
soules from death: and to keep them-  
alive in famine. Our soule, earnest-  
ly-wayteth for Iehovah: he is our  
help, and our sheild. For in him,  
our hart shall rejoyce: for in the  
name of his holynes, doe we trust.  
Let thy mercy, Iehovah, be upon us:  
even-as, we hopefully wayt for thee.

Annotations.

**B**ecometh] the word denoteth a sayr  
and comely grace, for which a thing is  
to be liked and desired. So Psal. 93.5.  
147.1. The Apostle expresseth it in  
Greek, by sayr or bewisfull: Rom. 10.15. 1<sup>st</sup>  
Esa. 52.7.

V. 2. with harp] or, with siter, in He-  
brue Kinnor: a muscical instrument, in-  
vented by Iubal, Gen. 4.21. used for mirth  
and joy, Psal. 137.1.2. Esa. 24.8. Gen. 31.27.  
and therefore is called the pleasant harp, Ps.  
81.3. opposed unto mourning, Job. 30.31. in  
skill on this instrument, David excelled,  
1 Sam. 16.16.23. and with this and other,  
they used in Israel to celebrate the Lord  
with gladnes, 1 Chron. 13.8. 15.16.28.  
17.1. Nehem. 12.27. So spiritually in the  
new Testament, Rev. 14.2. *with Psal-  
terie*] or Luit, or Viole: In Hebrue Nebel,  
an instrument so called of the form which  
as seemeth was with a round hollow bulk,  
much like a basset (for Nebel is also a b-  
set or picher, 1 Sam. 10.3. Lam. 4.2.) and of  
this



this the Greeks and Latines had their instruments named *Nablé*, *Naudm*, *Nabliam*. The Greek here calleth it *psalterion*.

ten stringed instrument] this differed from the *Psalterie*, *Psal.* 92. 4. therefore the word with, is here supplied.

3 V. 3. a new song] A thing is sayd to be new which is alwayes fresh, renewed upon new occasions, and so permanent; as Iob sayth, my glorie was new with me. So Love is both an old & a new commandment, 1 Iob. 2. 7. 8. Or these new songs (mentioned here, and *Psal.* 40. 4. & 95. 1. & 98. 1. & 144. 9. *Esa.* 42. 10. ) may have reference to the state of things under the gospel, where there is a new covenant, *Heb.* 8. 8. 13. new heavens, and new earth, *Rev.* 21. 1. a new man, *Eph.* 2. 15. & 4. 24. a new Jerusalem, *Revel.* 21. 2. and all things new: 2 *Cor.* 5. 17. *Revel.* 21. 5. See also *Rev.* 5. 9. & 14. 3. doc-well playing &c.] that is, make good musick, or melodie. So 1 *Sam.* 16. 17. 18. *Esa.* 23. 16. And this melodie we are now willed to make to the Lord in our hearts, *Eph.* 5. 19. The Hebrue *Nagan*, (wherof cometh *Neginath*, *Psal.* 4. 1.) properly is to play with the hand upon an instrument; 1 *Sam.* 19. 6.

4 V. 4. in faith] that is, faithful; true, & constant. For so this word is often used, as *Exod.* 17. 12. Moses hands were with faith; that is, steady, firm, constant.

5 V. 5. the earth is full] the like is sayd, *Psal.* 119. 64. For God doeth good unto all, both just and unjust, *Math.* 5. 45. & saveth man and beast. *Psal.* 136. 7.

6 V. 6. the host of them] that is, the many creatures in them: as Angels, sun, moon, stars &c. *Psal.* 148. 1, 3, 5. *Gen.* 2. 1. Sometime is made of the powers or hosts of heavē, *Math.* 24. 29. Spirit] or breath: thus Iehovah, his Word, and his Spirit are noted to be the maker of the world; as in *Gen.* 1.

7 V. 7. giveth the deeps] that is, putteth or disposeth the deep waters into treasures, or in cellars and secret store houses, hidden from the eye of man: called elsewhere the secret room of the deep, *Iob.* 38. 16. So God is sayd to have treasures or storehouses of wind, *Psal.* 136. 7. of snow and hay, *Iob.* 38. 22. of dark-

nes, *Isa.* 45. 3. and the like. The Chaldees translateth, he putteth, (the waters) into the treasures of the deeps.

V. 9. it stood] that is, existed firm and stable, and so continued. So *Psal.* 119. 91.

V. 10. dissipateth] or maketh-frustrate, undoeth, abrogateth; a word opposed to ratifying, confirming, stablishing. *Isa.* 8. 10. & 19. 3. bringeth to naught] annihilateth, and breaketh.

V. 11. shall stand] that is, continue, and have effect; whatsoever men purpose to the contrary. See *Isa.* 14. 24. 27. & 46. 10. *Prov.* 19. 21.

V. 12. is God] to weet, by special covenant and favour, though all the earth be his. *Gen.* 17. 7. *Exod.* 19. 5. and this is by the new covenant, *Heb.* 8. 10. So *Psal.* 144. 15.

V. 15. altogether] or, alone. The Hebrue *qadad* sometime signifieth alone without others, *Iob.* 34. 29. *Exra.* 4. 3. (and so the Greek interpreters took it here, translating it *kata monas*, alone, or by himself: ) sometime it signifieth, wholly or every whit; *Iob.* 10. 8. sometime, together, or in one; *Pf.* 2. 2. All these agree well here; for God onely and wholly formeth every mans hart, and spirit, *Zach.* 12. 1. wherupon he is called the Father of spirits, *Heb.* 12. 9. and the God of the spirits of all flesh, *Nim.* 16. 22.

V. 16. of a power] that is, of an armie; so called because there are strong valiant and active men. *Psal.* 136. 15.

V. 17. A horse is falsehood] that is, a false and deceitful help, can not save a man, but sayleth those that trust in him. *Zach.* 10. 5. *Psal.* 76. 6. The horse is here used for all warlike furniture; this being above other creatures strong, fierce and courageous, *Iob.* 39. 22. - 28. and therefore is prepared for the day of battle, but salvation is of the Lord. *Prov.* 21. 31.

V. 18. The eye of Iehovah] that is, his care, and providence, for good, as the next verse sheweth, and as *Psal.* 32. 8. *Zach.* 12. 4. 1 *Pet.* 3. 12. Sometime the Lords eye is on men for evil. *Amos.* 9. 4. 8.

V. 20. for Iehovah] in Chaldees; for the redemption of the Lord.



PSALME XXXIII.

21 V. 27. *in him*] Chaldee, *in his word.*

PSALME 34.

*David praiseth God for his deliverance, and exhorteth others thereto by his experience. 9. They are blessed that trust in God. 12. He exhorteth to the fear of God. 15. The privileges of the righteous, and miseries of the wicked.*

1. *A psalm of David; when he had changed his behaviour, before Abimelech: and he had driven him away, and he was gone.*

2. **I** Will blesse Iehovah in all time: continually, his prayse shall be in my mouth.

3. In Iehovah, my soule shall glorie: the meek shall hear, and shall rejoyce.

4. Magnify ye Iehovah with me: and let us extoll, his name together.

5. I sought Iehovah and he answered me: and ridd-me-free, from all my fears.

6. They looked to him and flowed: and their faces, be not ashamed.

7. This poor-afflicted man called, and Iehovah heard: and saved him, out of all his distresses.

8. The Angel of Iehovah pitcheth-a-camp, about them that fear him; and releaseth them.

9. Taste ye and see, that Iehovah is good: o blessed is the man, that hopeeth-for-safetie in him.

10. Fear Iehovah ye his saints: for there is no want, to them that fear him.

11. The Lions, are empoverished and an hungred: but they that seek

Iehovah, shall not want any good.

12. Come-sonns, hearken to me: I wil learn yow, the fear of Iehovah.

13. Who is the man, that wil lethe life: that loveth dayes, to see good?

14. Keep thy tongue from evil: and thy lips, from speaking guile.

15. Eschew evil, and doe good: seek peace, and pursue it.

16. The eyes of Iehovah, are unto the just: and his ears, unto their out-crie.

17. The face of Iehovah, is against them that doe evil: to cut-off, their memorial from the earth.

18. They cryed, and Iehovah heard: and ridd-them-free, out of all their distresses.

19. Iehovah is neer, to the broken of hart: and the contrite of spirit, he wil save.

20. Many, are the evils of the just: and out of them all, Iehovah wil ridd-him free.

21. He keepeth all his bones: one of them, is not broken.

22. Evil shall slay the wicked: and they that hate the just, shall be-condemned as guiltie.

23. Iehovah redemeth, the soule of his servants: and they shall not be condemned-as-guiltie, all that hope-for-safetie in him.

*Annotations.*

**H** Is behaviour ] or his sense, reason; properly the taste, as in verse 9. Job. 6. 6. and often other where: which is used both for ones inward sense or reason, and outward gesture, and demeanure, (as the Greek here translateth it face,) because by it, a man is discerned and judged to be wise



wife or foolish; as meers are discerned by the tall. David when he was afraid of the King of Gath, changed his behaviour before them, and feigned himself madd in their hands, and scrambled on the dores of the gate, and let his spittle fall down upon his beard. 1. Sam. 21. 12. 13.

*Abimelech* ] whose proper name was *Achish* King of Gath, a citie of the Philistims. 1. Sam. 21. 10. and as every King of Egypt, was called *Pharaoh*, Gen. 41. 1. Exod. 1. 1. 1 King. 11. 18. so every King of the Philistims was called *Abimelech*, that is *Father-King*, Genes. 20. 2. & 26. 1. *had driven*] or expelled. For *Achish* sayd to his servants, which had taken and brought David to him, *Loe ye see the man is beside himself, wherefore have ye brought him to me? have I need of mad men? &c.* So David departed thence. 1. Sa. 21. 14. 15. & 22. 1. Vpon that he made this psalme.

V. 1. *in all time*] or, *in every season*. See Psal. 10. 5. This Psalme is also composed according to the order of the Hebrue Alphabet: as is observed on Psal. 25. 1.

V. 3. *shall glorie*] or joyfully *boast*. For so the Apostle expoundeth this word, which properly signifieth *to praise ones self*: 1 Cor. 1. 31. from *Ier. 9. 23. 24.* So in Psalme. 52. 3. & 97. 7. & 105. 3. & 106. 5.

V. 4. *Magnify*] or *Make great*, to weat by praying. So Deut. 32. 3. *Give ye greatness unto our God.*

V. 6. *They looked*] to weat the meek, mentioned before vers. 3. or generally, they *that look and stow unto him.* *flowed*] *ran-us a river*, the like similitude is, *Isa. 2. 2.*

& 60. 5. *Ier. 31. 12.* & 51. 44. *be not ashamed*] or, *shall not be ashamed*; which word in the original signifieth *digging*; as Psal. 35. 7. applied to *shame*, which causeth men to seek to hide themselves; as is lively described, *Rev. 6. 15. 16.*

V. 8. *The Angel*] that is, *the Angels*; for he speaketh of an host: And often in the Hebrue, one is put for a multitude; as *the inhabitant*, for, *the inhabitants*, 2 Sam. 5. 6. with 1 Chron. 11. 4. So, *frog* for *frogs*; Psal. 78. 45. *tree*, for *trees*; *quayl*, for *quayls*. Psal. 105. 33. 40. See the note on Psal. 8. 9.

*pitcheth a camp*] a similitude taken from warrs; as Psal. 27. 3. So *Iakob*, when the Angels of God met him, sayd, *this is Gods camp*, (or *host*), Gen. 32. 1. 2. Likewise about *Elishah*, the mountayn was full of horses and charrets of fyre. 2 King. 6. 17. See also Psal. 91. 11. 12.

V. 9. *Tast and see*] that is, *make trial*, and you shall find that God is good, sweet and delectable; and you will the more desire him. Thus the Apostle applieth these words, saying; *as new born babes desire ye the sincere milk of the word that ye may grow thereby; if so be ye have tasted that the Lord is good.* 1 Pet. 2. 2. 3. *in him*] The Chaldee expoundeth it, *in his word.*

V. 10. *Fear Jehovah*] vnder this word *Fear*, is comprehended Gods whole worship, as is shewed on Psal. 119. 10. and the walking in his wayes, as it is expounded in 2 Chron. 6. 31. compared with 1 King. 8. 40. and Psal. 128. 1.

V. 11. *Lions*] *Lurking-lions* (wherof see Psal. 7. 3.) which are lusty, strong-toothed, fierce, roaring, ravenous; as appeareth by Psal. 18. 7. & 104. 21. *Mic. 5. 8.* *Ezek. 19. 3. 5. 6. 7.* *Iob. 39. 1. 2.* And hereby may be ment the rich and mighty of the world, whom God often bringeth to miserie; and so the Greek for *Lions*, putteth here the rich, *Tirants* and *strong men* are sometime called *Lions*, *Ier. 2. 15.* 1 Chron. 11. 12. *Nabum. 1. 13.* See *Luk. 1. 53.* *are empoverished*] or *suffer-penurie*. See *Iob. 4. 10. 21.* *Prov. 10. 3.*

*that seek Jehovah*] Chaldee *that seek the doctrine of the Lord.*

V. 13. *that willesh*] that is, *sayn would have, and delighteth.* *dayes to see good*] that is, *to enjoy good, many dayes*; which the Apostle (following the Lxx.) expresseth thus, *to see good dayes.* 1 Pet. 3. 10. that is, *dayes of prosperitie, pleasure, comfort.*

V. 14. *Keep thy tongue*] to weat, by *restryning* and *making it cease from evil*; as the Apostle teacheth. 1 Pet. 3. 10.

V. 16. *their outcries*] or, *their deprecation*, *their prayer-for-need*; as the Greek which the Apostle followeth, expresseth it.

V. 17. *The face*] that is, *open anger*, *Ier.*



PSALME XXXV.

17. 19. So the Chaldee expoundeth it, *The face of the Lord is angry against evil doers.* See Psal. 31. 10.

18 V. 18. *They cryed*] that is, as the Greek sayth, *The just cryed*; and the Chaldee, *the just prayed.*

19 V. 19. *the broken of hart*] them that have their harts broken, and their spirits contrite (or humble;) for their synns. See the like speeches, Psal. 51. 19. & 147. 3. Isa. 57. 15. & 61. 1. Jer. 23. 9. Luk. 4. 18.

20 V. 20. *the evils*] that is, greifs and afflictions; as Deut. 31. 17. Psal. 27. 5. & 83. 4. Mat. 6. 34. the word also may import synns and vices; as Psal. 28. 3. & 94. 23. So after in verse 22.

22 V. 22. *slay the wicked*] or *doe him dye*, kill him: because he shal not be delivered there-from, as the just man is, vers. 20. The Greek and Chaldee expound it, *The death of synners (of the wicked) is evil.* condemned-at-guilty] and consequently perish. See Psal. 5. 11.

23 V. 23. *all that hope*] that is, any one of them. So *all*, is used for any; Psal. 147. 20.

PSALME 35.

David prayeth for his owne safety, and his enemies confusion. 11. He complaineth of their wrongfull dealing, and sheweth his contrary carriage. 22. Therby he inciteth God against them.

A Psalm, of David;

1 **P**Lead thou Iehovah, with them  
that plead with mee: warr thou,  
against them that warr against mee.  
2 Lay hold on the shield and buckler:  
3 and stand-up, for my help. And  
draw-out the spear & sword, to meet  
with my persecutors: say to my soul,  
4 I am thy salvation. Let them be abashed  
and ashamed, that seek my soul:  
let them be turned backward & con-

founded; that think, mine evil. Let  
them be, as chaff before the wind: &  
the Angel of Iehovah, driving them.  
Let their way be, darknes & slipper-  
nesses: & the Angel of Iehovah, pur-  
suing them. For without cause they  
have hidd for mee, the corruption of  
their net: without cause, they have  
dugged for my soul. Let tumultuous-  
ruine come on him, he not aware: &  
let his net which he hath hidden,  
catch him: with tumultuous-ruine  
let him fall thereinto. And my soul,  
shalbe glad in Iehovah: shall joy, in  
his salvation. All my bones shall say,  
Iehovah, who is like thee; that riddest-  
free the poor-afflicted, fro the strong-  
er then himself: and the poor-afflic-  
ted and needy, from the spoiler of  
him? Witnesses of cruel-wrong, did  
rise up: things that I knew not, they  
did ask of mee. They repayed mee  
evil, for good: the bereaving of my  
soule. And I, when they were sick,  
my clothing was sackcloth; I afflicted  
my soule with fasting: and my prayer,  
returned upo my bosome. I walked,  
as if he had been a fellow-friend, as if  
he had been a brother to mee: I bowed  
-down sad, as he that bewayleth his  
mother. But in my halting, they  
rejoyced, & were gathered-together:  
the limters, were gathered-together  
against mee, and I knew it not: they  
rent, and were not silent. With hy-  
pocrites, scoffers for a cake-of-bread:  
gnashing their teeth against mee.  
Lord, how long wilt thou see? return  
my soule, from their tumultuous-ru-  
ines: my lonely-soule, from the Li-  
ons. I will confess thee, in the great  
church: I will praise thee, among a  
mighty



19 mighty people. Let not *them that are*  
my enemies with falsity, rejoyce at  
mee: *them that are* my haters without  
20 cause, wink with the eye. For they  
speak not peace: & against the quiet-  
ones of the earth, they imagine words  
21 of deceits. And they have enlarged  
their mouth against mee: they have  
22 sayd, aha aha; our eye hath seen. Ie-  
hovah thou hast seen, cease-not-as-  
deaf: ô Lord, be not farr off from me.  
23 Styrr- up and awake, to my judgmēt:  
my God, and my Lord to my plea.  
24 Iudge mee according to thy justice,  
Iehovah my God; and let them not  
25 rejoyce at mee. Let them not say in  
their hart, aha our soule: let them  
not say, wee have swallowed him up.  
26 Let them be abashed, & confounded,  
together, that rejoyce at mine evil: let  
them be clothed with bashfulnes and  
27 shame, that magnify against mee. Let  
them shewt- joyfully & rejoyce, that  
delyte my justice: and let them say  
continually, magnified be Iehovah;  
that delyteth the peace of his servant.  
28 And my tongue, shall meditate thy  
justice: all the day, thy praise.

*Annotations.*

1 **P** Lead ] This properly is to contend or  
debate a matter with many words, as the  
next word, warr or fight, is with deeds.  
But Gods pleading oft-times is in action;  
as he pleaded Davids cause against Nabal,  
when he slew him: 1 Sam. 25. 39. And as  
here David prayeth, so God elsewhere  
promiseth, to plead with those that plead  
with his people. Isa. 49. 21. warr]  
which in the original tongue hath the  
name of cutting, biting, or devouring; for  
warr devour and consume many. So the  
sword is sayd, to have a mouth, that is an

edge, Job. 1. 25. Heb. 11. 34. and to eat, that  
is to kill and consume, 2 Sam. 11. 25.

V. 3. draw-out ] or, as the Hebrue  
phrase is, empty; that is unshedd; the like is  
of the sword; Exod. 15. 9. Levit. 26. 33.

sword] or close-weapon, as the name sig-  
nifieth. This interpretation seemeth  
best, because of the Hebrue pause, which  
joyneth this word with the former spear:  
thus also these two weapons of offence,  
are answerable to the former two of de-  
fence, the shield and buckler; and of this  
Hebrue name Segor, the Greek Sagaris,  
(and perhaps the Latin Securis,) seemeth  
to be borrowed, for a sword or axe. And in  
Job. 28. 15. this word is used for a close-trea-  
sure, or stored-gold, as here for a close wea-  
pon. Otherwise we may read according  
to the Greek, and other versions, close  
thou, or stop; to weet, the way or passage.

V. 4. that seek my soule] that is, my life,  
to take it away: for so this phrase common-  
ly meaneth; as Psal. 38. 13. & 54. 5. & 70.  
3. Exod. 4. 19. Mat. 2. 10. and sometime  
is so explaind, as Psal. 63. 10. 1 King. 19.  
10. they seek my soule to take it away. Yet  
sometime this phrase intendeth, seeking the  
soule for ones good; as Psalm. 143. 5.

turned backward] a token of fear, shame,  
and discomfiture; as Psal. 129. 5. & 40. 15.  
& 70. 3. & 9. 4. Isa. 42. 17. Jer. 46. 5.

V. 6. Darknes &c.] that is most dark  
and slipperie: meaning, fearful, dangerous, trou-  
blesome &c. Nahum. 1. 8. 1. sal. 88. 7. & 107.  
9. Prov. 4. 19. So elsewhere it is sayd, their  
way shalbe unto them as slippernesse in the  
darknes; they shalbe driven and fall therein. Jer.  
23. 12.

V. 7. the corruption &c.] that is, their  
corrupting pernicious net, or their insuaring cor-  
ruption; or understanding the word in, we  
may read, they bidd their net for me in a pit,  
(or, in a corrupting-ditch;) as Psal. 7. 16.

have digg'd] to weet, a pit to fall in: so  
Job. 6. 27. Or, have diligently-searched, and  
layd ways. So digging is used for seeking;  
Job. 3. 21. & 39. 32.

V. 8. tumultuous-ruine] calamitie wasting  
or desolation that is with noyse and sound as of  
waters,



waters, Isa. 17. 12. 13. So Psal. 63. 10. Prov. 1. 27.

10 V. 10. my bones] that is, my strong and solid members (as the Chaldee translateth it members,) delivered out of danger: meaning that with all his strength he would prayse God. So the bones are sayd to rejoyce, Psal. 51. 10. the loynes to blisse, Job. 31. 20. the spoiler] or robber; that by open violence taketh away. Compare Job. 1. 14.

11 V. 11. of cruel-wrong] that is, cruel, violent, or (as the Greek sayth,) unjust wronges. So Exod. 23. 1. Deut. 19. 16.

12 V. 11. the bereaving of] that is, to deprive, bereave or rob me, of my soule or life; or, to bereave my soule of comfort. The word properly signifieth, the bereaving or loss of children.

13 V. 13. sackcloth] used to be worn in signe of sorow, Psal. 69. 11. Gen. 37. 34. Mat. 11. 21. Rev. 11. 3. Here we are to understand the word *was*, or *gave*, as is expressed, Psal. 69. 11. even as the word *afflicted*, here expressed, is there understood, Psal. 69. 11. with fasting] an other sign and cause of sorow: wherefore mourning & fasting are used for the same. Math. 9. 15. with Mark. 2. 19. returned upon my bosom] or, into my bosom. The meaning may be, I prayed often for them, secretly, and with hartly loving affection. For, the returning of the prayer seemeth to mean the often minding and repeating of it; the bosom signifieth secrecie, Prov. 21. 14. & 17. 23. Psalm. 89. 51. and inward affection, Num. 11. 12. Job. 1. 18. Or we may read it thus, Let my prayer returne into my bosome: that is, I wished no worse to them than to my self; let me receive of God, such good as I prayed for them. See Psal. 79. 12.

14 V. 14. sad] or, black, to weete in black & mournfull attire, and with sad and heavy countenance, as the Greek here translateth it *Scathropagos*, which word the new testament also useth, Math. 6. 16. Luk. 24. 17. So after in Psal. 38. 7. & 42. 10. & 43. 2.

fewaileth his mother] mourneth at her funeral. In this case the affections are most

strong. Therefore the Priests were permitted to mourn for such. Levit. 21. 1. 2. 3.

V. 15. my halting] that is, my calamity and infirmity, wherby I seemed ready to fall. So in Psal. 38. 18. Jer. 10. 10. the smiters] that smote me with the tongue, as Jer. 18. 18. & as here followeth, they rent &c. The LXX. in Greek turn it *Scourges*, alluding (as I think) to the scourge of the tongue, as Job. 5. 21. and an other Greek version, hath *plectai smiters*. It may also be read the smitten, that is, abjects, vile persons, Job. 30. 8. (as the Chaldee expresseth it, the wicked); or understand smitten on their feet, as 2 Sam. 4. 4. that is lame, so feigning themselves; or smitten in spirit, as Esa. 66. 2. that is, grieved in outward shew. they rent] to weete, mee with reproches; as Math. 7. 6. or rent their garments, counterfeyting sorow for mee, Job. 2. 12.

V. 16. hypocrites] or, close-dissemblers, which outwardly cover and cloke their wickednes, wherwith inwardly they are defiled, Math. 23. 27, 28. or, wh ch have their harts covered, Job. 36. 13. The Greek also (from whence our English word *hypocrisie* is borrowed,) signifieth an under-judgement, that is, dissimulation. scoffers] or, of scoffes; that is, men that make scoffs: as in Psal. 36. 12. pride, is for proud persons. for a cake of bread] that is, for good chear, for their bellies: or, at their belly cheare, at banquets. So Solomon speaketh of some that wil transgress for a piece of bread, Prov. 28. 21. The original word *Maghnog*, is a cake, 1 Keng. 17. 12. and as bread is used for all food, Psal. 136. 24. so a cake seemeth to be used for all pincates, exdainty meats; as in Hos. 7. Ephraim is likened to a cake; and their enemies, to banquetters, that greedily eat them up: verse 8. 9. so here David matcheth his adversaries, with hypocritical and scoffing parasites; whose God was their belly; as Phil. 3. 19. Or, we may figuratively take this word, for a mock, jest, or meriment, and so read it, with hypocriticall jesting scoffers: and this the Greek favourerth, saying, they mocked me with mockage, gnawing] or, they gnashed; Heb. 10 gnash: but



PSALME XXXVI.

but a word thus indefinite, following an other with person, is it self of the same, by proprietic of the Hebrue tongue. So Psal. 49. 15. *their teeth*] the teeth of them and him, that is, of every of them. See Psal. 2. 3.

17 V. 17. *return*] or, reduce, restore, stay my soule, or life: so Iob 33. 30. *alonely*] or solitarie, desolate soul: See Psal. 22. 21--23.

18 V. 18. *a mighty people*] or, a strong, to weet in number; that is, a great multitude. The word *Ghnatsum* as it is mighty in strength, Psal. 135. 10. Prov. 30. 26. so is it many in number: Psal. 40. 6. 13. & 105. 24. & 137. 17.

19 V. 19. *enemies with falsitie*] that is, for a false cause; or (as the Greek explyneth it,) unjustly. *wink*] make secret signes by the winking of the eye, which argueth both privie and scornful gesture; therefore this alwayes is a signe of evil, Prov. 10. 10. & 6. 13. *not peace*] that is, not peaceably, or friendly, which yet some hypocrites doe, Psal. 28. 3. or, not speak to come to any sound composition, or peaceable end, which one may trust unto. But God speaketh peace to his people. Psal. 85. 9. *words of deceits*] deceitfull words, or things.

21 V. 21. *hath seen*] or, seeth; to weet, the evil of David; or, that which wee desired. In speeches of evil cases, often the Hebrue useth silence. So after, in Psal. 54. 9. and 59. 11. & 118. 7.

23 V. 23. *to my judgement*] that is, to judge and avenge me of mine enemies: so after, to my plea, is, to plead my cause, as verse 1.

25 V. 25. *aha our soule*] that is, aha wee have our desire. Soule, is sometime put for desire. Psal. 41. 3.

26 V. 26. *clothed with bashfulness*] meaning their confusion on every side, when nothing but their shame appeareth, and so continueth. So Psal. 109. 29. and 132. 18. Iob. 8. 22. *that magnify*] to weet, their mouths, as is expressed Hobad. 1. 12. Ezek. 35. 13. that is, speak great things and boastfully, as the Greek explyneth. So after, in Psal. 38. 17. and 55. 13. *delite my justice*] whom my justice and innocencie pleas-

seth, or delite th; and the defence thereof.

PSALME 36.

The greivous estate of the wicked. 6. The excellencie of Gods mercies to such as trust in him. 11. A prayer for the righteous, 13. and prophesie of the wickeds fall.

To the mayster of the musik; a psalm of David, the servant of Iehovah.

**T**He trespass of the wicked, assuredly-sayth, in the inmost of my hart: no dread of God, is before his eyes. For he flattereth him-self in his own eyes: to find, his iniquitie which he ought to hate. The words of his mouth, are iniquitie and deceit: he hath left-off, to be prudent to doe good. He thinketh iniquitie, upon his bed: he setteth-himself, on a way not good: he refuseth not evil. Iehovah, thy mercy is in the heavens: thy faithfulness, unto the skyes. Thy justice, as the mountaynes of God; thy judgments, a great depth: Iehovah thou savest man and beast. How precious is thy mercie, o God: & the sonns of Adam, hope-for-safetie, in the shadow of thy wings. They shall be plenteously-moistned, with the fatnes of thy house: and the stream of thy pleasures, thou wilt give them to drink. Because with thee, is the well of life: in thy light, wee see light. Extend thy mercy, to thē that know thee: and thy justice, to the right of hart. Let not the foot of pride, come on me: and the hand of the wicked, let it not make-me-slee. There have they fallen, that work painful-iniqui-



tie: they have been thrust down, and have not been able to rise.

Annotations.

2 **T**He trespass of the wicked] or Trespass sayth to the wicked; that is perswadeth, imboldneth, hardneth him. assuredly-sayth] or, it is an assured saying; a faithful affirmation. This word is peculiar to the oracles of God, which are sure, and faithful, (as the Apostle sometime mentioneth faithful sayings, 1 Tim. 1. 15. & 3. 1. & 4. 9.) In the new Testament it is interpreted, sayd, Mat. 22. 44. from Psal. 110. 1. And David by the spirit here testifieth that the wicked mans trespass is such, as assuredly-sayth (or avoucheth) even in his hart and conscience, that he dreadeth not God.

in the inmost of my hart] in the midds, or within my hart: meaning that he certainly knew it; and was much affected with it.

3 **V. 3. to find]** that is, to performe, or accomplish; as to find the wil, is to perform or doe the same, Isa. 58. 13. So in Rom. 7. 18. Or, to find, that is to obeyn and get; as Gen. 6. 8. Mat. 11. 29. Rom. 4. 1. Or, to find, that is to invent or devise new mischiefs; as the Apostle speaking of inventors (or finders-out) of evil things, Rom. 1. 30. which he ought to hate] or, which is to be hated, is odious. So, to keep, Psal. 119. 4. that is, to be kept: to stop; Psal. 32. 9. for, to be stopped: to doe, Esth. 6. 6. for, is to be doon. So Psal. 49. 11. Ios. 2. 5. See also the verb active, expounded passively, by the Apostles authority, Psal. 51. 5. But the Chaldee expoundeth it, he hateth doctrine.

5 **V. 4. he fettereth himself]** namely, to stand or walk continually in a way not good; as Isa. 64. 1. or, he slandereth still; as Exod. 14. 13.

6 **V. 6. in the heavens]** elsewhere it is sayd, unto the heavens. Psal. 57. 11. so here in; may be used for unto: sometime it is, above the heavens, as Psal. 108. 5.

7 **V. 7. mountayns of God]** that is, high, mighty or excellent mountayns. The Hebrue useth to more excellent things, by adding the name of God; as Cedars of God, Psal. 80. 11.

Mount of God, Psal. 68. 16. river of God, Psal. 65. 10. wrastlings of God, Gen. 30. 5. harps of God, Rev. 15. 2. and sundry the like. So the Chaldee here sayth, high as the strong mountaines.

**V. 8. How precious]** that is, honorable and much to be esteemed; sometime the word signifyeth bright and glorious, Job. 31. 26. Zach. 14. 6. which also agreeth wel here.

and the sonns] or, when, or therefore the sonns. shadow of thy wings] that is, thy protection, so Psal. 63. 8. & 91. 4. called sometime, the secret of Gods wings. Psal. 61. 5.

**V. 10. well of life]** or, as the Chaldee translateth, well of living waters: that is, an ever springing fountayn; from whence life and all graces spring and flow. So God is called the well of living waters, Jer. 2. 13. & 47. 13. Song. 4. 15.

wee see light] or enjoy light; that is knowledge, comfort, joy, &c. See Job. 29. 3. Isa. 9. 2. Lam. 2. 17. Psal. 27. 1.

**V. 11. Extend thy mercy]** or draw it; meaning, exercise and shew it; as Psal. 109. 12. also prolong or continue it; as Psal. 85. 6. Eccles. 2. 3.

**V. 12. foot of pride]** or of haughtyness, that is, (as the Chaldee translateth,) of the proud man, as Jer. 50. 31. 32. the thing being put for the person in whome it is. As deceit, for a deceitfull man; Prov. 12. 27. Poverty, for poor people, 2 King. 24. 14. habitation, for inhabitants; 2 Sam. 9. 12. Circumcision, for the circumcised; Ro. 2. 26. Helpings, governors; for, helpers, governors, 1 Cor. 12. 28. dreams, for dreamers, Jer. 27. 9. syn for synner, Prov. 23. 6. and many the like. See also Psal. 5. 5. and 12. 9. and 55. 21. and 109. 4. and 78. 31.

**V. 13. There]** to weete, in the very enterprise, while they laboured to remove me.

PSALME 37.

David perswadeth to patience and confidence in God, by the different estate of the godly and wicked.



1. *A Psalm of David;*

**F**ret not thy self for the evil-doers: envie not, for them that doe injurious-evil. 2. For they shall soon be cut-down, as grasse: and shall fade, as the greenness of the budding-herb.

**I** 3. Trust thou in Iehovah, & doe good: dwell in the land, and feed on faith. 4. And delite thy self in Iehovah: and he will give thee, the petitions of thy hart.

**I** 5. Turn-confidently thy way upon Iehovah: and trust upon him, and he wil doe. 6. And will bring-forth thy justice as the light: & thy judgement as the noon-brightnes.

**T** 7. Be silent, for Iehovah; & wayt stil-patiētly for him: fret not thy self, for him that prospereth in his way; for the man, that effecteth devises.

**T** 8. Surcease from anger, and leave-off wrath: fret not thy self, also to doe evil. 9. For evil-doers, shall be cut-down: and they that earnestly-wayt on Iehovah, they shall inherit the land.

**T** 10. And yet a litle while, and the wicked shall not be: & thou shalt consider his place, and he shall not be. 11. And the meek shall inherit the land: and shall delite-themselves, in the multitude of peace.

**T** 12. The wicked deviseth, against the just: & gnasheth, his reeth against him. 13. The Lord laugheth at him: for he seeth, that his day doth come.

**T** 14. The wicked have drawn the sword, and bent their bow: to fell-down the poor-afflicted and needy-one, to slay, them that be right of way.

15. Their sword, shall enter into their hart: & their bows, shall be broken.

**U** 16. Better is the litle of a just-man: than the plenteous-mammon, of many wicked-men. 17. For the arms of wicked-men, shall be broken: but Iehovah upholdeth the just.

**T** 18. Iehovah knoweth, the dayes of perfect-men: & their inheritance, shall be for ever. 19. They shall not be abashed in time of evil: and in the dayes of famine, they shall have ynough.

**I** 20. But, the wicked shall perish, and the enemies of Iehovah, as the precious-fat of rammes: they are consumed, with the smoke they are consumed.

**T** 21. The wicked boroweth, and repayeth not: and the just, sheweth grace and giveth. 22. For his blessed-ones shall inherite the land: and his accursed-ones, shall be cut-off.

**T** 23. By Iehovah, the stepps of the man are established, and his way he delyteth. 24. When he shall fall, he shall not be cast-off: for Iehovah, upholdeth his hand.

**I** 25. I have been yong, also I am waxd-old: and I have not seen, the just-man forsaken; and his seed, seeking bread. 26. All the day, he sheweth grace and lendeth: and his seed, are in the blessing.

**T** 27. Eschew evil, and doe good: and dwell for ever. 28. For Iehovah, loveth judgement; & will not forsake his gracious saints, they are kept for ever: and the seed, of the wicked, is cut-off.

**T** 29. Just-men shall inherite the land: and shall dwell thereon, to perpetual-ay.

**T** 30. The mouth of the just, wil ut-



ter wisdom: and his tongue, speak judgement. 31. The law of his Lord is in his hart: it shall not stagger in his stepps.

32. The wicked spyeth, for the just: and seeketh to work-his-death.

33. Jehovah, wil not leave him in his hand: nor condemn-him for-wicked, when he is judged.

34. Wayt-thou-earnestly for Jehovah, and keep his way; and he will exalt thee, for to inherite the land: when the wicked are cut-off, thou shalt see it.

35. I have seen, the wicked daunting-terrible: and spreading himself-bare, as a green self-growing-lawrel.

36. And he passed-away, and loe he was not: and I sought him, and he was not found.

37. Observe the perfect-man, and see the righteous: for the after-end of the man shall be peace. 38. And trespassers, shall be destroyed together: the after-end of the wicked, shall be cut-off.

39. And the salvation of just-men, is of Jehovah: their strength, in time of distress. 40. And Jehovah will help the & deliver them: he will deliver the from the wicked, & save them: because they hope-for-safetie in him.

Annotations.

This is the third Psalme penned Alphabet-wisely; there being two verses allowed to every letter, except four, in verse 7. 10. 29. 34. See Psal. 11. 1.

Verf. 1. *Prez not* ] or *Inflame not*, burn not thy self, with anger, or grief. So after, verse 7. & 8. *Prov. 24. 19.* *evil-doers* ] to be like unto them, as the Chaldee addeth, which accordeth with v. 8. *envie not* ]

or, have not envious-rele or emulation. This word is general for all hot and fervent-rele whether good or evil; emulation, gealousie, envie and the like. *Psal. 105. 18. & 69. 10.*

V. 3. *Dwel in the land* ] This may be taken eyther for a commandement, to dwell in the land of Canaan which God had given them to possess; *Num. 33. 53.* though troubles and wants should arise therein; as did the Patriarchs by faith: *Gen. 37. 1.* and 26. 3. 12. *Heb. 11. 9.* Or, for a promise, dwell, that is, thou shalt dwell, that is abide long, as after, in verse 17. So, see; for thou shalt see, *Psal. 128. 5. 6.* Seek me, and live, *Amos 5. 4.* that is, ye shall live. *seed on faith* ]

to weete, which shall grow out of the land, *Psal. 85. 12.* that is, of the fruits which the land truly and faithfully bringeth forth. Or, as a promise, thou shalt seed on faith, that is, on the faithful constant increase; and thus the Greek explyneth it, thou shalt be fed with the riches therof, meaning, of the land. Or seed on faith, that is, nourish thy self and live by it, for, the just man liveth, by his faith, *Habak. 2. 4.* and walketh by it, not by sight, *2 Cor. 5. 7.* The Chaldee expoundeth it, Studie (or exercise thy self) in the faith, Or, seed in faith; that is, thou shalt be fed faithfully and assuredly. Contrary hereunto, is to seed on the wind; *Hos. 12. 1.* and on ashes, *Isa. 44. 20.*

V. 4. *delite thy self* ] or, thou shalt delite, or solace thee; so verse 11. and *Iob. 21. 24.*

V. 5. *Turn-confidently* ] Commit a trust: in Hebrue Roll; in Chaldee Revele before the Lord: see *Psal. 22. 9.* So *Prov. 15. 3.* Rol (or Commit) thy works unto Jehovah.

*wil-doe* ] that which thou desirest: or, wil execute, to weete, thy judgement; as the next verse sheweth, and as elsewhere is expressed, *Mic. 7. 9.*

V. 6. *as the light* ] to weete, of the morning, or sun: (for so light sometime signifieth, *Nihem. 8. 3.* *Iob. 31. 26.*) that is, clearly, manifestly. So *Hos. 6. 5.* Compare also, *Iob. 11. 17.*

V. 7. *Be silent* ] or be still, stay and tary silently. See *Psal. 4. 5.* The Greek sayth, be subject. *wayt-stil-patiently* ] or, payn- thy

3

4

5

6

7



thy self; that is, set thy self with earnestnes and patience to wayt for.

V. 8. Surcease] or, Slake, Let goe. A word contrary to holding-fast, applied here to the slaking or abating of anger; so Iudg. 8. 3. also to doe] or which is but to doe, or, at lest to doe evil.

V. 9. inherit] or possesse. So Isa. 57. 13. He that trusteth in me (sayth the Lord) shall inherit the land, and possesse my holy mountayn.

V. 11. And the meek] or But the meek. From hence our Lord sayth, Blessed are the meek, for they shall inherit the land. Mat. 5. 5.

V. 13. his day] that is, his dismal day; the time appointed for his affliction and destruction. 1 Sam. 26. 10. Ezek. 21. 25. 29. So the Chaldee explyneth it, the day of his calamitie. Day is often used for the time of punishment, as, The posterity shall be astonied at his day; Iob. 18. 20. Woe unto them, for their day is come; Ier. 50. 27. So, the day of Madian, Isa. 9. 4. the day of Jerreel, Hos. 1. 11. the day of Jerusalem, Psal. 137. 7.

V. 14. drawn] Hebrew, opened, or loosed, meaning out of the shead. A like phrase is, the emptying of the sword, Psal. 35. 3.

V. 16. the litle of a just man] or, a litle (a smal portion) to the just. See Prov. 15. 16. and 15. 8. plenteous-mammon] The Hebrue hamon signifieth multitude, plenty or store, of riches, or any other thing. Here the Greek translateth it riches. From this Hebrue word, riches are called mammon, Luk. 16. 9. 11. 13. many wicked] or great, (mighty) wicked.

V. 17. armi] that is, power, be'p &c. See Psal. 10. 15.

V. 18. knoweth] that is, acknowledgeth and regardeth, as Psal. 1. 6. the dayes] that is, the events, good or evil; estates, calamities that at any time befall them. as verse 13. Psal. 116. 2. and 119. 84. See also Psal. 37. 16. shall be for ever] meaning, that they and their seed after them should inherit the land, as Exod. 32. 12. Ios. 14. 9. 1 Chron. 28. 8. Prov. 12. 21. Isa. 60. 21. and then come to their immortal inheritance, 1 Pet. 1. 4.

V. 20. the prec. our-fat] that which is precious in the ramms, the best, and that was the

fat, all which was the Lords, and might not therefore be eaten by any man, but was burned vpon the altar, and so consumed away in smoke. Levit. 3. 15. 16. 17. So, the precious fruit of the earth, Iam. 5. 7. The Hebrue Carim, elswhere used for seilds or pastures, Psal. 65. 14. is here fat pastured ramms or muttons so Deut. 32. 14. Isa. 34. 6. Amos 6. 4. with the smoke] which vanisheth in the aier; therefore the Greek sayth, as the smoke; so Psal. 102. 4. The Chaldee paraphraseth, they shall be consumed in the smoke of Gehenna; (or of Hell.)

V. 21. repayeth not] shall not, or wil not pay agayn. It may intend both his inhability that he can not, and his unconscionableness that he wil not pay. Borrowing in the law is noted for a curse; as lending, for a blessing, Deut. 28. 12. 44. for the borrower is servant to the lender, Prov. 22. 7.

sheweth-grace] or, doeth graciously, that is, is liberall and bountifull. So the Apostle calleth liberalitie, grace. 1 Cor. 16. 3. 2 Cor. 8. 4. 19.

V. 22. his blessed-ones] or they that are blessed of him; that is, of God. The Chaldee addeth, they that are blessed by his Word: and after, they that are cursed by his oath.

V. 23. steps of the man] the gate, or wayes of such a man as is before spoken of; or as after foloweth, whose way God deliveth: called here Geber, a valiant man. A like phrase is in Esai. 60. 12. the nations, that is, those nations; such as are there before mentioned.

stablished] or firmly directed and perfected. The word noteth the ordering, perfecting & fast stablishing of any thing.

and his way] or thus, to weet, whose way he deliveth (or affecteth.) So Gedeon and his house, Iudg. 8. 27. for, Gedeon, to weet, (or, that is to say) his house.

V. 24. shall fall] to weet, into syn, by occasion or infirmity, Gal. 6. 1. or into affliction and trouble: Mic. 7. 9. Thus the Chaldee expoundeth it, if he fall into sickness, he shall not dye. For, the just man falleth seven times, and riseth agayn. Prov. 24. 16. upholdeth his hand] and consequently, rayseth him up. A like phrase is of strengthening the



PSALME XXXVIII.

- hand. *Isa. 8. 11. 1 Sam. 23. 16.*
- 26 V. 26. his seed] that is, his children or posterity are in the blessing; or, are appointed to the blessing, as the heyres thereof, *Gen. 28. 4. 1 Pet. 3. 9.* and have still abundance, though they give to others: For, the blessing of the Lord, maketh rich, *Prov. 10. 22.* And, there is that scattereth, and is more increased; *Prov. 11. 24.*
- 27 V. 27. dwell for ever] that is thou shalt dwell, as verse 3. The like promise is in *Jer. 7. 1-7.*
- 28 V. 28. is cutt off] a like judgement is in *Iob. 18. 19.* He shall have neyther son nor nephew among his people, nor any posterity in his dwellings. See also *Psal. 21. 11.* and *109. 13.* and the contrary, *Psal. 102. 29.*
- 30 V. 30. wil meditate] usually meditateth, that is resoundeth, uttereth: as *Psal. 35. 28.*
- 31 V. 31. in his hart] so God commanded, *Deut. 6. 6.* and there hath he promised to write his law, *Heb. 8. 10.* See also *Psal. 40. 9. Isa. 51. 7.* it shal not stagger] understand, his foot shal not stagger, or, faulter, *Iob. 12. 5.* Or any one of his steps (or feet) shal not stagger, or slide.
- 33 V. 33. condemn him for wicked] make (or pronounce) him wicked, that is, condemn him. Opposed to justifying: so *Psal. 94. 21. Iob. 9. 20.*
- 35 V. 35. daunting-terrible] sorely dismay- ing others with his terrour: in Greek, lifted- very-high. See *Psal. 10. 18.* spreading- bare] making-bare, that is, thrusting forth & shewing himself. green] that is, fresh, and flourishing, as *Dan. 4. 1.* It is not meant for colour only, but for juice and vigour. So *Psal. 52. 10.* self growing-Livew] a tree that groweth in his natural place, which commonly sprout and thrive better then such as are removed to another soil: therefore the Greek explaineth it, as the Cedars of Lebanon.
- 37 V. 37. the after-end] or, the last, or the posteritic. This word is sometimes used for the end, as *Deut. 11. 22.* and *32. 20. 29. Ier. 29. 21.* sometime for posteritic of children left behind, as *Psal. 109. 13. Dan. 12. 4.* And thus it may be understood here, specially

in the verse following. The Greek translateth, there is a remnant to the peaceable man.

V. 40. in him] Chaldee in his word.

PSALME 38.

David in sore afflictions, intreateth God not to be angry with him; & complaineth of his synns, and chastisements, 11. of his own weaknes, 22. of his freinds forsaking him, 23. and his enemies malice; 26. yet his faith is in God, whose help he desiteth.

A Psalm of David, for to record.

Ehovah, rebuke me not in thy fervent-anger: neyther chastise me in thy wrathful-heat. For thy arrowes, are stuck in me: & thou lettest down, thy hand upon me. No soundnes is in my flesh, because of thy angry-threat: no peace is in my bones, because of my syn. For my iniquities, are gone-over my head: as a heavie burden, they are too heavie for mee. My stripes doe stinck, are putrified: because of my foolishnes. I am crooked I am bowed-down very vehemently: all the day, I walk sad. For my flanks are full of partching: and there is no soundnes, in my flesh. I am weakned and crushed very sore: I rore-out for the groning of my hart. Lord, Before thee is all my desyre: & my sighing, is not hidd from thee. My hart panteth, my able-strength forsaketh mee: and the light of my eyes, even they, are not with me. My lovers, and my neere friends, stand from before my stroke: & my neighbours, stand a farr off. And they that seek my soul, set inares; and they that



14 that seek my evil, speak woeful-evils:  
and all the day, they meditate de-  
15 ceits. And I as a deaf-man, hear not:  
and as a mute-man, openeth not his  
16 mouth. And I am, as a man which  
heareth not: and in whose mouth, are  
17 no reproofs. Because for thee Iehova-  
h I doe hopefully-waite: thou wilt  
18 answer, O Lord my God. For I sayd,  
lest they rejoyce at mee: and when my  
19 foot is moved, doe magnify against  
mee. For I am ready to halting: and  
20 my payn, is before mee continually.  
For I doe declare my iniquities: I am  
21 careful, for my syn. And my enemies,  
are alive are mightie: and multiplied  
22 are they that hate mee falsly. And  
they that repay evil, for good: are my  
adversaries, for that I follow good.  
23 Forsake me not Iehovah: my God, be  
not farr-off from mee. Hasten to my  
help, Lord, my salvation,

Annotations.

1 **F**Or to record ] or to cause remembrance, for  
commemoration, to weete, of Davids trou-  
bles, as Psal. 131. 1. and of Gods mercies, de-  
liverances, and praises for the same, as Isa. 63. 7.  
The like title is of the 70. Psalm. David  
appointed before the Ark, singers of the  
Levites for to record, and to confesse, and to  
praise Iehovah the God of Israel: 1 Chron. 16. 4.  
The Greek addeth to the title, A Psalm of  
David for remembrance concerning the Sabbath.

2 V. 2. neyther ] Hebr. and: where the  
word not is again to be repeated, as is no-  
ted, Psal. 9. 19. and as is expressed, Psalm.  
6. 2. where the like prayer is made.

3 V. 3. thy arrowes ] so Iob sayth, the ar-  
rowes of the Almighty are in mee, the venom  
wherof, drinketh up my spirit, Job. 6. 4. Ar-  
rowes are sicknesses, or plagues of body or  
mind. Psal. 12. 15. & 91. 5. thy hand ]  
in Chaldee, the stroke of thy hand.

V. 4. no soundnes ] or, there is nothing  
sound, or whole: So Esai. 1. 6. angry threat ]  
or, detestation, indignation. See Psal. 7. 12.

V. 6. my stripes ] or scars: properly,  
such sore marks, wounds or stripes, as wherein  
the blood and humours are gathered & doe ap-  
peare after beating, named in English, wayles.  
foolishnes ] The Hebrue Iyvêlêth, meaneth  
rash and unadvised folly, through want of pru-  
dencie. Therefore though commonly in  
Greek it is turned imprudencie, yet some-  
time it is called unadvised-rashnes, Prov. 14.  
17. and Evil the Fool, is named rash or  
heady: Prov. 10. 14. And by foolishnes is  
meant usually viciousnes or syn, and is so  
expressed by the Greeks, Prov. 13. 16. &  
15. and 26. 11. and our saviour numbred  
foolishnes, among other evils that defile a man.  
Mark. 7. 22.

V. 7. sad ] mournfully. See Psal. 35. 14.

V. 8. my flanks ] or loynes. parch-  
ing ] or, burning, roasting: so elsewhere he  
complayneth of the burning of his bones,  
Psal. 102. 4. and so the Chaldee Paraphrast  
here taketh this word, which may also be  
translated vile-matter: meaning a vile or  
loathsome disease, full of burning payn. The  
Greek turneth it, mockings.

V. 9. the groning ] or rumbling, roaring  
noyse.

V. 11. panteth ] throbbeth, beateth about,  
through trouble and distemperature.

able-strength ] force and ability that is in  
the hart and bowels, as elsewhere he sayth,  
my hart forsaketh me, Psal. 40. 13. are  
not with me ] that is, I have no use of them, I  
cannot see. Psal. 40. 13. Through faintnes  
oft times the eye-sight fayleth, 1 Sam. 14.  
28. 29. Psal. 13. 4.

V. 12. my plague ] or, stroke, touch, hurt.  
The Hebrue useth touching, for striking or  
hurting any manner of way. Psal. 105. 15.

V. 13. seek my soule ] to kyl me. See  
Psal. 35. 4. woeful-evils ] in Greek,  
vanities, in Chaldee, falsehood.

V. 15. no reprehensions ] no arguments,  
or convictions.

V. 16. thou wilt answer ] or, that thou make-  
st answer, that is, hear and deliver me. Psal. 2. 1.

V. 17.



PSALME XXXIX.

17 V. 17. *I sayd, lest*] or, *I say*. (*I think*) it is to be feared, lest, &c. An unperfect speech, through passion. *my foot is moved*] that is, *sup*. This is alwayes in the evil part, when ones state is changed to worse, Deut. 32. 34. Psal. 66. 9. and 94. 18. and 121. 3. A like phrase is of moving of the hand, Levit. 25. 35. *magnify*] vaunt themselves: in Greek, *speake-great-things*, see Psal. 35. 26.

18 V. 18. *to halting*] to shew my infirmities in my trials & afflictions; as Iacob halted after his wrestling with God. Gen. 32. 31. See Psal. 35. 15. In the Greek, *I am ready for scourges*, that is to suffer correction and punishment for my synns: so the Chaldee sayth, for calamities.

19 V. 19. *am careful*] or, *will shew care*, taking thought as for fear of some evil or danger to come. So the original word importeth, Josh. 22. 24. 1 Sam. 9. 5. & 10. 2. Isa. 57. 11.

20 V. 20. *are alive*] or living, that is, lively, lusty, chearful, hayl, and sound. Or rich, as the word seemeth to mean in Eccles. 6. 8.

*are mighty*] or strengthened, compassed, by power, riches, number, &c. See Psal. 35. 18. *falsly*] or in falsity, that is, for a false untrue and unjust cause: Psal. 35. 19. so the Greek translateth it, unjustly.

21 V. 21. *my adversaries*] or, *are adverse to me*, opposite, to let and hinder me. The Hebrue Satan is hereupon applied to the Devil, who is an *adversarie* to hinder all goodnes. Zach. 3. 1. Mark. 1. 13. Rev. 12. 9. So after, Psal. 71. 13. & 109. 4. 6. 20. 29.

PSALME 39.

David's care of his wordes: 5. his consideration of the brevity and vanitie of life, 8. his hope in God, 10. patience and prayer in affliction. 12. He confesseth many weaknes, and in respect of his short pilgrimage desireth refreshing.

1 To the mayster of the musick to Ieduthun, a psalm of David.

I Sayd; I wil take heed to my wayes, from synning with my tongue: I will keep a bridle on my mouth; while the wicked is before me. I was dumb with stillnes, I was silent from good: and my payn was troubled. Mine hart was hot, within me; in my meditation the fyre burned: I spake, with my tongue. Iehovah, make me to know mine end; and the measure of my dayes what it is: let me know, how soon-ceasing I am. Loe, thou hast given my dayes, of hand bredths; and my worldly-time is as nothing before thee: surely all vanitie is every man, though settled Selah. Surely in an image, walketh each-man; surely in vanity doe they make-a-sturr: he heapeth-up, and knoweth not who shall gather them. And now what expect I Lord? my hopeful-expectation, it is for thee. Deliver me, from all my trespasses: put me not, the reproch of the fool. I am dumb, I wil not open my mouth: because, thou hast doen it. Turn-away thy plague from me; by the striking of thine hand, I am consumed. With reproofs for iniquitie, thou chastisest a man; and makest that which is to be desired of his, to melt-away as a moth: surely vanitie, is every man Selah. Hear my prayer, Iehovah, and mine out-cry, give ear unto my tears; cease not as deaf: for a stranger I am with thee; a sojourner, as all my fathers. Stay from me, and let me refresh my-self: before, I goe and I be not.

Annotations.

To Ieduthun]



PSALME XXXIX.

**I** **T**O Jeduthun] or, for him: and it may be meant not onely for his person, but for his posteritie, as Aaron is put for the Aaronites. 1 Chron. 12. 27. This Jeduthun and his sons, were singers in Israel with the harp: he prophesied, for the confessing and giving prayse to Iehovah. 1 Chron. 25. 3. So Psal. 77. 1. The Chaldee addeth to the title thus: To praise, for the keeping of the house of the Sanctuarie, by the mouth of Jeduthun.

**2** V. 2. take heed] or, beware, observ. The like speech is used, 1 King. 2. 4.

from sinning] that is, as the Greek translath, that I syn not, or my self not. If any man syn not in word, he is a perfect man, and able to bridle all the body. Iam. 3. 2. a bridle]

or mouset: the Greek turneth it a ward: by this the untamednes of the tongue is noted, which must by force and watchfulnes be restreyned. See Iam. 3. 3.—8.

**3** V. 3. with stilnes] or silentnes, tamed-subjection: as the word often signifyeth, Psal. 4. 5. Wherefore the Greek here turneth it, I was humbled.

from good] in Greek, from good things, which the Chaldee explaineth, the words of the Law.

my payn was troubled] my sore was exulcerate; renewed (as the Greek sayth,) and increased.

**4** V. 4. fyre burned] with this speech of David, we may compare that of Jeremy; And I sayd I wil not mention him, nor speak any more in his name: but it was in my hart as a burning fyre, shutt up in my bones, and I was weary with forbearing, & could no longer. Ier. 20. 9.

**5** V. 5. how soon-ceasing] how temporary, frayl, brittle, and shortlived; as the Chaldee expoundeth it, when I shall cease out of the world: or how defective I am; so the Greek sayth, what I lack, to weete, of the end of my dayes. What is the term and period of my life.

**6** V. 6. of hand-bredths] that is, thou hast exactly measured them out, and they are but short. A hand-bredth is a short measure, the bredth of 4. fingers.

my worldly-time] my life-time; my temporary age. The Greek translatheth it, my substance, the Chal-

dee, my bodie. The Hebrue Cheled, is the world, Psal. 17. 14. used here for mans life-time in this world. So Psal. 89. 48. Iob. 11. 17.

surely] or, but, onely. all vanitie] or, a mere vapour; all manner vanity & nothing els. Whatsoever vanity is in the world, may all be seen in man. The Hebrue Hebel is a soon-vanishing vapour, as the breath of ones mouth. To this the Apostle hath reference saying, what is your life? it is even a vapour that appeareth for a litle time, and afterward vanissheth away. Iam. 4. 14.

every man] or, all mankind: Hebr. all Adam. Adam called his second son Hebel, that is vanitie: Gen. 4. 2. and here David sayth, that all Adam, (every man,) is Hebel, vanitie. Solomon in Ecclesiastes declareth this at large. See also Psal. 62. 10. though settled] or standing, stedfast, and in good estate: in Greek, living. The Chaldee sayth, but all just ones live for ever.

V. 7. walketh in an image] or in a shadow; that is, obscurely, changeth dayly, lea-  
7  
deth an imaginary life, rather than a life it self, and so soon passeth hence; He fleeth as a shadow, and abideth not. Iob. 14. 2. So Paul sayth, the fashion (or biew) of this world, goeth away. 1 Cor. 7. 31. The Chaldee explaineth it otherwise, walketh in the image of the Lord.

make a sturr] or a tumult, disquieting themselves and one another. he heapeth] that is, any one heapeth up, to weete, goods; and knowes not who shall injoy them. See Eccles. 2. 18. 19.

V. 9. put me not] or, expose, make me not to be the reproch of the fool; of Nabal; whereof see Psal. 14. 1.

V. 10. I am dumb] or tongue-tied. This is a profession of his patient sufferance of the things layd upon him by God: And so did David cary himself, 2 Sam. 16. 10. and Aaron, Levit. 10. 3.

V. 11. the striking] or buffeting, this noteth the greatnes and oft reiteration of his trouble.

V. 12. melt] that is, consume away. as a moth] to weete, as a moth-worm consumeth, or perissheth, which is suddainly, as Iob. 4. 19. they are destroyed before the moth.



PSALME XL.

Or, as the moth consumeth garments, so thou with thy rebukes consumest the n: as *Hos. 5. 12. Iob. 13. 28. Isa. 50. 9. and 51. 8.* that which is to be desired of his ] or his desirable; meaning, his bewitching grace, best strength, dignity, and every whit of him, that is amiable, to be desired, or liked: which the Greek expoundeth to be his soule; the Chaldee, his bodie.

13 V. 13. unto my tears] which cry unto God, (as blood is sayd to crie, *Gen. 4. 10.*) or, which are joynd with earnest prayers, as *Heb. 5. 7.* a stranger with thee] This is taken from the law, *Levit. 25. 23.* The land is mine; ye are but strangers and sojourners with me. The like acknowledgment is also in *1 Chrō. 29. 15.* Hence sayth the Apostle, They confessed that they were strangers and pilgrims on the earth; & they that say such things, declare plainly that they seek a country: to weete, an heavenly. *Heb. 11. 13. 14. 16.*

14 V. 14. Stay] or Leav off, to weete, thyn anger, or affliction: or, Look away, shut the eye; as this word sometime signifieth, *Isa. 6. 10.* and let me refresh ] or, that I may recover-strength. This speech is taken from *Iob. 10. 20. 21.* I goe] to weete, unto death: see *Gen. 15. 2. and 25. 32. and 5. 24.*

PSALME 40.

David prophesieth of Christs afflictions and deliverance; 7. the abolishing of legal sacrifices, and the oblation of himself. 10. Whereupon the righteousness of God, is preached unto the church. 13. His many troubles, against which he prayeth. 15. The confusion of his enemies, and joy of those that love his salvation.

To the mayster of the musick;  
Davids Psalm.

1 W Ayting I wayted for Iehovah: and he bended unto  
2 me, and heard my crye. And he  
3 brought me up out of the pit of soun-

ding-calamitie, out of the myre of mudd: and set-up, my feet upon a rock; he ordered-stedily my steps. And he hath given into my mouth, a new song; a prayse to our God: many shall see and fear; and shall trust, in Iehovah. O blessed is the man, that putteth Iehovah, his secure-trust: & respecteth not unto the prowde, and the that turn-aside vnto a lye. Thou Iehovah my God, hast made many, thy marvellous-works & thy thoughts, towards us: none can count them in-order unto thee; would I declare and speak-of-them; they are mightily-encreast, more then can be told. Sacrifice & oblation, thou wouldest not; mine ears, hast thou digged-open: burnt-offring and syn-offring, thou askedst not. Then sayd I, loe I come: in the roll of the book, it is written of me. My God I delyre, to doe thy acceptable-will: and thy law, is within my bowels. I have preached-the-glad-tidings of justice, in the great church, loe I close not up my lips: Iehovah, thou knowest. Thy justice I have not covered within my hart, thy faith and thy salvation have I sayd: I have not concealed thy mercy and thy truth, to the great church. Thou Iehovah, close not up thy tender-mercies from me: let thy bounteous-mercies and thy trueth, continually preserve me. For innumerable evils, have assayled me round-about: my iniquities have taken hold on me, and I am not able to see: they are mightily-increased more-than the haire of my head; and my hart forsaketh me. Vouchsafe Iehovah, to deliver me: Iehovah, make hast to my help. Let them be abashed,



16 abashed, and ashamed together, that  
seek my soule, to make-an-end of it:  
let them be turned backward, and  
blush; that delyte, mine evil. Let  
17 them be made-desolate, for a reward  
of their shame: that say to me, aha  
aha. Let all that seek thee, be joyful  
and rejoyce in thee: let them say con-  
tinually, magnified be Ichovah; they  
18 that love, thy salvation. And I,  
poor-afflicted and needy, the Lord  
thinketh on me: thou art my help &  
my deliverer; my God, delay not.

*Annotations.*

1 **D**avids Psalm ] or, a Psalm of David,  
but Davids name is here set first,  
which elsewhere commonly is last:  
or, a Psalm concerning David; that is, Christ,  
who is called David in the Prophets; Hof.  
3. 5. Jer. 30. 9. Ezek. 34. 23. & 37. 24. Of him  
this Psalm intreateth, as the Apostle  
teacheth, Heb. 10. 5. 6. &c.

2 Vers. 2. *Wayting* ] or, expecting; the  
doubling of this word, noteth earnestnes,  
constancie, patience. *bended* ] to weat,  
his ear, as is expressed, Psal. 17. 6.

3 V. 3. *pit of sounding calamitie* ] or, dun-  
geon of tumultuous-desolation, which eccho-  
ed and resounded with dreadful noyses:  
denoting hereby the greatnes of Christs  
afflictions. *myre of mudd* ] that  
is' muddy (or dirty) myre, or clay; signi-  
fying, fast-cleaving afflictions. So Psal. 69. 3.  
*set up* ] or stablished, set fast my feet on a  
rock, that is, on firm ground, oppoed to the  
former mudd.

5 V. 5. *respeleth not* ] or turneth not the  
face; which implieth liking, or inclination of  
the mind and affections. Job. 36. 21. *the*  
*prowd* ] or stow, that in confidence of their  
strength carry themselves insolently.  
*turn-aside to a lye* ] *swary* (or revoly) to de-  
ceivable falsehood: meaning heretiks, and ido-  
laters.

6 V. 6. *thy thoughts* ] thy good-meanings,

or purposes. none can count in order ] or,  
they cannot be orderly-counted, or propounded.  
The Chaldee paraphraseth, it is not possible  
for to order unto thee, thy praise. Here  
the word is used for ordering of speech, as in  
Job. 31. 24. Sometime it is used for match-  
ing, or comparing: so the Greek turneth it  
here, in thy thoughts there is not any that can  
be likened to thee. *would I* ] or, if I  
would declare. *mightily increast* ] or,  
strong; to weat in number; many: so alter in  
verse 13. See Psal. 35. 18. *above-telling* ]  
that is, more than I or any can tel: or, more than  
can be told.

V. 7. *thou wouldest not* ] or delytedst not;  
Christ was so cause the sacrifice and oblation to  
cease; Dan. 9. 27. because it was impossible  
that they should purge synns, Heb. 10. 4.  
therefore speaketh he thus to God his fa-  
ther, Heb. 10. 5. *mine ears* ] or, ears  
to me: see Psal. 3. 1. *digged-open* ] or  
perfed: that is, thou hast made me obedient to  
thy voyce; (contrary to which is the stopping  
of the ear, Psal. 58. 5.) so the Chaldee ex-  
plaineth it, thou hast digged-open mine ears,  
to hearken unto thy commandements. Or myne  
ears thou hast bored, as thy servant for ever,  
according to the law, Exod. 21. 6. The  
Greek interpreters, to make the sense  
playner, say, but a body hast thou fitted to me;  
meaning that his body was ordeyned &  
fitted to be a sacrifice for the synns of  
the world, when the other legal sacrifici-  
ces were refused as unprofitable. And  
thus the Apostle allegeth the words, fol-  
lowing the Greek, Heb. 10. 5. 10.

*burnt-offring* ] sacrifice that goeth all up in  
fyre. See Psal. 20. 4. *syn-offring* ] or,  
expiation, oblation for syn, as the Apostle  
calleth it. Heb. 10. The word *syn*, is often  
in the law, put for the *syn-offring*, Levit. 4.  
24. &c. Exod. 29. 14. So th'Apostle sayth,  
Him that knew no syn, he made syn (that is, a  
*syn-offring*) for us, 2 Cor. 5. 21.

V. 8. *Lee I come* ] or, am come, to weat,  
into the world, Heb. 10. 5. and particularly,  
to Jerusalem to give my self a sacrifice for syn.  
See Mark. 10. 32. 33. 34. The Chaldee,  
not understanding this mysterie, para-  
phraseth,



PSALME XLI.

phraseth, *Loe I enter into life eternal, when I have studied (or exercised my self) in the roll of the book of the law, which is written for me: al- luding as it seemeth to Deut. 17. v. 18. 19. 20. the roll ] or volume of the book; that is, a book or scroll of paper or parch- ment rolled up, The like phrase is used, Ier. 36. 2. &c. Ezek. 2. 9. &c. The Hebrew Sepher, book, is used generally for any writ- ings, evidences, bills, court-rolls &c. Deut. 24. 1. 2 King. 5. 5. 6. Ier. 32. 11. and the books in Israel were written in long scrolls, & folden or wrapped up. Hence is that phrase, the heavens shall be folden up like a book. Isa. 34. 4. Rev. 6. 14. it is writ- ten] So Christ sayth, The son of man goeth as it is written of him, Mat. 26. 24. and Moses wrote of me, Iob. 5. 45. See also Luk. 24. 44. 46. Act. 13. 29.*

V. 9. thy acceptable-wil ] by the which wil, we are sanctified, even by the offering of the body of Iesus Christ once. Heb. 10. 10. See al- so Iob. 6. 38. Luk. 22. 42.

V. 10. I have preached the glad-tidings of ] or, I have evangelized justice; of this word, the Evangelie or Gospel hath the name, the Greek signifying Good-tidings and the English also to like effect, made of the Saxon god spel; that it a good speech. And the justice here meant is thus set forth by the Apostle, Now is the justice of God made manifest without the law, having witness of the law and of the Prophets; namely the jus- tice of God, by the sayth of Iesus Christ, unto all and upon all that beleeve, &c. Rom. 3. 21, 22.

the great church ] or, assembly, congregati- on. So Psal. 22. 23. close not up ] re- streyn not, as in a prison, that words should not be uttered. Ier. 32. 2. 3.

V. 11. I sayd ] that is, mentioned, and spoke of; as 2 Sam. 6. 22. to the great church ] the word so, is referred to Gods mercy and truth extended to the church. The Greek referreth it to concealed, and tran- slateth, from the great church. And the He- brew else here usually speaketh. Psal. 69. 6. & 78. 4. & 139. 15.

V. 13. iniquities ] this word, as the former evils, is sometime used for syn, som-

time for the punishment of syn. See Psal. 31. 11.

V. 14. Vouchsafe ] or, Let it please thee. V. 15. to make an end of it ] to consume or destroy it. Compare this conclusion, with the 70. Psalm.

V. 16. made desolate ] or, wondrously- wasted, unto amazement and astonishment. So after in Psal. 46. 9. & 69. 26. & 73. 19. & 79. 7. for a reward ] or, an end of their shame, that they would bring vpon me. End is used for reward, as Psal. 19. 12. or, For because of their shame. The Hebrew word sometime signifieth because. Isa. 5. 23. Gen. 22. 18. Deut. 7. 12. and ] the Chal- dee openeth it with this paraphrase, we are glad at (his) destruction.

V. 18. thinketh on me ] in Greek, hath care of me: in Chaldee, thinketh good for me. delay not ] prolong not the time til the last; and consequently, sayl not. The word, is so to tary or linger, as to disappoint one of his expectation, as Habak. 2. 3. Though it tary, wait thou; for it shall surely come, and shall not delay; that is, not sayl. And thus may we vnderstand other like scriptures, as Deut. 7. 10. God wil not delay, (that is, not sayl) to reward him that hateth him. Deut. 23. 21. when thou vowest a vow to the Lord, thou shalt not delay (that is, not sayl) to pay it. So Exod. 22. 29. and sundry the like.

PSALME 41.

David prophesieth of Christs povertie and afflictions. 5. his prayer, and complaint of his e- nemies, 10. Iudas his treacherie. 11. Christs re- surrection, and glorie, for which he blesteth God.

To the mayster of the musike;  
a Psalm of David.

Blessed, is he that prudently- attendeth unto the poor-weak- ling: in the day of evil, Ichovah wil deliver him. Ichovah wil keep him

&



4 & preserv him alive, he shalbe made-  
 blessed in the earth: and give thou  
 him not, to the soule of his enemies.  
 5 Iehovah, wil uphold him, on the bed-  
 sted of languishing-sorow: all his bed,  
 6 thou hast turned in his sicknes. I did  
 say, Iehovah be gracious to me: heal  
 my soule, for I have synned against  
 thee. My enemies, sayd evil of me:  
 7 when shall he dye, and his name pe-  
 rish? And if he come to see, he speak-  
 eth false-vanitie, in his hart, he heap-  
 eth up painful-iniquitie to him self:  
 8 he goeth forth, abroad he speaketh it.  
 Together, against me whisper doe all  
 that hate me: against me, they think  
 9 evil to me. A mischeevous thing, is  
 fastned in him: and he that lyeth  
 10 down, shall no more rise up. Also the  
 man of my peace, he whom I trusted  
 in, that eateth my bread: he hath  
 greatly-lifted-up the heel against me.  
 11 And thou Iehovah, be gracious to  
 me and raise me up: and I shall repay  
 12 them. By this I know, that thou de-  
 lytest in me: because my enemy, shall  
 13 not shout triumphantly over me. And  
 me, thou hast susteyned me in mine  
 integritie: and hast serled me, before  
 14 thy face for ever. Blessed is Iehovah,  
 the God of Israel; from eternitie, and  
 unto eternitie; Amen, and Amen.

Annotations.

2 **T**hat prudently attendeth] or, skilfully  
 carrieth himself; it implieth both a skil-  
 ful minding or judging, and a carriage  
 according, in word and deed: therefore  
 the Chaldee paraphraseth attendeth to the  
 affaires of the poore to have pitie on him.  
 the poor-weakling] The Hebrue Dal hath  
 the signification of drawing out, or emptying;

and is applied to the weak, lean, sickly,  
 whose flesh and health is spent, Gen. 41.  
 19. 2 Sam. 13. 4. and to the poore, whose  
 wealth is wasted, Psal. 72. 13. & 113. 7  
 opposed to the rich, Exod. 30. 15. And as  
 the poor ar thus called weak, thin or lean; so  
 rich and great men, are called thick or fat.  
 Psal. 78. 31. The poor-weakling treated of  
 here, was David, and his son Christ; as ap-  
 peareth by the 10. verse, compared with  
 Ioh. 13. 18.

V. 3. preserv him alive] conserv his life &  
 health, as Deut. 20. 16. or restore him to health  
 from sicknes, as Hezekiah is sayd to live, when  
 he recovered his health; Isa. 38. 9. 21.

give thou him not] he turneth his speech  
 to the Lord: & so agayn in the next vers.  
 to the soule] that is, to the lust or wil, as  
 Luk. 23. 25. see Psal. 27. 12. The Greek  
 sayth, into the hands: the Chaldee, to the  
 will.

V. 4. languishing-sorow] or, of sicknes,  
 feeblenes. The Chaldee expoundeth it thus,  
 The Word of the Lord wil help him in his life,  
 and wil appear unto him on the bed of his sick-  
 nes. thou hast turned] or, hast changed.  
 It may be understood eyther of making his  
 bed easy, that is comfortable, in his sicknes: or,  
 of changing his estate from lying sick, to sitting  
 up in health.

V. 5. heal my soule] that is, heal me, who  
 now am sick: or, heal my soule, of synns, infir-  
 mities &c: so God healed the people, when  
 he pardoned their vncleannes, 2 Chron.  
 30. 20. and healeth the broken harted, Psalm.  
 147. 3. And that which the Prophet  
 seeketh of healing of the people: The Evan-  
 gelist expoundeth, of forgiving them their  
 synns, Isa. 6. 10. Mark. 4. 12. Mat. 13. 15.

V. 7. abroad] or, in the street.

V. 9. A mischevous thing] or, Some di-  
 vilish matter: Hebr. a word of Belial. See  
 word for thing, in Psal. 7. 1. and Belial,  
 (which the Chaldee here translateth per-  
 verse and wicked,) in Psal. 18. 5. And both  
 joyned as here, in Psal. 101. 3. Deut. 15. 9.  
 It may be understood, of some odious syn  
 and wicked vice: or, of some greivous punish-  
 ment for the same. is fastned] or, is  
 powred



PSALME XLII.

powred into him. The original word signifieth both, and may denote the greatnes and fast cleaving of his syn; and likewise of his punishment: for plagues are sayd to be powred out, Rev. 16. 1. &c. [shall no more rise] or, shall not add to rise.

10 V. 10. the man of my peace] that is, my familiar freind, which was at peace with me; as Judas, Christs own disciple. The Chaldee expoundeth it, the man that should have sought my peace. [greatly lifted up] or, magnified the heel, or the footsole: that is, hath insolently and contumeliously abused me, seeking my overthrow. And this Christ applied to himself, Ioh. 13. 18. He that eateth bread with me, hath lift up the heel against me.

12 V. 12. shewt triumphantly] this word noteth any lowd sound, with voice, or trumpet; as Iosh. 6. 5. 20. Num. 10. 7. sometime a sorrowful crying out, as Ier. 20. 16. but commonly joyfull showing, as here, and after, Psal. 81. 2. & 47. 2. & 66. 1.

13 V. 13. And [?] or, As for me.

14 V. 14. Amen] or as the Greek translatheth, So be it. But the Hebrue word Amen is vsed in the Greek, English and all other languages, to betoken ynitie of faith and spirit: and it implieth both a wilhing of the thing so to be, and a perswasion in faith, that so it shalbe; when it is added in the end of blessings, prayers, or imprecations, Num. 5. 22. Deut. 27. 15. &c. Mat. 6. 13. 1 Cor. 14. 16. It is vsed also in the beginning of speechtes, & then it is an earnest asseveration, as Ioh. 6. 26. Amen Amen, that is, Verily Verily. For so elsewhere, when one Evangelist sayth Amen; Mat. 24. 47. another, (speaking of the same thing) sayth Verily, or, truly, Luk. 12. 44. Sometime it is the title of God himself, Isa. 65. 16. and of Christ, Rev. 3. 14. because of his faithfulness and truth in performing all promises. The Chaldee paraphraseth upon this verse thus, Blessed be the name of the LORD the God of Israel, from this world, and unto the world to come.

and let the just say, Amen  
and Amen.

The second book.

PSALME 42.

The prophet sheweth his desire to appear before God; 4. his tears for his absence; 5. he checketh himself for his weaknes, 8. complaineth of his troubles; 12. and encourageth his soule to trust in God.

To the mayster of the musik; an instructing-psalm, to the sonns of Korach.

1 AS the hind, desirously-brayeth  
2 for the streams of waters: so  
3 my soule desirously-brayeth, unto  
4 thee o God. My soule thirsteth for  
5 God, for the living God: when shall  
6 I come, and appear, before the face of  
7 God? My tears have been to me  
8 bread, day and night: while they say  
unto me all the day, where is thy  
God? These things I remember, &  
powr-out upon me my soule; because  
I had passed with the throng, had re-  
sorted with them, unto the house of  
God: with voice of showing & con-  
fession, a multitude keeping-festivi-  
tie. Why bowest-thou-down thy  
self, my soule; and makest-thou-a tu-  
multuous-styrr within me? wayt-  
hopefully for God, for yet I shall con-  
fesse him: the salvations of his face.  
My God; within me, my soule bow-  
eth-down it self: for that, I remem-  
ber thee from the land of Iordan, and  
Hermonim, from the litle mountayn.  
Deep unto deep calleth, at the voice  
of thy water-spowts: all thy billowes  
and thy waves, doe passe over me.

By



PSALME XLII.

9 By day, Iehovah will command his  
mercy; and in the night, his song with  
me: a prayer, to the God of my life.  
10 I wil say to God my Rock, why hast  
thou forgotten me: why goe I sad,  
for the oppression of the enemy?  
11 With a murdering-weapon in my  
bones, my distressers doe reproch  
me: when they say unto me all the  
12 day, where is thy God? Why bow-  
est thou down thy self, my soule; and  
why makest thou a tumultuous-styrr  
within me? wayt-hopefully for God,  
for yet I shall confesse him: the salva-  
tions of my face, and my God.

*Annotations.*

**T**He second book] to weete, of Psalms.  
For though they be al compiled in  
one volume, (as were also the smal  
Prophets) which therupon is called *The  
book of the Psalms*, Act. 1. 20. (as, *The book  
of the Prophets*, Act. 7. 42.) yet in the He-  
brue ther are 5. books; the first reacheth  
to the end of the 41. Psalme foregoing;  
which is concluded with *Amen & Amen*.  
The second, to the 72. Psalm, concluded  
also with *Amen Amen*, and the end of Da-  
vids prayers. The third reacheth to the 89.  
Psalme, concluded likewise with *Amen  
and Amen*. The fourth unto the 106.  
Psalme, whose conclusion is *Amen, Hale-  
lujah*. The fift, unto the 150. Psalme, en-  
ded with *Hallelujah*.

**I** Vers. 1. *Korach*] This was the Levite  
that rose up and rebelled against Moses  
and Aaron; for which God destroyed him  
and his familie, & all that took part with  
him, Num. 16. Howbeit, there were of his  
sonns, that dyed not, Numb. 26. 11. departing  
(as it seemeth) from their fathers tents,  
as all were counselled, Num. 16. 24. 26.  
Of his race came Samuel the Prophet, and  
Heman his nephew was a singer, 1 Chron.  
6. 33. To these sonns of Korah, this & sun-

dry other Psalms are commended; which  
for the most part, are songs of comfort, a-  
gainst afflictions and sorowes. The Chal-  
dee expounderh the title thus, *To lawd  
with good understanding, by the hands of the  
sonns of Korah*.

V. 2. *As the Hind,*] or the Hart, a beaſt  
thirsty by nature, and whose thirst is in-  
creased when she is hunted. The *Hind*,  
the female is here meant, as the word an-  
nexed, *she-brayeth*, and the Greek article  
*he elaphos*, manifest. And in females the  
passions are stronger than in males.

*desirously-brayeth*] in Greek, *desireth*;  
This word is vsed but here, and in *Isa. 1.*  
20. O Lord, the beaſts of the ſcild bray also un-  
to thee.

V. 3. *thirsteth*] that is, earnestly desireth,  
So *Psal. 63. 2.* Of thirst for Gods grace &  
ſpirit, ſee *Iſa. 55. 1.* *Iob. 7. 37.* *Rev. 22. 17.*

*the living God*] ſo called here, becauſe  
he is the wel of living, (that is, of continuall  
ſpringing) waters, *Ier. 17. 13.* abundantly re-  
freſhing thoſe that come to him. Or, living, is  
oppoſed to the dead, that is falſe Gods, *Pſal.*  
106. 28. *1 Theſ. 1. 9.* ye turned from idols to  
ſerve the living and true God. Or living, that  
is lively, powerful, effectual; as *Pſal. 38. 20.*  
*Heb. 10. 31.* the Chaldee ſayth, *living and  
permanent.*

*before the face of God*] that is, before his Ark, or Tabernacle  
wherein he dwelt among men. So, that  
which in *1 Chron. 13. 10.* is before God; in  
*2 Sam. 6. 7.* is, with the ark of God. And there  
all men were bound to appear (or be ſeen)  
before God three times a yere. *Exod. 23.*  
17. & 34. 23. 24. And here the word be-  
fore or unto, is to be underſtood, as often  
in the Hebrue; which ſometime is ſuppli-  
ed; as may be ſeen by comparing *2 Sam.*  
10. 2. with *1 Chron. 19. 2.* & *1 King. 22. 29.*  
with *2 Chron. 18. 28.* The Chaldee expoun-  
deth it, *when ſhall I goe in to ſee the bright-  
nes of the Majeſtie (or Divine-preſence) of the  
LORD.*

V. 4. *to me bread*] that is, my bread, my  
food. So, bread of tears, *Pſal. 80. 6.*

*they ſay*] my foes, as verſe 11. or while it is  
ſayd. *all the day*] or, every day, as the  
Greek



Greek turneth it.

5 V. 5. These things] namely my absence from Gods face, verse 3. and my adversaries reproch, verse 4. The Chaldee addeth, These signes I remember.

powr out upon me] or shed within me, or by my self. This noteth exceeding sorow, or fainting, like that in Iob. 30. 16. And now my soule powreth out it self upon me, and the dayes of affliction have took hold on me. So 1 Sam. 1. 15. Lam. 2. 12. throng] a multitude preasing to goe before God: the Chaldee expoundeth it a shadow, saying, When shall I goe under the shadow, shall I together be strengthened in the tents of the just; in the house of the Sanctuary of the Lord &c.

keeping festivitie] or, with a multitude danceing; or keeping a feast. For at their solemn assemblies, they kept feasts, Exod. 23. 14. with dancing, eating, drinking and joy. Exod. 32. 5. 6. 19. Iudg. 21. 19. 21. Deut. 16. 14. 15.

6 V. 6. Why bowest thou down] to weete, with sorow; and therefore the, Greek turneth it, why art thou sorrowful? For Sorow or Care in a mans hart, boweth it down: but a good word, rejoyceth it. Prov. 12. 25.

the salvations] understand, and, or for the salvations, that is the full salvation, or perfect deliverance: so the Chaldee sayth, for the redemption which is from his face.

of his face] that is, which his face, favour and gracious presence giveth unto me. The Greek readeth thus, the salvation of my face and my God: transplacing the Hebrue letters, as in the last verse. Compare Psal. 5. 10. 15.

7 V. 7. for that, I remember] and cannot come before thee: as, vers. 3. or, therefore I wil mind thee, seing I have no way els to comfort me in my absence from thee. The Chaldee referreth it to others, therefore they remember thee which dwell on the other side of Jordan.

the land of Jordan] which lay east ward fro Jerusalem where Gods sanctuary was.

and Hermonim] that is, the inhabitants, (or the mountayns) of Hermon, which was a hye mount in the North parts of the land called also mount Shirjon: see Psal. 29. 6.

the litle mount] so is the Greek: others make it a proper name, Mount Misar. He may mean the southern

mountains, that were smal in respect of Hermon. Mount being put for mounts; as charret, for charrets: Psal. 20. 8. But the Chaldee much differeth, saying, and the people which received the Law at mount Sinai (which is) low and litle. But that seemeth not to be meant here.

V. 8. Deep unto deep calleth] that is, one Affliction (or tentation) foloweth and occasioneth an other, without intermission of trouble. A deep, abisme, or Gulff, is a place of many waters, signifying great afflictions. Ezek. 26. 19. Ion. 2. 5. The Chaldee translateth, the higher deep calleth the lower deep.

billowes] such are most dangerous to drown: they have their name of breaking as the next word waves, of wallowing or tumbling: both, signify afflictions. So Psal. 88. 8. Ion. 2. 3.

V. 9. command his mercie] that is, appoint or send it with speed power & authority: a phrase taken from the law, and often used for more vehemencie: or because God by his Angels procureth good to his people. Deut. 28. 8. Levit. 25. 21. 2 Sam. 17. 14. So after, in Psalm. 44. 5. & 133. 3. and 71. 3. & 68. 29. & 7. 7. & 91. 11. his song] that is, cause and matter for me to sing him praise. So God is sayd, to give songs in the night, Iob. 35. 10. See also Isa 30. 29.

a prayer] to weete, I shall make a prayer. And some psalms are intituled prayers, as Psal. 17. 1. & 90. 1. & 102. 1. & 142. 1. Habak. 3. 1.

V. 10. sad] mournfully. See Psal. 35. 14.

V. 11. with a murdering-weapon] Reisch, murder, seemeth here to be a sword or weapon of murdring; (as pride is a proud person, Psal. 36. 12.) meaning that his adversaries words did sorely affect and grieve him, as if a dagger had been thrust into his bones. For, reprochful words, are peirsing like swords: Psal. 57. 5. & 59. 8.

V. 12. salvations of my face] that is, he which giveth me full manifest and apparent salvation, or present deliverance. See before, verse 6. according to which the Chaldee translateth it here, for the redemption which is from his face.

Psalme 43.



PSALME 43.

*He prayeth to be delivered from the wicked, and restored to Gods Sanctuarie. 5. He encourageth his soule, to trust in God.*

**I** Vdge me o God; & plead my plea;  
from the nation unmerciful: from  
the man of deceit, and injurious-evil,  
doe thou deliver mee. For thou art  
the God of my strength, why thrustest  
thou me away: why goe I still sad, for  
the oppression of the enemy? Send  
thy light & thy truth, let them lead  
mee: let them bring mee unto the  
mountayn of thy holynes, and unto  
thy dwelling-places. And I wil come  
unto the altar of God; unto God, the  
joy of my gladnes: and confesse thee  
with harp, o God my God. Why  
bowest thou down thy self, my soule,  
and why makest thou a tumultuous-  
styre within mee? wayte-hopefully for  
God, for yet I shall confesse him, the  
salvations of my face, and my God.

*Annotations.*

**I** Vdge me ] This meaneth an examination  
of the cause, giving sentence, and executing  
of it, by delivering the oppressed: so  
judging is used for delivering, 1 Sam. 24. 15.  
2 Sam. 18. 19. 31. Judg. 3. 10. Pleading also  
ones plea is of like meaning: see Psal. 35. 1.  
The Chaldee paraphraseth, Judge me o God  
with judgment of truth, for it is thy part to  
plead my plea.

V. 2. my strength ] or my strong-fort, as  
Psal. 28. 8. for which in Psal. 42. 10. he useth  
the word Rock.

V. 3. dwelling-places ] meaning the holy  
tabernacle or sanctuarie, which had several  
rooms holy and most holy, parted by veiles;  
as also the Apostle observeth, Heb. 9. 2. 3.

5. 7. or, the hye place at Gibeon where  
the tabernacle was, & in Ierusalem where  
the Ark was: 2 Chron. 1. 3. 4. for in both  
those places God dwelt, & was worship-  
ed. But the first seemeth most proper, be-  
cause of Psal. 133. 5. see also Psal. 48. 1. &  
84. 2. The Chaldee explaineth the for-  
mer to be the mount of the house of thy Sanctu-  
arie; and these latter, the Schooles of the  
house of thy divine-majestie. By Schooles mea-  
ning such places about the Sanctuarie, as  
the Doctors sate in, Luk. 2. 46.

V. 4. And I wil come ] or, That I may  
come; for so the Hebrue phrase may often  
be resolved; and the new Testament useth  
both indifferently in the Greek; as Luk.  
6. 37. and ye shall not be judged; for which  
in Mat. 7. 1. it is, that ye be not judged.

to the altar ] Chaldee, to offer an offering  
vpon the altar. the joy of my gladnes ]  
that is, author of my gladness joy, meaning  
inward joy, outwardly shewing it self in  
gladsome gesture.

V. 5. why bowest thou down ] This verse is  
the same with Psal. 42. 12. of my face ]  
the Chaldee explaineth it, for the redempti-  
on which is from his face, for he is my God.

PSALME 44.

*The Church in memorie of former favours  
when they inherited the Land, 10. complaineth  
of her present evils, being subject to persecutors.  
18. Professing her integritie, in greatest afflicti-  
ons, 24. she fervently prayeth for succour.*

To the mayster of the musick; to the  
sonns of Korach, an instructing-psalm.

**O** God, with our eares wee have  
heard, our fathers have told to  
us: the work thou wroughtest in their  
dayes, in dayes of old. Thou with  
thy hand, didst dispossesse the hea-  
thens, & didst plant them: thou didst  
evil to the peoples, and didst propa-  
gate



4 gave them. For, not by their own sword inherited they the land, and their arm saved the not; but thy right hand and thy arm, & the light of thy face, because thou didst favour them.  
5 Thou art hee my King O God: command the salvations of Iakob. In thee, we shall push-with-the-horn our distressers: in thy name, we shall tread down them that rise up against us.  
7 For I wil not trust in my bow: & my sword shall not save mee. For thou hast saved us, from our distressers: & our haters, thou didst make ashamed.  
9 In God, wee prayed all the day: and thy name, for ever, wee will confesse Selah.

10 But now thou thrustest away, and makest us ashamed: & goest not forth with our armies. Thou makest us turn backward, from the distresser: and they that hate us, doe spoyle for themselves. Thou givest us as sheep for meat: and fannest us, in the nations. Thou sellest thy people for no wealth: and increasest not, by the prizes of them. Thou exposeth us a reproch to our neybour: a scoff and a scorn, to them that be round about us. Thou puttest us for a parable, among the heathens: a nodding of the head among the nations. All the day, my ignominie is before me: and the abashing of my face covereth me. For the voice, of the reprocher and taunter: for the face, of the enemy, and self avenger.

18 All this is come on us, & we have not forgotten thee: not dealt-falsly, against thy covenant. Our hart hath not turned backward: nor our stepping swayed, from thy path. Though

thou hast crushed us, in the place of Dragons: and hast covered over us, with the shadow of death. If we have forgotten, the name of our God: and spread out our hands, to a strange God. Shall not God search-out this? for he knoweth, the hid-things of the hart. But for thee, we are kyllled all the day: are counted, as sheep of slaughter. Styrr up, why sleepest thou, Lord? awake, thrust not away for ever. Wherefore hidest thou thy face: forgettest thou, our affliction and our oppression? For our soule is bowed down to the dust: our belly, cleaveth unto the earth. Rise-up, for an helpfulnes to us: and redeem us, for thy mercy sake.

Annotations.

**D** [possess] or disinherit the nations, meaning the Canaanites, as the Chaldee explaineth it, Thou by thy strong hand, didst cast out the peoples of Canaan, and plantedst the house of Israel. See examples herof in the Amorites, Num. 21. 31. & the other Kings of Canaan, Jos. 12. seven nations greater & mightier than Israel. Deut. 7. 1. plantedst them] to weete, our fathers, the Israelites, as Exod. 15. 17. a figure taken from the planting of vines: wherof see Psal. 80. 9. &c. the peoples] that dwelt before in Canaan. So Psal. 105. 34. didst propagate] or send forth, make spread, as the vine sendeth out or dispredesth the branches, Psal. 80. 11. Ezek. 17. 6.

V. 4. light of thy face] thy favourable countenance in Christ: See the note on Psal. 4. 7. & 29. 16.

V. 5. thou art he] that is, Thou art the same my King, (as the Greek expresth it:) this noteth Gods unchangeableness. See Psal. 101. 28. command] procure by thy commandment: see Psal. 43. 9. salvations of Iakob] that is, the full salvation, (the absolute



PSALME XLV.

absolute deliverance) of thy weak people the posteritie of Jakob. See Psalm. 14. 9.

V. 6. push with the horn] a speech taken from Moses, Deut. 33. 17. and meaneth a vanquishing or subduing. 1 King. 22. 11. Dan. 8. 4.

tread-down] or tread-under-foot, which signifyeth both a subduing or destroying, 2 Chron. 22. 7. and a contempt or setting of them at naught, Prov. 17. 7. and so the Greek here translateth it, we shall set at naught. So after in Psalm. 60. 14. & 108. 14.

V. 9. In God, we prayed] to weet, his actions, salvations &c. See a like phrase in Psalm. 55. 5. 11. and Psalm. 71. 6. Or vnderstand, we prayed our selves, that is, gloried, triumphed. And thus the Greek, In God wee shal be prayed: the Chaldee sayth, In the word of our God.

V. 12. sheep for meat] or, of meat, that is, to be eaten. So after, vers. 23. sheep of slaughter, that is to be slayn. fannest] or dispersest, strowest abroad; as the fan that winnoweth. Jer. 4. 11. & 51. 2. So after in Psalm. 106. 27.

V. 13. for no wealth] that is, for a vile price, without gaine. God is sayd to set his people, when he delivereth them into their enemies hands, as out of his own possession. So Deut. 32. 30. Likewise in Esai. 52. 3. the Lord sayth, ye have been sold for nought; and ye shalbe redeemed without money.

increasest not] or gaynest not by the prices of them; takest no other people in their sted; or increasest, that is heighthenest not their price.

V. 15. a parable] a by word, or proverb. This is often used for grave wise and princely sentences; as Psalm. 49. 4. here in the yll part for a by word, reproch and fable: so Psalm. 69. 12. Job. 17. 6. And thus is fulfilled that which was threatned, Deut. 32. 37. 11 King. 9. 7. Jer. 24. 9. nodding of the head] that is a mockage. Psalm. 22. 8.

V. 17. taunter] or blasphemor. Num. 15. 30.

V. 20. of Dragons] or, of whale fishes. For the Hebrue word is common both for lead and water dragons or whales. So Psalm. 148. 7. And hereby is meant the place

of desolation and affliction as the Greek here translateth it, See Mal. 1. 3. Isa. 34. 13. Jer. 9. 17. & 10. 22. Job. 30. 19. with the shade] or, in the shade. See Psalm. 23. 4.

V. 21. spread out our hands] of our palmes that is, have prayed unto: for in prayer they spread out the Palms of their hands, as to receiv a blessing from God. 1 King. 8. 12. Exod. 9. 29. Psalm. 143. 6. So the Chaldee explaineth it, spread out our hands in prayer, to the idols of other peoples.

V. 23. But for thee] or For, for thy sake, that is, so far wee be from following strange Gods, as that for thy sake we are kylled dayly. And this also is a comfort in affliction, see Rom. 8. 36.

V. 24. Styrr up] to weet thy self. These things are spoken of God, after the manner of men, for properly, he that keepeth Israel, slumbreth not nor sleepeeth. Psalm. 121. 4.

V. 26. to the dust] this noteth a base and abject state, Psalm. 113. 7. like this, is the soule cleaving to the dust, Psalm. 119. 25. and putting the mouth in the dust. Lam. 3. 29.

V. 27. an helpfullnes] that is, a ful help. The Hebrue hath a letter more than ordinary, to encrease the signification. So Psalm. 63. 8. & 94. 17. See the notes on Psalm. 3. 3.

PSALME 45.

The majestic and grace of Christ and his kingdom. 11. The duties of the church and the benefits thereof. 14. The glorie of Christians.

To the mayster of the musike vpon Shoshannim, to the sonns of Korach an instructing psalm; a song of the welbeloved virgins.

**M**ine hart hath boiled a good word; I doe say, my works to the King: my tongue the pen of a speedie writer. Thou art much



1 sayrer than the sonns of Adam; grace  
 2 is poured-out in thy lips: therefore  
 3 God hath blessed thee, for ever. Gird  
 4 thy sword, upon the thigh, o mighty-  
 5 one: thy glorious majestie, & thy  
 6 comely-honour. And in thy comely-  
 7 honour, prosper ride on word of  
 8 trueth, and of meeknes and of justice:  
 9 and thy right hand, shall teach thee  
 10 fearful-things. Thy arrowes, are sharp:  
 11 peoples, shall fall under thee: in the  
 12 hart, of the Kings enemies. Thy  
 13 throne o God, is ever and perpetual:  
 14 the scepter of thy kingdom, is a scepter  
 15 of righteousness. Thou lovest justice,  
 16 and hatest wickednes: therefore,  
 17 God thy God hath anoynted thee,  
 18 with oile of joyfulness, above thy fel-  
 19 lowes. Myrrh and Aloes Cassia, all  
 20 thy garments: out of the yvorie pal-  
 21 laces, more-than-thy that make thee  
 22 joyfull. Kings daughters, are among  
 23 thy precious-ones: set is the Queen,  
 24 at thy right-hand, in fine-gold of O-  
 25 phir. Hear o daughter and see, and  
 26 bend thine ear: and forget thy peo-  
 27 ple, and thy fathers house. And the  
 28 King will covet thy bewtie: for he is  
 29 thy Lord, and bow-down thy self to  
 30 him. And the daughter of Tyrus, with  
 31 oblation, shall earnestly-beseek thy  
 32 face, even the rich of the people. The  
 33 kings daughter is all glorious within:  
 34 her clothing is of puried-works of  
 35 gold. In embroderies, shee shalbe led  
 36 along, to the King: virgins after her,  
 37 her fellow-friendes; brought in to  
 38 thee. They shalbe led-along, with  
 39 joyes and gladnes: they shall enter,  
 40 into the Kings pallace. In stead of  
 41 thy fathers, shalbe thy sonns: thou  
 42 shalt put them for princes, in all the

earth. I will make memorie of thy  
 name, in every generation and gene-  
 ration: therefore peoples shall confels  
 thee, for ever and aye.

Annotations.

S *Hosbannim*] that is, Six-stringed-instru-  
 ments: for so by comparison with o-  
 ther titles it seemeth here to be ment  
 of musical instruments: as *Shalishim*, be  
 three stringed instruments. 1. Sam. 18. 6. El-  
 where it signifieth Six-leaved-flowres; that  
 is Lilies; as Song. 2. 6. which may also be  
 mynded here. The Hebrue word is deri-  
 ved of *Shesh*, that is, Six. Like title is in  
 Ps. 59. 1. & 80. 1. The Chaldee expoundeth  
 it for them that sit in the Synedrion (or Council)  
 of Moses; which was spoken in prophesie by the  
 sonns of Korah. of the welbeloved-vir-  
 gins] Kings daughters, and other honour-  
 able damosels attending upon and com-  
 ming with the Queen; the friends of the  
 bridegroom and bride: verse 10. 11. who  
 should sing this marriage song in praise of  
 them: Therefore this Hymne setteth forth  
 Christ in his glorie, and his spouse the  
 Church in her bewtie. For Christ is the  
 Bridegroom; & Ierusalem the Bride, Ioh.  
 3. 29. Rev. 21. 9. 10. all true Christians are  
 Virgins, for their spiritual chastitie, Rev.  
 14. 1. 4. following and loving the Lamb,  
 for the sweet odour of his Name or Gos-  
 pel; Song. 1. 2. and are beloved of him, &  
 have this new song of prayse, put into  
 their mouthes. Of him is this Psalm as  
 the Apostle expoundeth it, Heb. 1. 8.

V. 2. *hath boyled*] or *fyeth*, *boileth* as  
 in a frying pan; that is, hath studied & pre-  
 pared by fervent meditation. A simili-  
 tude taken from the *Mincab* or meat offering  
 in the law, which was dressed in the fry-  
 ing pan, Levit. 7. 9. and there boyled in  
 oil, being made of fine flour unleavened,  
 mingled with oil, Levit. 2. 5. and after was  
 presented to the Lord by the Priest, verse  
 8. &c. Here the matter of this Psalm is  
 as the *Mincab* or oblation, which with the  
 oil, the grace of the spirit, was boyled &  
 prepared



prepared in the Prophets hart; and now presented. So the Psalme 141. is likewise compared to the Mincab or oblation presented at evening. Psal. 141. 2. This word is not elsewhere read in the scripture.

[a good word], an excellent, sweet and pleasant matter. A word is used often for a thing or matter, Psal. 41. 9. here it is for the whole argument of this Psalm. I doe say] or, I am saying, that which fervently boyleth in me. For of th'abundance of the hart the mouth speaketh.

my works to the King] or my poems of the King; that is of Christ; concerning him, and dedicated to him is this Psalm, or Dittie.

my tongue, the pen] understand, it is as the pen: or prayer-wise, be it as the pen. The Chaldee addeth, my tongue shall speak swiftly, as the pen &c.

of a speedie writer] or, of a swift, (a ready) Scribe. So Ezra was called not onely for writing, but also for interpreting the law, Exr. 7. 6. Scribes were both Scriveners or Notaries, 2. King. 13. 10. & 22. 3. and expositors of the Law, or Counselers. Mat. 23. 2. 1. Chron. 27. 32.

3

V. 3. Thou art much-sayer] the Hebrue word is of double forme, to note out double that is very excellent bewtie. This sayner is not of body onely, but of mind, in wisdom, holynes, &c. as in Ezek. 28. 7. there is mentioned bewty of wisdom. Here the Psalmist beginneth his speech to Christ & of his praynes: which the Chaldee paraphrast expalayneth thus, thy sayner o King Christ, exceedeth the sayns of men. See the description of Christs spiritual bewtie in Song. 5. 15. - 16. grace is poured out in thy lipps] that is, thou speakest gracious words abundantly. Christs lips, were like lilies dropping down pure myrrh, Song. 5. 13. all that heard him speak, wondered at the words of grace that proceeded out of his mouth. Luk. 4. 22. The Chaldee expoundeth it, The Spirit of prophesie, is given into thy lipps. therefore] to the end that thou shouldst powr out thy gracious words to men: or because God hath blessed thee.

4

V. 4. Gird thy sword] that is, make rea-

dy to the fight. Exod. 32. 27. 1 Sam. 25. 13. Song. 3. 8. The spiritual sword, is the word of God, Eph. 6. 17. Therefore Christs sword properly commeth out of his mouth, Rev. 1. 16. and with the breath of his lips, shall he slay the wicked. Isa. 11. 4. upon the thigh] understand, thy thigh. The Hebrue often omitteth words of this sort, easy to be understood: so the Greek in the new testament, as mending the nets, Mark. 1. 19. for, mending their nets, Mat. 4. 21. to put away, Mark. 10. 4. for, to put her away, Mat. 19. 7. and many the like.

o mighty one] or Champion: Heb. Gibbor, one of the titles of Christ, Isa. 9. 6. The Chaldee paraphraseth, as a mighty one, to kill kings and rulers. thy glorious Majesty] this sheweth of what manner sword he speaketh, called glory and comlynnes or magnificence, because of the powrfule effects. Of these words see Psal. 8. 2. 6.

V. 5. prosper ride] that is ride prosperously: see the like phrase, Psal. 51. 4. The Chaldee openeth it thus, Thine honour is great, therefore thou shalt prosper, to ride upon the throne of the kingdom. on word of truth] which is the Gospel of our salvation, Eph. 2. 13. the white Horse wheron Christ rideth. Rev. 19. 11. or, because of truth; for the truths sake. The Hebrue al debay is often used for because. Psal. 79. 9. Gen. 43. 28. Dent. 12. 24. and so the Greek version hath it here.

of meeknes] so Christ came riding meek, Mat. 21. 5. and his word, is both to be taught, and to be received with meeknes. 1 Tim. 2. 25. Jam. 1. 21.

and of justice] or, meeknes of justice that is, justice meekly administred: but the Greek supplieth the word and, shall teach thee] or, let it teach thee fearful things. In the Greek it is, thy right hand wil guide thee marvelously.

V. 6. Thy arrowes] that is, thy words wherby thou convincest & beatest down syn and synners. So the rider on the white Horse, hath a bow, when he goeth to conquer, Rev. 6. 2. Arrowes, as words, Psal. 64. 4. or judgments, Dent. 32. 23. and the Chaldee here addeth, Thine arrowes are drawn.

5

6



showed out to kill multitudes. in the hart,] understand, they pierce the hart of the kings enemies. And this noteth the efficacy of these words, or judgments, as elsewhere he sayth, I wil send all my plagues upon thy hart, Exod. 9. 14. also their inward operation which is mighty, dividing asunder the soule and the spirit, discerning the intents of the hart, casting down imaginations, and bringing into captivity every thought. Heb. 4. 12. 2 Cor. 10. 4. 5.

7

V. 7. Thy throne O God] The Chaldee addeth, in heaven. Here Christ our King is magnified as God, above the Angels, as the Apostle sheweth, Heb. 1. 8. But unto the son he sayth, thy throne O God is for ever &c. Hereby also is meant the perpetuity of Christs kingdom. So 1 Chr. 12. 10. 2 Sam. 7. 16. a scepter of righteousness] or, a rod (a mare) of equitie; playn and righteous in administration. hath anoynted thee] of this Hebrue Masbach, hath anoynted, our Lord is called Masbiach or Messias, and in Greek Christ, that is, Anoynted; see Psalm. 2. 2. oil of joy] the holy Ghost, which joyeth the hart. Luk. 4. 18. 1 Thrs. 1. 6.

above thy fellowes] that is, above all Christians who are thy fellowes, comforts, & partners in the anoynting, 1 Ioh. 2. 20. 27. who are also made Kings & preists, Rev. 5. 10. and with whom thou hast taken part of flesh and blood, Heb. 2. 14. Or by fellowes may be meant all kings and potentates, whom he excelleth: Psalm. 89. 28.

9

V. 9. Myrrh] named of the Hebrue word *May*, and is the gumm or liquor of a tree, in tast bitter, in smel odoriferous: therefore it was used in the precious ointment of the high preist, and tabernacle; Exod. 30. 23. and in other sweet perfumes. Est. 2. 12. Prov. 7. 17. See Song. 4. 14. & 1. 13.

Aloes] of the Hebrue name *Abaloth*, a sweet wood wherwith perfumes were also made. Num. 31. 7. Song. 4. 14. The Arabians call it, *sandal*. Cassia] or *Cassia*, also of the Hebrue *Ketsoth*: elsewhere it is not found in scripture. It seemeth to be the barks or skynns of that sweet shrub *Cassia*, mentioned in Plinie,

1. 12. c. 20. all thy garments] that is, they be of them; or smelt of them, or are anoynted with them: or, as the Chaldee paraphraseth, are perfected with them. out of the yvorie pallaces] or pallaces of Elephants tooth; as the Chaldee here addeth the name of the Elephant, meaning that eyther the King cometh out of them, or, the garments were taken out of such pallaces or coffers. Kings pallaces were sometime made of yvorie or tooth: 2 King. 22. 39. more than they that make thee joyfull] or, than theirs that make thee glad: that is, thy garments are more odoriferous, then the garments of thy fellowes, forementioned verse 8. For though the spouse or church, hath the savour of her odors, better than all spices, and the smel of her garments, as the odour of Lebanon, shee being perfumed with myrrh and incense, & all spices of the merchants, Song. 4. 10, 11. & 3. 6. yet Christ himself is more odoriferous, even wholly delectable, for God hath not given him the spirit by measure, Song. 1. 2. & 1. 16. Ioh. 3. 34. And the Saints are sayd to make Christ joyfull, for all his delecte is in them, Psalm. 16. 3. Song. 7. 8.

V. 10. Kings daughters] These the Chaldee interpreteth Countries of Kingdomes.

among thy precious ones] that is, with thy honourable women: or, in thy preciousnesse, that is, are in thy precious honourable ornaments, or pallaces. See u the Queen]

or, married-Queen, (the wise) is placed at thy right hand, that is, in the most honourable place. 1 King. 2. 19. The Chaldee referreth this, to the Book of the Law, at the right hand of the King. The word *Shegal* is used here, and Nehem. 2. 6. Dan. 5. 23. for the Kings wife: the Queen. in fine gold]

that is, as the Greek explaineth it, cloth of fine (or glistening) gold; called *Cethem*; a special name for the most pure & splendid gold. Job. 28. 15. 19. & 31. 24. Song. 5. 11. Daniel. 10. 6. Hereof is *Mitchan*, Psalm. 16. 1.

of Ophir] that is, out of the land of Ophir; who was the son of Jekam, the son of Sar, the son of Noach, Gen. 10. 29. who dwelt in a part of India, and of him the country was

10



was called Ophir: from thence was much Cethem or fine gold brought to Iudaea and other coasts, as appeareth 1 King 9.28. & 10.11. & 22.48. 1 Chron. 22.4. The gold it self was called by his name Ophir: Job. 22.24.

**II** V. 11. *Hear O daughter* ] He speaketh to the Queen fore-mentioned, figuring the church, or heavenly Jerusalem, the Lamb's wife, Rev. 21.9.10. &c. And to the Chaldee paraphraseth, *Hear O congregation of Israel, the law of his mouth, and see his marvelous works: and bow thine ear to the words of the Law, and forget the evil works of the wicked of thy people, & the house of Idols whom thou servedst in thy fathers house.* and thy fathers house ] as man and wife must leave their parents, to cleave each to other, Gen. 2.24. & 31.14. so must wee leave all, to cleave unto Christ. Math. 10.37. Luke 14.26.

**I2** V. 12. *will cover thy bewite* ] will delite himself in thy saymes, (thy sanctitie :) set forth in Song. 1.14. & 2.14. & 4.1. &c. So, the King is tyed in the rapiers: Song. 7.5. and bow down ] or, therefore worship thou him.

**I3** V. 13. *the daughter of Tyrus* ] that is, the people, or Common wealth of Tyre; as daughter of Zion, Psal. 9.15. So the Chaldee expoundeth it, *They that dwell in the fort of Tyrus. Tyre or Tyrus* (in Hebrue Tzar, which signifieth a Rock or Fortref:) was a strong city apperteyning to the tribe of Aser, Ios. 19.29. but possessed still by the heathens, whose King Hiram became friend to David, 1 Sam. 5.11. and to Solomon his son, 1 King 5.1.2. &c. yet afterwards Tyrus remembered not the brotherly covenant, Amos 1.9. but rejoiced at the desolation of Jerusalem, Ezek. 26.2. banded it self, with other enemies, against Israel, Psal. 83.8. and was wasted of Nebuchadnezar King of Babel, by Gods judgement, 70. yeres, Esai. 23.15. Ezek. 26.7. It continued under idols til the Macchabees times, and then had still Hercules for their chief God, 2 Macchab. 4.18.19. This one city Tyre, is here named in stead of other

nations, because it was the chief centre of traffique, in the world, being an yle in the sea, whose merchandize and magnificence the Prophet largely describeth, Ezek. 27. her merchants were Princes, her chapmen the nobles of the world, Esai. 23.8. she heaped up silver as dust, and gold as the mire of the streets; Zach. 9.3. Of the subjection here prophesied, which they should yield unto the Church, wee may see it fulfilled in the new Testament, where many that dwelt about Tyre and Sidon flocked after Christ, Mark. 3.8. and he resorted into their borders, Mark. 7.24. and by their readynes, he upbraided the backwardnes of the Jewes, Mat. 23.20.21. and afterwards in the Apostles dayes there was a Church of zealous Christians in that city, Act. 21.3.4.5. &c. See also Psal. 87.4.

*earnestly beseech thy face* ] shall instantly pray (or sue) unto thee O Queen. The original word naturally signifieth to make sick or sory, and being joyned with the word face (which oft is used for anger,) it meaneth, to abate the anger by importunate prayer and by humble suit to prevail. So after Psal. 109.58. *rich of the people* ] the wealthy among them, meaning of the Tyrians, which were a wealthy nation: and generally, other peoples. See Esai. 60.1, 3, 4, 11. & 49.23. Rev. 21.24, 26. where the riches and honour of the Gentiles, are brought to the Church.

**I4** V. 14. *glorious within* ] or, honourable inward, in the hart adorned with faith, hope, love &c. or in the inner man: as Ephes. 3.16. Here the Chaldee maketh this paraphrase, *Every thing that is praiseworthy, sayre and to be desired, the wealth of countries and treasures of Kings, which are layd up within; shall they offer for oblations before the King; and gifts unto the Priests, whose garments are woven with fine gold.* purled-works ] or grounds, closures of gold, such as precious stones are set in. Exod. 28.11.14. Compare also here with, Ezek. 16.13.

**I5** V. 15. *in embroidery* ] with beayrted (or needle-wrought) garments. Hereby is meant the variety of graces, and imbroderie



PSALME XLVI.

17 derie of the spirit. So Ezek. 16. 10.  
V. 17. *In (sted of thy fathers)* Here the Hebrue is of the masculine gender: so these words are spoken to the King. Though sometime the masculine is used in speech of women, as Num. 27. 7. So lahem 1 King. 22. 17. Iahen 2 Chron. 18. 16.

*shalt be thy sonns*] thy children shall succeed; meaning eyther all Christians, that by the imortal seed of the word are begotten to Christ and his Church, he being the father, this the mother of us all, Ilsa. 9. 6. Gal. 4. 26. or in special, the Apostles may be intended. See Heb. 2. 13. *shalt put them*] shalt place, constitute, or appoint them for Princes: As all Christians, are called Kings, Rev. 1. 6. & 5. 10. Or in special, by the Fathers may be meant the 12. Patriarchs, by the sonns, the 12. Apostles succeeding them: as the heavenly Ierusalem hath at the 12. gates, the names of the 12. tribes; and in the foundations of the wall, the names of the Lambs 12. Apostles, Rev. 21. 12. 14. which Apostles were sent into all the nations of the world, Mat. 28. 19. to goe & bring forth fruit, and their fruit to remayn: Iob. 15. 16. Like this is the promise made for Sarah, that Kings of peoples should come of her. Gen. 17. 16.

18 V. 18. *I will make memorie*] will mention and make to be remembred. The inditer of this Psalm, speaketh this to Christ, and of his eternal kingdom and glory. *shall confesse thee*] shall celebrate, or praise thee. The Hebrue is *Iehada*, of it *Iehudah* had his name, Gen. 29. 35. from which name his blessing was derived, thou art *Iudah*, thy brethren (*Iodu*) shall confesse thee. Gen. 49. 8. This here is fitly applied to Christ the Lion of the tribe of *Iudah*. Rev. 5. 5. and ay] or, and to perpetuity.

PSALME 46.

The confidence which the Church hath in God. 5. The River that maketh glad the citie

of God. 6. His presence and help from enemies. 9. An exhortation to behold his works.

To the mayster of the musik, to the sonns of Korach: upon Alamothe a song.

GOD wilbe to us, an hopefull shelter and a strength: a help in distresses, we shall find very-great. Therefore we wil not fear, though the earth change: and though the mountains be moved, into the hart of the seas. Though the waters therof make a noyse, be muddy: though the mountayns quake, for the haughtynes therof Selah. A river, the streams therof, shall make-glad the citie of God: the holy, the dwelling-places of the most-high. God in the mids of it, it shal not be moved: God will help it, at the looking-forth of the morning. The nations made a noyse, the kingdoms were moved: he gave his voice, the earth melted. Iehovah of hosts is with us: the God of Iakob, a hye-refuge for us Selah.

Come-on behold, the works of Iehovah: who putteth wondrous-desolations in the earth. He maketh wars to cease, unto the utmost-end of the earth: he breaketh the bow, and cutteth the spear; the charretts, he burneth in fyre. Surcease & know, that I am God: I will be exalted in the nations, I will be exalted in the earth. Iehovah of hosts is with us: the God of Iakob, a hye-refuge for us Selah.

Annotations.

ON Alamothe] This seemeth to be some musical instrument, or tune, 1 Chr. 15. 20. We may call it *Virginals*, or *Virgin-tunes*



# PSALME XLVI.

Virgin-tunes, having high and shrill voices or notes: for *Alamoith* signifieth also *Vir-gins*, Song. 1. 2. The original word *Alam* signifieth *Hid*: whereupon the Greek translateth it here, *kryphion*, hidden-ones, or hid-things. And the Chaldee after mention of the sons of Korah, addeth, by their hand was it spoken in prophesie, at what time their father was hidde from them: but they were delivered, and sayd this song. If it be not referred to the musike, it seemeth rather to intend the hid counsels of God, apperteyning to his Church in Christ.

V. 2. we shall find] to weete, an help; or in distresses that we shall find; as in Psal. 116. 3. distress and sorrow I did find; that is did feel, or fall into. And thus the Greek sayth here, in tribulations that have found us vehemently. Or wee may translate it, he is found, that is, God is present, at hand; as in Gen. 19. 15. thy daughters which are found; that is, which are present. very-great] or, very-mighty, vehement.

V. 3. though the earth] or, when the earth change, to weete, her place. By the changing of the earth, and removing of the mounts, are often meant the alteration of states and politics. Hag. 2. 22. 23. Revel. 6. 14. Jer. 51. 25. hart of the sea] that is, the middest, or deepest bottoms of them. as the Chaldee expoundeth it, the gulf of the great sea. The like phrase is in Exod. 15. 8. Ion. 2. 3. Prov. 23. 34.

V. 4. be muddy] or cast up mud, that is rage, or be troubled, as the Greek translateth it, *Waters*, or peoples, Rev. 17. 15. Jer. 47. 2. and their restless styrr, is likened to the seas that cast up myre and dyet, and some out their own shame. Isa. 57. 20. Jude, v. 13. for the haughtynes] the prowd swelling rage, and surges.

V. 5. A river, the streams thereof.] or, There is a flood, whose riverets, (or streames.) In the earthly Ierusalem this may be meant of the river *Kidron*, 2 Sam. 15. 23. Job. 18. 1. and the streames or lesser rivers of *Gihon* and *Shiloah*, 2 Chron. 32. 4. 30. Isa. 8. 6. In the heavenly Ierusalem, there is a pure river of the water of life, proceeding out

of the throne of God and of the Lamb. Rev. 22. 1. Ezek. 47. 1. &c. See also Isai. 3. 18. Gen. 2. 10. Psal. 65. 10. But as waters sometime signifyeth peoples, so here the Chaldee paraphraseth, peoples as floods and the streams of them shall come and make glad the city of God, and shall pray in the house of the sanctuary of the Lord, in the tabernacles of the most high. the cite of God] that is, Ierusalem; called also the cite of the great King, Psal. 48. 3. the city of Iehovah, Isa. 60. 14. the holy city. Esai. 52. 1. Mat. 4. 5. the holy] meaning the holy-place *Sion*, or the sanctuary there, dwelling places] or habitacles; see Psalm. 43. 3. Esa. 4. 5.

V. 6. at the looking forth of the morning] that is, as the Greek explyneth it, very early, whe the morning peereth, or sheweth the face. The like phrase is in Exod. 14. 27. Judg. 19. 25. and so, of the looking forth of the evening, Gen. 24. 63. Deut. 23. 11.

V. 7. gave his voice] that is, spake aloud, or thundred; see Psal. 18. 14. or, gave with his voice: but the word with or in, seemeth to be superfluous in the Hebrue; as elsewhere, Jer. 12. 8. Psal. 68. 34. So to seek in Iehovah. 2 Chron. 34. 26. is to seek Iehovah. 2 King. 22. 18. The Chaldee referreth it to Gods voice on mount Sinai; when he gave the Law to his people, the nations were troubled, the kingdoms trembled. melted] that is, was dismayed with feare. So Psal. 75. 4. 82. 107. 16. Exod. 15. 15. Amos. 9. 5. 13. Job. 2. 9.

V. 10. charrets] or round-shields; as both the Greek, and Chaldee paraphrast here maketh it; but elsewhere it is not so found; but for wagons very often.

V. 11. Surcease] or, Leave-off: see Psal. 37. 8. The Chaldee expounds it of Surceasing from wars.

## PSALME 47.

The nations are exhorted cheerfully to enter-  
teyn the kingdome of Christ.

P

To



PSALME XLVII.

1 To the mayster of the musik, to the  
 2 sons of Korach a Psalm.  
 3 **A**ll peoples, clap ye hands:  
 4 shewt triumphantly to God, with  
 5 voice of thrilling. For Iehovah is  
 6 high, fearful: a great king, over all the  
 7 earth. He hath subdued peoples un-  
 8 der us: and nations, under our feet.  
 9 He hath chosen for us our inheri-  
 10 tance: the high-excellencie of Iakob,  
 whom he loveth Selah. God is gone  
 up, with triumph: Iehovah, with voice  
 of trumpet. Sing-psalme to God  
 sing-psalme: sing-psalme to our king  
 sing-psalme. For God is king, of  
 all the earth: sing an instructing-  
 psalme. God reigneth over the he-  
 thens: God, sitteth on the throne of  
 his holynes. The bounteous-prin-  
 ces of the peoples are gathered, the  
 people of the God of Abraham: for  
 the shields of the earth are Gods; ve-  
 hemently is he exalted.

Annotations.

2 **C**lap hands] or the palms, Hebrue the  
 psalm: a sign of joyfull approbation,  
 used as at other times, so at the co-  
 3 ronation of Kings. 2 King. 11. 12. So after  
 Psal. 98. 8. voice of [thrilling] that is,  
 a shrill voice, and joyful. See the notes on  
 Psal. 5. 12. & 41. 12.  
 4 V. 4. He hath subdued] or, wil subdue,  
 So in the next verse, He wil chose: but the  
 time to come is often used for the time  
 past or continued. And here it seemeth  
 to be spoken of the subduing of the Ca-  
 naanites: and the future subduing of na-  
 tions to Christ, by preaching of the gos-  
 pel. Of subduing, see Psal. 18. 48. the Chal-  
 dee here translateth it, kill.  
 5 V. 5. our inheritance] the land of Ca-  
 naan, Psal. 78. 55. and that immortal undefiled  
 heritage reserved in heaven for us. 1 Pet. 1. 4.

high-excellencie] or glorious-highnes: mea-  
 ning the kingdom, preisthood, temple  
 &c. (as the Chaldee mentioneth the house  
 of the sanctuary:) wherby Iakobs posterity  
 excelled, Ezek. 24. 27. Amos. 6. 8. & 8. 7.  
 Nahum. 2. 2. and all the heavenly promi-  
 ses given to the Church in Christ.

V. 6. God is gone up] as when the Ark  
 went up fro Kirjath-jearim to Jerusalem,  
 2 Sam. 6. 15. 1 Chron. 13. 8. & 15. 28. when  
 the Ark was caried by Solomon into the  
 Temple, 2 Chron. 5. when Christ ascended  
 with triumph into heaven; Luk. 24. 51. 52.  
 and with like glory shall he come agayn,  
 1 Thes. 4. 16. Act. 1. 9. 11. The Chaldee rea-  
 terreth this Going up, to the Exalting of  
 Gods name.

V. 7. an instructing-psalm] Maschi; the  
 title of Psal. 32. and many others; here used  
 in like sense for a Psalm to give instruction:  
 or, as in Psal. 14. 2. for a prudent under-  
 standing person; in this sense, sing psalm every  
 one that is prudent: or as the Greek explai-  
 neth it, sing prudently, the Chaldee, with  
 good understanding.

V. 9. throne of his holynes] Greek his ho-  
 ly throne. See Psal. 9. 5. Rev. 4. 2. The Chal-  
 dee calleth it, the throne of his glorie.

V. 10. The bounteous-Princes] or, The  
 voluntaries, Nobles; A name given to the li-  
 beral and free hearted, Isa. 32. 5. 8. Exod. 35. 21.  
 29. and to Princes or Nobles; Num. 21. 18.  
 Psal. 113. 8. & 118. 8. Job. 12. 21. So here  
 the Greek hath Princes. are Gods]  
 or, to God (belong) the shields of the earth:  
 He is the great conquerour & protector  
 of all: Gen. 15. 1. Shields also are Magistrates,  
 and governours, that protect the common  
 weals, Hos. 4. 18. Psal. 89. 19. So the Greek  
 here hath, the strong-men of the earth.

PSALME 48.

God is magnified for the ornaments, privi-  
 leges and protection of the Church.

A song a psalm, to the sons  
 of Korach.

Great



**G**reat is Jehovah, and prayed vehemently: in the citie of our God, the mountayn of his holynes. *Fayr in situation*, the joy of all the earth; is mount Sion, in the sides of the North: it is the City of the great King. God in the lofty-pallaces therof: known he is for an hye-refuge. For loe the kings were assembled: they went together. Themselves saw, so they wondred: they were suddenly-troubled they were frightened-away. Trembling took-hold on them there: payn, as of her that travelth-with-child. With an east wind; thou wilt break-asunder the ships of Tarshish. Even as we have heard, so have we seen; in the citie of Jehovah of hosts, in the citie of our God: God wil establish it, for ever Selah. We have quietly-minded thy mercy O God: in midst of thy Pallace. As thy name O God, so thy prayse is, unto the ends of the earth: thy right hand, is ful of justice. Let mount Sion rejoyce, let the daughters of Iudah be glad: because, of thy judgments. Compasse ye Sion, and goe-round-about it: tell the towers therof. Set your hart, on the fort therof; distinctly-view the lofty-pallaces thereof: that ye may tel, to the generation after. That this God, is our God, ever and aye: he, wil guide us until death.

*Annotations.*

**S**ons of Korach] See the notes on Psal. 42. 1. Here the Greek addeth, for the second (day) of the Week: that this psalme was then to be song in the Temple; as is before noted on Psal. 14. 1.

V. 1. the mountaine] in the Greek, his holy mountaine; in Chaldee, the mount of the

house of his Sanctuarie. This was mount Sion, vers 3. a figure of the church of Christ, Heb. 12. 22. Rev. 14. 1.

V. 3. *Fayr in situation*] or, Beautifull of coast, or climate: situate in a fayr climate or region. The Chaldee expounds it, *Fayr as a Bridegroom, the joy of all that dwell on the earth.* *the sides of the north*] the place wher the Temple was builded. So

Isa. 14. 13. *of the great King*] that is of God; whodwelt in this city, vers 9. Zach. 8. 3. Hereupon Christ sayd, swear not by Jerusalem, for it is the city of the great King. Mat. 5. 35.

V. 4. *lofty-pallaces*] or, high bowres, or styles. So vers 14. & Psal. 122. 7.

V. 5. *the Kings*] we may refer this eyther to the Kings of Moab & Ammon, in the dayes of Iosaphat, 2 Chron. 10. or to Sanacherib & his captayns in the dayes of Ezekiah, 2 King. 18. 19. or to the Philistian Princes: 2 Sam. 5.

*we assembled*] or came together, to meet by agreement, at an appointed time and place: so the original word importeth.

V. 7. *that travelth with child*] or, that bringeth forth. And this payn is great, and suddayn, and inevitable. See Mat. 4. 9. 1 Thes. 5. 3.

V. 8. *an east wind*] which is strong & boystrous; also drye and parching: Isa. 27. 8. Jer. 18. 17. Exod. 14. 21. & 10. 13. Gen. 41. 7. Ezek. 19. 12. Ion. 4. 8. Hereupon the Greek translateth it, violent wind: and the Chaldee, a strong East winde, as a fyre from before the Lord. *of Tarshish*] or, of the Ocean sea. Tarshish was the name of the son of Iavan, the son of Iapheth, the son of Noah, Gen. 10. 4. of whom Tarsh (mentioned in Act. 21. 34.) the cheif city of Cilicia in Syria, had the name. From thence they went by shipping into farr countries, Africa, India, Ophir, &c. 1.

King. 22. 48. & 10. 22. Hereupon that Sea was called Tarshish; & generally the name is applied to every Ocean, or main sea.

V. 10. *we have quietly-minded*] or in silence-thought upon, and consequently, wayted for.



12 Verſ. 11. daughters of Iudah] the leſſer cities of that tribe, which were as daughters to the mother city Ieruſalem: as the leſſer cities of the Ammonites, were daughters to Rabbah, Ier. 49. 3. So Ekron with her daughters, Iof. 15. 45. and many the like. So Pſal. 97. 8.

13 V. 13. ſet the towers] number, count them; Theſe things ſeem to intend not onely a taking notice, but alſo a care & fortification of Ieruſalem, againſt all enemies. See Eſai. 33. 18.

14 V. 14. Set your hart] mind earneſtly, ſet your affections on: as Pſal. 62. 12.

the fort] or ſtrong frontier, skonce, rampart, made for ſtrength & ſafeguard of the city. 1 King. 21. 13. 2 Sam. 10. 15. So Pſalm. 122. 7. The Chaldee underſtands it of the ſtrength of people, the multitude. diſtinctly view] or, liſt up, meaning the eyes to behold: or rear up the banks or buildings. The Hebrew Paſgu, is here onely uſed: of it is Piſgab, the name of an hill or mount, Num. 21. 20. & 23. 14. Deut. 3. 17. & 34. 1. The Greek tranſlateth here, diſtinguiſh or diſtribute: following the Chaldee Paſſeg which is to diſtribute or divide.

15 V. 15. ever and aye] ever and yet, to eternitie and perpetuities.

will guide us] or lead us, to weat as a flock of ſheep, Pſal. 78. 52. 71. therefore the Greek turneth it, poimanei, he will feed, or rule as a ſhepherd. A like phraſe is alſo uſed in ſpeech of defence fro enemies, 1 Chron. 32. 22. until-death] in Greek, for ever. The Chaldee paraphraſeth thus, For this God is our God, his divine-majeſtie is within it, & his dwelling is in the heavens for ever and ever; he will lead us in the dayes of our youth.

PSALME 49.

All are exhorted to hear Chriſts wiſdom & parables. 7. To build the faith of Reſurrection from the dead, not on worldly power, but on God. 17. Worldly proſperitie is not to be admired, for man without underſtanding, periſheth like the beaſt.

To the maſter of the muſic; to the ſonns of Korach a Pſalm.

1 HEar ye this all peoples: hearken  
2 Hye, all inhabitants of the tranſi-  
3 toric-world. Both ſonns of baſe-  
4 man, and ſonns of noble man: to-  
5 gether rich and poor. My mouth,  
6 ſhall ſpeak wiſdoms: and the medita-  
7 tion of my hart, prudencies; I wil in-  
8 cline myne ear to a parable: I will o-  
9 pen with harp, mine hidden-matter.  
10 Why ſhould I fear, in the dayes of  
11 evil: when the iniquitie of my foot-  
12 ſteps ſhall compaſs me? They that  
13 truſt in their wealthy-power: & glo-  
14 rie, in the multitude of their riches.  
15 A man ſhall not redeeming redeme,  
his brother: ſhall not give, to God his  
ranſome. So precious ſhalbe, the  
redemption of their ſoule: and it ſhall  
ceafe for ever. That he may live yet  
to continual-aye: may not ſee the  
pit-of-corruption. For he ſeeth, the  
wiſe doe dye; together the unconfat-  
fool and brutiſh doe periſh; and leave  
to others their wealthy-power. Their  
inward-thought is that their houſes,  
ſhalbe for ever; their dwelling-places, to  
generation & generation: they pro-  
claim their names, on lands. But  
man in honour, doeth not lodge a-  
night: he is likened to beaſts that are  
ſilenced. This their way is un-  
constant - folly to them: and their  
poſteritie, like-well of their mouth  
Selah. As ſheep they are put in hell,  
death ſhall feed them; and righteous  
men ſhall have rule over them at the  
morning: and their form wear-away  
in hell, from his dwelling-place. But  
God, wil redeem my ſoule, from the  
hand of hell: for, he will receive me  
Selah.



17 Selah. Fear thou not, when a man  
18 shall grow rich: when the glorie of  
his house, shalbe multiplied. For he  
shall not when he dy, take any-thing:  
his glory shall not descend after him.  
19 Though in his life, he blesseth his  
soule: & they will confesse thee, when  
20 thou doest good to thy self. It shall  
come, unto the generation of his fa-  
thers: unto continuall-eye, they shall  
21 not see the light. Man in honour, &  
understandeth not: he is likened, to  
beasts that are silenced.

Annotations.

1 **T** He transitorie world ] See Psal. 17. 14.  
3 **V. 3. base-man** ] in Hebrue Adam:  
who was so called of Adamah the  
earth, wherepon this title is given to the  
baser sort of people. The Greek translateth  
it here earth-borne. So the Apostle sayth,  
the first man of the earth, earthly; 1 Cor. 15. 47.  
noble-man ] in Hebrue Ish, which is the  
name of man in respect of heat, valour, no-  
bilities and dignitie, whereby man v, and ex-  
celleth, and in opposition to the former  
word Adam, it meaneth the great or nobler  
sort of people. The Chaldee paraphraseth  
thus, Both sonns of Adam the first, and sonns  
of Jakob; together righteous and synner.

4 **V. 4. wisdoms** ] that is, excellent and ma-  
nifold wisdom; so after, prudencies, for very  
excellent prudence, and of sundry sorts. So So-  
lomon calleth the chief and most excel-  
lent wisdom, wisdoms, Prov. 1. 20. & 9. 1.

5 **V. 5. a parable** ] or a proverb: in Hebrue  
Masbal, which denoteth rule, superiority or  
excellencie; because such speeches prevayle  
much, in the mindes of men, and are in  
esteem. The new Testament in Greek  
translateth it, a parable, Math. 13. 35, 1st  
Psal. 78. 2. of the Latine, wee name it a  
Proverb, in old English or Saxon, it was  
called a big-spel. Sometime it is used in  
the evil part, for a by-word. Psal. 44. 15. &  
69. 11. mine hidden-matter ] my dark-  
question, or grave-doutrine, my riddle. The

Hebrue Chidab, riddle, hath the name of  
sharpnes, as proceeding from a sharp wit,  
and needing the like to expound it. See  
Judg. 14. 12. 18. Numb. 11. 5. 1 King. 10. 1.  
Prov. 1. 6. The holy Ghost expelleth it  
in Greek by hidden things. Math. 13. 35. 1st  
Psal. 78. 2.

**V. 6. Why should I feare** ] This is the  
hiddē doctrine or riddle which the Prophet  
propoundeth, as in his own name, and  
therefore also called it a parable. By feare,  
he meaneth dismay or discouragement. See  
verse 17. the iniquity ] that is, punishment,  
or death; which is the wages of syn; see  
Psal. 31. 11. and by foot-steps or foot-soles,  
he meaneth his wayes or works. Or, he  
may call death the punishment of his heels or  
feet, because the serpent bruiseeth Christ  
and his people, but in the heel, Gen. 3. 15.  
the sting of death being doon away, & it  
made a passage into life and glorie. 1 Cor.  
15. 55. 57.

**V. 7. their wealthy-power** ] their riches;  
which are thus called, because they are  
gotten by power given of God, Deutero. 8. 18.  
with labour and industry: & to the rich,  
their goods are their strong-city. Prov. 10. 25.  
therefore here they are sayd to trust in  
them: contrary to 1 Tim. 6. 17. Job. 31. 24.  
Mark. 10. 24. glorie ] or prayse them-  
selves, vaunt, contrary to Jer. 9. 23.

**V. 8. not redeeming redeem** ] that is, shall  
in no weise, or not at all redeem. The Chal-  
dee expoundeth it, a wicked man cannot  
redeeming redeem his captived brother.

**V. 9. So precious shalbe** ] or, And dear  
(costly) it: and consequently rare and hard  
to obteyn: as Dan. 2. 11. 1 Sam. 3. 1.

of their soule ] that is, of their life. So Ex-  
od. 21. 30. cease for ever ] that is, it  
shall never be accomplished. So ceasing is used  
for the not doing of a thing. Deut. 13. 23.  
Zach. 11. 12.

**V. 10. That he may live** ] this is refer-  
red to the end of the 8. verse, not give his  
ransom, and so live. And, is here for That;  
see Psal. 43. 4. The Chaldee expoundeth  
live, to be the life eternal, and the pit, to be  
the judgment of Gehenna (or hell.)



11

V. 11. the wise ] The Chaldee sayth, For he shall see wicked wise men that dye the second death, and are adjudged to Gehenna.

unconstant fool and brutish ] these two names are often joynd together, as Psal. 91. 7. & 148. the one noting fickleness & mutability, called Cefil which is both the name of a fool, and of a star that causeth change of wether and tempests: (whereupon Solomon speaketh of the restles of this kind of folly, Eccles. 7. 27. and of the tumultuousnes, and light behaviour of such fools, as having their eyes wandering unto the ends of the earth, Prov. 9. 13. & 17. 24.) the other, noting want of discretion, as brut-beasts led with sensuality, & caried with ardent furious affections. 1 Pet. 2. 12. Jude 10. See Psal. 73. 22.

12

V. 12. Their inward thought ] or, their meaning; purpose. This word signifyeth the nearest and most secret thought or purpose: the hart. See Psal. 5. 10. & 55. 5. & 64. 7.

their houses for ever ] to weat, shall continue: by houses, meaning their children or posterity, as Psalm. 115. 13. which they that want, are sayd to be barren of house. Psal. 115. 9. they proclaym their names, on lands ] or, they call lands, (their lands as the Greek explyneth it) by their own names. As, the land of Canaan, of Misraim, (that is Egypt,) of Asshur &c. So Absalom called his pillar by his own name, 2 Sam. 18. 18. Cain, his city by his sons name, Gen. 4. 17. thus thinking to make their memorie everlasting. Or, they proclaym their names (seeking to be famous) throughout the lands, or countries. The Chaldee expoundeth it, they were proud, and got themselves an evil name on earth.

13

V. 13. But man ] or And Adam: & this may be minded both for the first man Adam, who continued not in his dignity; and so for all his children: as the Chaldee sayth, And the son of man a synner, abideth not in honour. in honour ] being in honour, dignity or estimation. not lodge a night ] or, not continue. The word though it properly signifyeth a nights lodging, or abiding, Gen. 28. 11. Exod. 13. 18. yet is used

also for longer continuance, Psal. 14. 13. & 51. 8. Zach. 14. The Greek translateth, understandeth not, as the Hebrew also is in ver. 21. are silenced ] that is, are cut off, dye, or perish: the Greek translateth, are like unto them. The Hebrew word signifyeth silence or stillnes; not onely in speech, but in motion: as the Sun was still, or silent, when it moved not, Ios. 10. 12. 13. and people destroyed, are sayd to be silenced, Ios. 15. 4. and the grave or death is called silence, Psal. 115. 19. and things without life, are in the Hebrew phrase, dum, or silent. Habak. 2. 19. Exod. 15. 16.

V. 14. unconstant folly to them ] that is, is their folly: or a constant hope to them, that is, is their confidence. The original word hath contrary significations: unconstant-folly; Eccles. 7. 27. and constant hope, Psal. 78. 7. Iob. 31. 24. both wayes it may here be taken: confident hope, in their own conceyt, but in deed folly. The Greek turneth it a scandal (or stumbling block) to them.

and their posteritie ] or, yet those after them, their successors. their mouth ] that is, their words, doctrine, counsel, precepts. The mouth is figuratively used for whatsoever cometh out of the same; as word, or commandment. 1 Sam. 12. 15. Iob. 39. 30. Num. 9. 10. Deut. 1. 26. Mat. 18. 16. Luk. 19. 22. The Chaldee here differeth much, saying, Thir their way occasioneth folly to them; and in their end, with their mouth they shall manifest their synns, to the world that is to come.

V. 15. they are put ] or layd: or, they put, that is, men put them. An Hebrew phrase, as Luk. 12. 20. they shall fetch away thy soule, that is, it shall be fetched away. The like is often used. Psal. 105. 28. & 141. 6. The Hebrew text it self, sometime explyneth this; as, they had anoynted David, 2 Sam. 9. 17. that is, David was anoynted. 1 Chron. 14. 8. Howbeit the Chaldee taketh it actively, saying, Like shrey they put the just to death and kill them, & crush the Saints &c. in hell ] into a ditch: to the lowest grave or state of death, called Sheol. See the notes on Psal. 16. 10. death shall feed them ] as a shepherd shall feed and rule them,

51

14

15



PSALME XLIX.

as Psal. 78. 73. or death shall feed on them, so devour them, as Jer. 40. 19. at the morning ] the last day of judgement, for then all that sleep in the dust of the earth shall awake and arise, and the new day of eternal life shall begin.

their form] their figure, shape, or image; with all their bawry and proportion: or their rock, that is, their strength, or (as the Greek sayth) their help, that wherein they trust: in Chaldee, their body. The Hebrue Tsur is usually a rock, here it seemeth to be all one with Tsurah, a form or figure: and this is confirmed by the writing, for though by the vowels be reading it is Tsur; yet by the letters it is Tsur, which is, an image, Isa. 41. 16. And Tsuram, is for Tsuratham; as tebumam, is for tebumatham, in Hos. 13. 2.

wear away in hell] or wax old in the grave: vnderstanding the word in, which is expressed in the Greek: or without it, thus, Hel (the grave) shall wear away (shall consume) their form. The Hebrue lehalloth being indefinite, to wear-out with age: is here of like signification as that which went before, shall have rule. The like Hebraisme is in Jer. 14. 5. Zach. 12. 10. & 3. 4. See also Psal. 65. 11. & 106. 14. and by this, their affliction in hell is meant; as that which one Prophet calleth wearing-out, or wasting, 1 Chro. 17. 9. another calleth afflicting, 2 Sam. 7. 10.

from his dwelling-place] that is, every of them, coming from, (or being thrust out of) his dwelling, or home: as the Greek sayth, they are thrust from their glorie. It may also be Englished, for his dwelling-place; and so the Chaldee vnderstood it, saying, Therefore their bodies shall wax old in Gehenna, because they stretched out their hand, and destroyed the dwelling place of the house of his divine majesty.

16 CV. 26. And the hand of God] that is, from the power of the grave, death, and damnation. So of all the faithfull, he sayth, I will redeem them from the hand of hell, Hos. 13. 14. but so can no man redeem himself, Psal. 89. 29. Hand is put for power, as Psal. 11. 21. And this is meant of the resurrection, & redemption of body and soule from damnation by Christ.

for he will receive me] or, when he shall receive, or take mee: meaning, up into heaven, where God himself is: 1 Thes. 4. 14. Job. 14. 13. This manner of speech is used in Gen. 1. 24. Enoch was no more, for God received him. The Chaldee explaineth this verse thus, But God will redeem my soule from Gehenna for he will teach mee his Law, and will lead me to his portion in the world to come.

V. 17. Fear thou not] that is, be not dismayed, or overcome with fear. The Hebrue phrase usually when it counselleth or prayeth against a thing, meaneth the height and full measure of it. So, fear not, Gen. 30. 19. and Grieve not, Gen. 45. 1. that is, be not overcome with grief. So, lead us not into tentation, Mat. 6. 13. that is, let us not be overcome with tentation, 1 Cor. 10. 13. Therefore that which one Euangelist writeth Fear not, Mat. 28. 5. another writeth, be not astonished, Mark 16. 6. noting the excess of fear.

V. 18. take any thing] Hebr. take of all, that is, ought of all that he hath. For wee brough nothing into the world, and it is certain that we can carry nothing out, 1 Tim. 6. 7. Job. 1. 21.

V. 19. Though in his life] that is, while he liveth. So Psalm. 63. 5. & 104. 33. & 136. 3. he blesteth his soule] that is, himself, as it is written, Soule, thou hast much goods layd up for many yeres, live at ease, eat, drink, and take thy pastime. Luk. 12. 19.

will confest thee] wil commend, laud, and celebrate thee. doest good to thy self] that is, makest much of, cherishest, pamperest thy self. So good is used for worldly pleasure and emolument, Psal. 4. 7.

V. 20. For shall come] to weet, the soule fore-spoken of, or the person: or, Thou shalt come. to the generation of his fathers] that is, to his wicked predecessors that are dead and gone: as the godly also at their death are gathered to their fathers and people, Jude 3. 10. Deut. 32. 50. Or, to the habitation of his fathers, then house, or lodge: for so Dor is used for an habitation, Esa 38. 12. The Chaldee applieth this first branch to the just, the latter to the wicked. The memory of the just shall come to the generation



PSALME L.

of their fathers: but the wicked, for ever and ever shall not see the light. *to continual-  
aye they shall not see } or, which for ever shall  
not see the light: to weete, the light of the li-  
ving here on earth, as Psal. 56. 14. Job. 33.  
18. 30. nor the light of joy in the world  
to come; being cast out into the utter dark-  
nes, Math. 8. 12.*

21 V. 11. understandeth not, } or discerneth  
not, wanting prudence. A repetition of  
the 13. verse, with a litle change of *jabin*,  
*lodgeth*; into *jabin*, understandeth; which the  
Chaldee openeth thus; *A man a synner,*  
*when he is in honour and understandeth not;*  
*when his honour is taken away, he is like a*  
*beast, and brought to nothing.*

PSALME 50.

*The Majestie of God in the church. 5. His  
order to gather Saints. 7. The pleasure of God  
is not in legal sacrifices; 14. but in sincerity of  
obedience. 16. The wicked are shut out from  
Gods Covenant. 21. They abuse Gods patience  
to their destruction, 23. but the godly shall see  
his salvation,*

1 A Psalm of Asaph: **T**He God  
of Gods, Iehovah; speaketh, and cal-  
leth the earth: from the rising-up of the  
Sun, unto the going-down thereof.  
2 Out of Sion the whole-perfection of  
3 bewty, God shineth clearly. Our  
God come, and not keep-silence: a  
fyre shall eat before him; and round-  
about him, shall a storm-be-moved  
vehemently. He will call to the hea-  
4 vens from above: and to the earth,  
5 to judge his people. Gather ye to  
mee my gracious-saints: that have  
stricken my covenant, with sacrifice.  
6 And the heavens shall openly-shew  
his justice: for God, he will judge Se-  
lah. Hear o my people, and I will  
7 speak; o Israel, and I will testify to

thee: I am God, thy God. I will  
not reprove thee; for thy sacrifices:  
for thy burnt-offrings, *are* before me  
continually. I will not take a bullock  
out of thine house: gote-bucks, out  
of thy folds. For every wild-beast  
of the wood is myne: the beasts, *that*  
*be* on a thousand mountayns. I know  
all the fowl of the mountayns: & the  
store-of-beasts of the field, is with  
mee. If I were hungry, I would not  
tell it thee: for mine is the world, and  
the plenty thereof. Will I eat, the  
flesh of mighty-bulls: and drink, the  
blood of goat-bucks? Sacrifice-thou  
to God a confession: and pay, thy  
vowes to the Most-hye. And call on  
mee, in day of distress: I will release  
thee, and thou shalt glorifie mee. But  
to the wicked sayth God, what hast  
thou to doe to tell my statutes: and  
*that* thou shouldest take-up, my cove-  
nant on thy mouth. And thou, ha-  
test nurture: & castest my words be-  
hind thee. If thou seekest a thief, then  
thou runnest with him: and thy part  
is with the adulterers. Thy mouth,  
thou sendest-out in evill: and thy  
tongue, joyneth together deceyt.  
Thou sittest, thou speakest against thy  
brother: against thy mothers son,  
thou givest yll-report. These things  
thou hast doen, and I kept-silence,  
thou didst think, that I was surely  
like thee: I will reprove thee, and  
set-in-order to thyne eyes. Now  
consider this, ye that forget God: lest  
I tear, and *there be* no reskewer. He  
that sacrificeth confession, honoureth  
mee: and he that disposeth *his* way, I  
will cause him to see, the salvation of  
God.



Annotations.

**A** Psalm of Asaph] that is, made by him, as the Chaldee sayth, *An hymne by the hand of Asaph: or to Asaph, that is, committed vnto him to sing.* For Asaph was a Seer or Prophet: which made Psalms as did David, 2 Chron. 29. 30. Also he and his sons, were singers in Israel. 2 Chron. 25. 2.

The God of Gods] that is, God of all Angels, Iudges and Rulers of the world: or as the Chaldee sayth, *The mighty (God) the God Jehovah.* Three titles of God here used together, *El, Elohim, Jehovah.* So in Josh. 22. 22. *the going-down]* that is, *the West*, where the Sun setteth, or (after the Hebrue phrase) *goeth in*, as at the rising, it is sayd to *goe-out*, or *come forth.* Gen. 19. 23.

Verf. 2. *Out of Sion]* the state of the Church under the Gospel, Heb. 12. 18. 22. Psal. 2. 6. therefore in this Psalm, the legal sacrifices appointed at mount Sinai, are reprov'd, and the worship of God in spirit and truth, commended. *the whole perfection]* or, *the Universality of beuty:* that is *which is wholly and perfectly beutiful.* See the like prayse of Sion, Psal. 48. 3. Lam. 2. 15. *shineth-clearly]* as the sun shineth in his strength: that is, *appeareth in glorious majesty.* This also is a sign of favour, Job. 19. 3. Psal. 89. 2. So God shined from mount Paran. Deut. 33. 3.

V. 3. *Our God come]* a prayer to hasten his coming, as in Rev. 22. 10. or, as the former, *our God wil come.* So the Chaldee paraphraseth, *The just shall say, In the day of the great judgment, our God wil come, and not be silent, to execute the vengeance of his people, fyre shall eat]* that is *consume, devour.* So God is called an eating fyre, Deut. 4. 24. that is as the Apostle expoundeth it, *a consuming fyre,* Heb. 12. 29. and the sight of his glory on mount Sinai, was like eating (consuming) fyre, Exod. 24. 17. and fyre out of his mouth eateth, Psal. 18. 9. *a storm be-moveth]* a tempest raised: which maketh fyre, the more seirce and forceable. And these

things signify Christs judgements against hypocritical carnal worshipers, see Mal. 3. 1. 2. 3. Mat. 3. 12.

Verf. 4. *call to the heavens &c.]* that heaven and earth may bear record; as in Dent. 32. 18. & 32. 1. Isa. 1. 2. The Chaldee expoundeth it, *He wil call the high Angels from above, and the just of the earth from beneath.*

V. 5. *have stricken my covenant]* or have cut, that is, *made covenant with me with sacrifice.* For at holy covenants, the sacrifices were cut asunder, & they went between the parts. Gen. 15. 10, 13, 18. Jer. 34. 18. See Psal. 25. 10. See also a covenant between God and his people with sacrifice, Exod. 24. 4. — 8. The Chaldee openeth it thus, *which have stricken the covenant, and confirmed the Law, & been busied in prayer, which is like to sacrifices.*

V. 6. *And the heavens]* hereby may be meant the heavenly Angels, as in Job. 11. 15. and so the Chaldee translateth, *high Angels: or the meteors in the aier, thunder, lightning &c.* Exod. 19. 16 18. See also Psal. 97. 6. & 89. 6. *he is judge]* himself in his own person; and not by his servants onely, as afore time. Heb. 1. 1. 2. 2 Tim. 4. 7.

V. 7. *testify to thee]* that is, *give thee contestations, admonitions, charges, &c. to cause the more obedience,* as Nehem. 9. 29. 2 King. 17. 15. Exod. 19. 21. 23. Or, *testify against thee,* (as this phrase sometime signifyeth, Deut. 4. 26. & 31. 28.) that is, *convince thee of disobedience:* Both these are doon in this Psalm, verf. 14. 15. 18. 19. &c.

V. 8. *for thy sacrifices]* so elsewhere he sayth, *I spake not to your fathers, &c. concerning sacrifices,* Lev. 7. 22. *are before me,]* so the Greeke explaineth it; and so Israel used to weary God with outward offerings, Isa. 1. 11. 14. Mic. 6. 6. 7. Amos 4. 4. 5.

V. 9. *goat-bucks]* the bee goats; such, with bullocks, were principal in the sacrifices. Num. 7. 17. 23. &c. Psal. 66. 15.

V. 10. *store of beasts]* all sorts of beasts that range about. So Psal. 90. 14.

V. 11. *If I were hungry]* This the Chaldee expoundeth, *If the time come of the continual-*



PSALME LI.

tinual-sacrifice, I wil not tell thee. So it may be a prophetic of Christs abolishing the dayly sacrifice, as in Dan. 9. 27.

14 V. 14. a confession] a thank-offring. There was an oblation in the law, thus called, Levit. 7. 12, 15. mentioned also in Psal. 116. 17. & 107. 22. which the Apostle openeth, exhorting to offer the sacrifice of praise continually to God, that is the fruit of the lipps, confessing to his name. Heb. 13. 15. See also Psal. 95. 2. The Chaldee sayth, Subdue evil concupiscence, and it shall be counted before the Lord, as a sacrifice of confession. *vowes to the most hye,*] that is, to God, Gen. 14. 18. so he that in Luk. 5. 35. is the Most hye; in Mat. 5. 45. is, our Father which is in heaven. To him vowes were made with prayers, Genes. 18. 20. Psalm. 61. 6. and payd with thanksgiving, Psal. 65. 2. & 65. 13, 14. and by law their payment was required, Deu. 23. 23. Eccles. 5. 5. Psal. 76. 12. and there were sacrifices for vowes, Levit. 7. 16. But the Chaldee referreth this here, to the vow which they made at mount Sinai, to confirm the commandements. (Exod. 19.)

16 V. 16. what hast thou to doe] the Hebrue phrase is, what to thee? the Greek, wherefore dost thou?

17 V. 17. nurture] or restreyn, chastisement; which is the way of life. Prov. 6. 23. & 12. 1. The Chaldee addeth, nurture of wise men. *behind thee]* or *after thee.* See a like speech Nehem. 9. 26.

18 V. 18. then thou] Hebr. and thou runnest, or readily consentest, takest pleasure. And, may be omitted in our English; it serveth to increase the readynesse & earnestnes of the affections. *He that partaketh with a thief,* hateth his soule. Prov. 29. 24.

19 V. 19. thou sendest out] that is, usest & applyest it. *thy tongue, joyneest]* or, with thy tongue, thou joynest, framest, compactest.

20 V. 20. yll-report] or infamy, offensive scandalous speech; (as the Greek turneth it scandal:;) a word not found but in this place.

21 V. 21. I was surely] Hebrue I being had been, or was. *set in order]* to weete, thy fault; as the Greek explaineth it, I will see

thy synns before thy face. The Chaldee giveth this paraphrase, Thou thoughtest to be for ever; thou saydest in thy hart, I shall be like God: but I in powerfull wrath will take vengeance on thee, I will rebuke thee in this world, and order the judgement of Gehenna, in the world to come, before thee.

V. 22. no reskuer] or no deliverer. A similitude taken from Lions, which carch and tear their prey, from whose jawes none can reskue. See the like in Hos. 5. 14.

V. 23. He that sacrificeth confession] that is, which giveth confession (or thanks,) as a sacrifice: the Greek translateth, The sacrifice of praise shall glorify me; the Chaldee, He that slayeth evil concupiscence, and subdueth it, it shall be counted to him, as a sacrifice of confession. *disposeth his way]* composeth & ordereth it, according to these directions: or, he that putteth this way, before him.

*to see, the salvation]* that is, to enjoy it: or, I will shew it him. In Hebrue the word is redounded. See Psal. 17. 4. So Psal. 91. 16. & 35. 8.

PSALME 51.

David prayeth for remission of synns, whereof he maketh a deep confession. 8. He prayeth for sanctification. 18. God deliveth not in sacrifice, but in a broken spirit. 20. A prayer for the church.

To the mayster of the musick, a Psalm of David. When Nathan the Prophet, came unto him: after he had gone in, unto Bathsheba.

**B**E gracious to me O God according to thy kind-mercie: according to the multitude of thy tendermercies, wipe-away my trespasses. Much wash mee from my iniquities: and cleanse me from my syn. For I know, my trespasses: and my syn, is before me continually. Against thee against thee onely, have I synned, and have doen, that which is evil in thine eyes:



eyes: that thou mayst be just when  
 thou speakest, mayst be pure when  
 thou judgest. Loe in iniquitie was I  
 painfully-brought-forth: and in syn,  
 my mother conceived mee. Loe the  
 truth thou delytest, in the inward-  
 parts: & in the secret, thou hast made  
 mee know wisdom. Thou wilt purge-  
 mee-from-syn with eizop, and I shall  
 be clean: wilt-wash mee, and I shall  
 be whiter than snow. Thou wilt  
 make mee to hear, joy and gladnes:  
 the bones ~~that~~ thou hast crushed, shall  
 be gladfom. Hide thy face, from my  
 synns: and wipe-away, all my iniqui-  
 ties. A clean hart, create-thou to  
 mee o God: and a firm spirit, renew  
 thou within mee. Cast me not from  
 thy face: and take not from me thy  
 spirit of holynes. Restore to mee,  
 the joy of thy salvation: and firmly-  
 susteyn mee, with a free spirit. I will  
 teach trespassers thy wayes: and syn-  
 ners, shall convert unto thee. Deli-  
 ver me from bloods, o God, the God  
 of my salvatiō: my tongue shall shew  
 thy justice. Lord, thou shalt open my  
 lipps: & my mouth, shall shew-forth  
 thy praise. For thou delitest not sa-  
 crifice, else would I give it: burnt of-  
 fring, thou wilt not contentedly-ac-  
 cept. The sacrifices of God, are a  
 broken spirit, a hart broken and con-  
 trite: o God, thou wilt not despise.  
 Doe well in thy good pleasure, unto  
 Sion: build thou, the walls of Ieru-  
 salem. Then shalt thou delytesfully-  
 accept the sacrifices of justice, the  
 burnt offering and the whole-oblati-  
 on: then shall they offer-up bullocks  
 upon thine Altar.

Annotations,

**H**E had gone in ] to weete, into the cham-  
 ber. as Judg. 15.1. that is, had lyen  
 with; as the phrase importeth, Genes.  
 6.4. and is expressed, 2 Sam. 11.4. Bath-  
 sheba ] the daughter of Eliam, 2 Sam. 11.3.  
 called also Bathshua daughter of Ammiel,  
 1 Chron. 3.5. She was wife to Captaine Uriah  
 the Hittite, and whiles her husband was at  
 the leager of Rabbah, David lay with her:  
 and shee being with child, he first sought  
 to cover his fault, by sending for Uriah  
 home, that he might be esteemed the fa-  
 ther; which not succeeding, he sent him  
 back with privie letters to Ioab the Ge-  
 nerrall, for to procure his death. Which  
 being doen, David married his wife Bath-  
 shebah, so thinking to cloke his syn. But  
 God was displeased, and sent Nathan to  
 reprove David: wherupon he repented,  
 and made this Psalm, for an example un-  
 to, and comfort of synners. See the histo-  
 rie at large, 2 Sam. 11. & 12.

V. 4. *much wash mee*] or, *Multiply wash  
 mee*, that is, *thoroughly wash mee*, again and  
 again. He applyeth the washings used in  
 the law, (Lev. 11.35.32. Exod. 19.10. Nu-  
 19.19.) to the spiritual washing from syn,  
 in the blood of Christ. Rev. 7.14. 1 Iob.  
 1.7. So after, in verse 9. & Jer. 4.14. The  
 Hebrue *Herab* (or *Harbeh*) *multiply*, is u-  
 sed for *Much*, as 2 King. 10.18 where it  
 is oppoled to *little*. And that which in one  
 place is written *harbeh*, *multiply*: in ano-  
 ther is *la-rob*, and *rabbah*, *much*: as 1 King.  
 10.10 with 2 Chron. 9.9. 2 Sam. 8.8. With  
 2 Chron. 12.8.

V. 5. *I know*] or *acknowledge*. So Isa.  
 69.12. Ier. 3.13.

V. 6. *Against thee*] or, *Unto thee onely*.  
 This is eyther because he concealed his  
 syn from men, but could not from God,  
 2 Sam. 12.12. or, that onely God could re-  
 mitt the punishment of his syn. Isa. 43.25.  
 So Psal. 41.5. *I have synned*] and so  
 am deprived of the glorie of God: as Rom. 3.23.  
 that which is evil &c.] which displeaseth  
 thee. This hath reference to 2 Sam. 12.9.



11. 27. that thou mayst be just] that is, thou hast suffered me to fall into syn, that thou mayst be just, (or justified,) in what soever thou hast spoken for the salvation of thy servant, or punishment of my syn. 2 Sam. 12. 10. For the injustice of man, commendeth the justice of God: Rom. 3. 4. 1. or, it may have reference to the former words, I know (and acknowledge) my syn, that thou mayst be just.

when thou speakest] or in thy speaking, that is, in thy words; as Rom. 3. 4. so after, in thy judging.

mayst be pure] or clear, sincere, unreprouable: and consequently mayst win the victorie in judgment: wherupon the Apostle (according to the Greek version) sayth, mayst overcome, Rom. 3. 4. The Hebrue Zarah, also in the Syriak tongue, is used for overcoming.

V. 7. in iniquitie] the perversities or vici-  
osities of nature, commonly called original, & by the Apostle inhabiting syn, Rom. 7. 17. wherby all men are carnal, sold under syn: Job. 3. 5. Rom. 7. 14. The Chaldee calleth it, the syn of evil concupiscence. This, David maketh the fountayn of all his actual synns.

painfully-brought-forth] born with sorrow, The Hebrue signifieth, the painful travel of child birth, Isa. 26. 17. 18. & 51. 2. Psal. 29. 9. conceived] or was warm: in heat, as Gen. 30. 38. 39. 41.

V. 8. the inward-parts] or the covered-parts, the hart roots, where wisdom is seated of God: Job. 38. 36. named in Hebrue of covering, plaistering, or pargetting. the secret] or, the closed-place: which being referred to the person, meaneth the hart, which God reneweth, Ezek. 36. 26. and wherin he writeth his lawes, Heb. 8. 10. And thus the Chaldee expoundeth it, the close-place of the hart, which the Apostle calleth the hid man of the hart, 1 Pet. 3. 4. or, if it be referred to the thing, it meaneth the secrets of wisdom, Job. 11. 6. the wisdom of God in a myste-  
rie, the hid wisdom, manifested by the gos-  
pel, 1 Cor. 1. 7. And thus the Greek appli-  
eth it, saying, the unmanifest and hid things  
of wisdom, thou hast manifested to me.

hast made] or wilt make me know, thus he  
riseth by faith out of his syn, being

taught wisdom of God.

V. 9. Thou wilt purge-me from-syn] or  
prayer weise, Purge thou me from syn; or  
make me synless. Expiate or purify-my-syn.  
Prayers are often made in this manner, as  
with assurance that they shalbe perfor-  
med. See the note on Psal. 17. 8.

or hyssop, of the Hebrue Exob and Greek  
hyssopos; an herb or tree growing out of the  
wal, 2 King. 4. 33. appointed in the law,  
for to sprinkle and cleanse with, Exod. 12.  
22. Num. 19. 6. 18. Levit. 14. 4. 6. 49. Heb. 9. 19.  
and the sprinkling with it, was the last  
part of the purification of the Unclean:  
here used to signify the full cleansing from  
syn by the blood of Christ. Heb. 9. 13. 14.  
whether it were that herb which we  
now call rizzop, or no, is uncertayn. The  
Chaldee paraphraseth, Thou wilt sprinkle  
me like a Priest, which sprinkleth the unclean  
with the purifying waters, with hyssop, with the  
ashes of an heffer, and I shalbe clean.

wash me] an other legal rite for purify-  
ing the unclean, Levit. 14. 8. & 15. 5. 8. 13.  
22. figuring our sanctification. Heb. 10. 22.  
Tu. 3. 5. Isa. 4. 4.

V. 10. to hear joy] the joyful tidings  
of the forgiveness of my synns. bones  
that thou hast crushed] or brayed; noting  
hereby the greatnes of his grief & affliction.  
Job. 2. 2. 5. & 30. 17. & 33. 19. 21. Psal.  
38. 4.

V. 11. Hide thy face] that is, regard not  
my synns to visit them on me. See the contra-  
ry, Psal. 90. 5. & 109. 24. 25. Jer. 26. 17.

V. 12. firm spirit] a spirit ready prepared,  
steadfast, and certayn. The like is applied to  
the hart, Psal. 112. 7. & 57. 8.

V. 13. from thy face] or from thy presence:  
This was an effect of Gods utmost anger  
against synners, 2 King. 24. 20. Jer. 7. 15. &  
51. 3. Gen. 4. 16. thy spirit of holynes]  
thy holy Ghost which the Chaldee expou-  
deth, thy holy spirit of Prophecie.

V. 14. the joy of thy salvation] the joy  
which proceedeth from thy salvation &  
deliverance of me from syn. a free  
spirit] a voluntary free willing spirit, or a princ-  
ly, ruling spirit, as the Greek turneth it.

See



See this word; Psal. 47. 10. by a free or prince-ly spirit, he meaneth a spirit not in bondage to syn: called elsewhere the spirit of adoption, Ro. 8. 15. 16. whereby a man is made willing to obey the Lord: as Exo. 31. 17.

36 V. 16. from blood; that is, from the guilt of my murder in shedding the blood of Uriah; as the Chaldee sayth, from the judgment of murder: or, from my native corruption. See the note on Psal. 1. 7.

shall shew] or flourish, sing joyfully and proclaim thy justice; such as Paul speaketh of, Phil. 3. 9.

37 V. 17. shalt open my lips] shalt give me occasion to speak freely and boldly: the Chaldee addeth, in thy law. This phrase is used Job. 11. 5. & 32. 20.

38 V. 18. else I would give it] or, for else I would give it: as the Greek turneth it, if thou wouldest sacrifice, I had given it.

39 V. 19. The sacrifice of God] that is, which please God: or, as the Chaldee sayth, holy to God. So, the works of God, Job. 6. 10. hast broken] to weat, with sorow for syn. So Isa. 61. 1. Luk. 4. 18. Compare with this Rom. 12. 1. also Isa. 57. 15. & 66. 2.

40 V. 20. Doe-wel] or Doe-good; deal-bounteously: it comprehendeth all things needful for profit or pleasure. to Zion] the Church, and place of publik worship. See Psal. 2. 6. walls of Jerusalem] or, of Ierushalaim: as the Hebrue writeth it in the dual form, as it were the double-Ierusalem, to weat the higher and the lower; from which the Apostle gathereth an allegorie, Gal. 4. 21. 26. This citie was first called Salem, that is Peace; where Melchisedek was King, Gen. 14. 18. Heb. 7. 2. It was named also Jebus, Iudg. 19. 10. of one Jebusi son of Canaan, Gen. 10. 16. and was possessed by his seed the Jebusites, who held therein the fort of Zion, till David wanne it from them; 1 Chron. 11. 4. 5. 7. Here also was the mount Moriah, wheron Solomon built the Temple, 1 Chron. 3. 1. where Abraham offred his son Isaac: Gen. 22. 2. And because there Gods providence was seen, he named the place Iehovah-jireh, Gen. 22. 14. which jireh, put

to the former name Salem, maketh it Jerusalem: where Peace is seen, and as the citie was enlarged by taking in mount Jireh or Moriah, so is the name: yet sometime (though very rare,) it is called by the first name Salem; as Psal. 76. 3. This citie, God chose to be the place of his publik worship, and there to dwell, 1 Chron. 7. 11. Psal. 132. 13. 14. and honourable things are spoken of this citie, Psal. 87. 3. and of the walls thereof, which in the Jerusalem from above, are of Jasper stone, with 12 foundations garnished with all manner precious stones, and having the names of the Lambs 12. Apostles, Rev. 21. 10. 14. 18. 19. &c. the walls are called Salvation, and the gates, Prayer, and they are ever in Gods sight, Isa. 60. 18. & 49. 16. For the building up of these, dooth David here pray.

V. 21. Then shalt thou accept] when the place is builded which thou hast chosen. For he forbad his people, to offer in every place, Levit. 17. 5. 8. 9. Deut. 12. 11. 13. and promised to accept their sacrifices on his holy mountayn, Ezek. 20. 40. Therefore Israel was in great affliction and reproch, whe the walls of Jerusalem were unbuilded, Nehem. 1. 3. and the peoples negligence in building Gods house was sharply blamed. Hag. 1. 3. 4. 8. 9. & 2. 15. &c. of justice] that is, sacrifices offred in fayth, and according to the will of God. See Psal. 4. 6. the whole-oblation] the Calit: a kind of oblation that was wholly and every whit given up in fyre unto God: and differed from the Gbnolah or Burnt-offring which was onely of beasts or birds, Levit. 1. whereas the Calit was also of flower, called the Meat-offring, but burned altogether, which the common Meats offring were not. Levit. 6. 10. 22. 23. It was also of beasts. 1 Sam. 7. 9.

PSALME 52.

David condemning the spytesuines of Doeg. prophesieth his destruction; 8. at which the just shall rejoice. 10. David upon confidence of Gods mercy, giveth thanks.



1 To the mayster of the musick; an in-  
2 structing Psalm of David. When  
Doeg the Adomite came, and shewed  
to Saul, & sayd to him: David came,  
unto the house of Achimelech.

3 **W**hy boastest thou in evill, &  
4 mighty-man? the mercy of  
God, endureth all the day. Thy tongue  
thinketh woeful-evils: as a sharp ra-  
5 sour, doing deceyt. Thou lovest evil  
more-than good: falshood, more-than  
6 to speak justice Selah. Thou lovest  
all words of swallowing; the tongue  
7 of deceyt. Also God, will destroy  
thee to perpetuities: he will pull thee  
away and pluck thee out of the tent,  
and will root thee up, out of the  
8 land of the living Selah. And the  
just shall see, and fear: and shall laugh  
9 at him. Behold the man, that put  
not God, for his strength: but trust-  
ed, in the multitude of his riches: he  
10 was strong, in his woefull-evill. But  
I, as a green olive, in the house of  
God: I trust in the mercy of God,  
11 ever and aye. I will confesse thee for  
ever, for thou hast doen this: and will  
patiently-expect thy name for it is  
good, before thy gracious-saints.

Annotations.

2 **D**oeg] a servant of King Saul, and  
mayster of his heirdmen. 1 Sam. 21. 7.  
the Adomite] that is, an Adomite, or  
Idumean, as the Greek here translateth:  
or a man of Adamah, a citie of the tribe  
of Naphtali, Job. 19. 36. of Achimelech]  
David fleeing from Sauls tyrannie came  
for comfort to the house of God in Nob,  
where Achimelech the priest administred.  
He gave unto David & his company, the  
shew bread to eat: armed him with the  
sword of Goliath the Philistian, & asked

counsel of the Lord for him. Doeg saw  
this, and told King Saul: and after (when  
no other man would,) himself at the  
Kings commandement, ran upo Achime-  
lech and the Priests, and kylled 86. per-  
sons: and Nob the citie of the Priests, he  
smote with the edge of the sword, both  
man, woman, child and beast. But Abja-  
thar Achimelechs son escaped unto Da-  
vid, and told him: who thereupon made  
this Psalm. See 1. Sa. 21. 29. 22. Act. 12. 3. 4.

V. 3. in evill] the Chaldee expounds it,  
in an evil tongue. & mighty-man] or,

Potentate, Doeg is thus named, for his chief  
place over K. Sauls heirdmen, 1 Sam. 21. 7.  
and his kylling of so many Priests of the  
Lord, 1 Sam. 22. 18. 19. in which mischie-  
vous prowess he vaunted himself.

V. 4. thinketh] or understand, Why  
thinketh thy tongue? that is, uttereth the  
evils thought of & premeditated. do-  
ing-deceyt] that is, as a rasour, which in  
stead of cutting the hayr, cutteth the  
throat. Or it may be referred to the man,  
& doer of deceyt: as the Greek sayth, thou  
hast done deceyt.

V. 5. justice] that is truth or faithfulness.

V. 6. words of swallowing] or of devon-  
ring, of perniciousnes: that is, pernicious  
words which cause destruction.

V. 7. destroy] or pull the down: a simi-  
litude taken fro buildings pulled down:  
Levit. 14. 45. applied here to mans over-  
throw. So Job. 19. 10. pul-thee away]  
or take thee hence, as a cole of fyre is taken  
with the tongs Esa. 30. 4. pluck thee]  
as the flakes are plucked up when the  
tent is remooved. This is applyed to ex-  
pulsion out of ones settled place; and is  
opposed to stablishing. Deuteron. 28. 63.

Prov. 2. 12. & 15. 25. root the up] as  
a tree plucked up by the roots: Jude, 12.  
So Job. 31. 12. land of the living] that is,  
the world. See Psal. 27. 13.

V. 8. shall see] the Chaldee paraphra-  
seth, shall see thy punishment and fear before  
the Lord.

V. 9. the man] the mighty-man. It hath  
reference to verse 3. he was strong] or,  
would



PSALME LIII.

would be strong, and prevail, as Psal. 9. 20. or, strengthened, and hardened himself. *his weake-ful evil* or, in that he hath, that is, his substance: the Greek sayth in his vanity.

V. 10. green olive ] alwayes fresh and flourishing. See Psal. 37. 35. Jer. 11. 16.

eye] continually: See Psal. 9. 6.

V. 11. hast doen ] the Chaldee addeth, hast doen the vengeance of my judgment.

PSALME 53.

David describeth the corruption of a natural man, & and convinceth them by the light of their consciences. *He gloriet in the salvation of God.*

To the mayster of the musick on Machalath; an instructing-psalm of David.

**T**He fool sayth, in his hart, there is no God: they have corrupted, & have made themselves abominable with injurious-evil; there is none that doeth good. God, from the heavens, looked down upon the sons of Adam: to see, if ther were any that understandeth; that seeketh God. Every-one is gone-back, togi her they are become unprofitable: *ther is none that doeth good, none, nor one.* Doe they not know, that work painful-iniquities: that eat my people as they eat bread; they call not upon God. There they dreaded a dread, *where no dread was:* for God, hath scattered the bones of him that besiegeth thee; thou hast made them abashed, for God hath contemptuously-cast them off. Who wil give out of Sion, the salvations of Israel? when God returneth, the captivite of his people: *Iakob shall be glad, Israel shall rejoyce.*

**M**achalath ] this seemeth to be a kind of instrument, much like Nechiloth, Psal. 7. 1. It may also be interpreted *tickles* or *infirmity*. So in the title of Psalme 58. *an instructing-psalm* Markit: *it is Psal. 32. 1.* This psalm is the same in effect, and almost in words with the 14. Psalme, some few things changed. See the notes there.

V. 1. *With injurious-evil* ] so the Greek sayth, with iniquities they are made abominable. Or, we may read, they have doen abominable iniquities.

V. 4. *every one is gone-back* ] Hebr. *All he*, that is, *Ech one*, or *whosoever he be*: in particular. In Psal. 14. 3. he speaketh generally, *all is departed.*

V. 5. *where no dread was*, ] that is, no cause of dread. God giveth to the wicked, a trembling hart, Deut. 28. 65. and a sound of fear is in their ears, Job. 15. 21. yea the sound of a leaf, chafeth them, & they flee when none pursueth. *Levit. 26. 36. Prov. 28. 1.*

*of him that besiegeth thee* ] or, that pitcheth camp against thee: speaking to the godly man. The Greek turneth it, *of men-pleasers.* *hast made them abashed* ] or, shalt make abashed, (for it is a promise, but set down as already performed, for the more assurance,) or, shalt put in confusion, to weet them, or their counsel; as they would have confounded thine. See Psal. 14. 6.

V. 7. *who wil give* ] a wish, O that there were given *etc.* See the notes on Psal. 14. 7. *salvations* ] that is, full salvation, health or deliverance.

PSALME 54.

David complaining of the Ziphims, prayeth for salvation. & Upon his confidence in Gods help, he promiseth sacrifice.

To the mayster of the musick on Neginoth, an instructing-psalm of David. When the Ziphims came, and sayd unto Saul, doeth not David hide himself with us?

O God



PSALME LIII. LV.

3 **O** God, in thy name save mee: &  
 4 and in thy power judge mee. O  
 5 God, hear my prayer: hearken, to the  
 words of my mouth. For strangers,  
 are risen up against mee; and daunt-  
 6 ing-tyrants, seek my soul: they have  
 not set God, before them Selah. Lo  
 God is mine helper: the Lord, is with  
 7 them that uphold my soule. He will  
 turn the evill, to my enviers: in thy  
 8 trueth, suppress thou them. With  
 voluntaries I wil sacrifice unto thee:  
 I will confess thy name Iehovah, be-  
 9 cause it is good. For he hath freely-  
 ridd mee, out of all distress: & mine  
 eye hath seen, on mine enemies.

Annotations.

2 **Z**iphims] or Zipheans, the inhabitants  
 of Ziph, a city in the tribe of Iudah,  
 Ios. 15. 24. by which there was a wil-  
 dernes and wood, wherin David hid him-  
 self when he fled from Keilah for fear of  
 K. Saul: and was bewrayed by these Zi-  
 phims unto the King, once and the second  
 time; whereupon he made this Psalme.  
 See the historie, 1 Sam. 23. 14. 15. 19. &c.  
 and 26. 1. 2.

5 V. 5. strangers] the Ziphims, estran-  
 ged from God, and alienated from his  
 people. Psal. 58. 4. Isa. 1. 4. So wicked men  
 are called heathens, Psal. 59. 6. In Psal. 86. 14.  
 this is repeted by David: but for Zarim,  
 strangers, there he calleth them Zedim,  
 proud.

daunting-tyrants] terrible-dis-  
 mayers, as Saul and his retinue, whose ter-  
 rour daunted many. See Psal. 10. 18.

seek my soule] my life, to take it away:  
 see the note on Psal. 31. 4.

6 V. 6. with them that uphold] or, among  
 the upholders, the valiant soldiers that hel-  
 ped David in his battels: as 1. Chron. 12.  
 1. Sec. a like manner of speech is, Iudg.  
 11. 35. thou art among them that trouble mee.

7 V. 7. return the evill] to weet, which

they intend against mee. For the righteous  
 escapeth out of trouble, & the wicked shall come  
 in his sted. Prov. 11. 8.

suppress them] restreyn them, or cut them off. Compare Psal.  
 143. 12.

V. 8. With voluntaries] or, in freenes;  
 that is, freely, liberally, of a willing minde.  
 Such sacrifices the law mentioneth, Levit.  
 7. 16.

V. 9. eye hath seen] to weet, the work,  
 or reward of God; in Chaldee, the ven-  
 geance, on mine enemies, mentioned before in  
 vers. 7. and as is expressed in Psal. 91. 8. but  
 often this word is concealed, as Psal. 35. 28.  
 & 92. 12. or hath hearkned them with delyte;  
 see Psal. 23. 18.

PSALME 55.

David in his prayer complaineth of his fear-  
 full case. 20. He prayeth against his enemies, of  
 whose wickednes and treacherie he complaineth.  
 17. He comforteth himself in Gods preservation  
 of him, and confusion of his enemies.

To the mayster of the musik on  
 Neginoth, an instructing-  
 psalm, of David.

1 **H**ear thou O God, my prayer: &  
 2 hide not thy self, from my sup-  
 3 plication-for-grace. Attend to me,  
 4 and answer me: I mourn, in my me-  
 5 ditation, & make a troubled noyse.  
 6 For the voice of the enemy, because  
 7 of the vexation of the wicked: for  
 8 they bring upon me painful iniqui-  
 tie, and in anger they spyrefully hate  
 me. My hart, is pained within me:  
 and the terrours of death, are fallen  
 upon me. Fear and trembling, is  
 come into me: and horreur, hath  
 covered me. So that I say, who wil  
 give me a wing, as a dove: that I  
 might flie and dwell. Lo, I would  
 make far off my wandring-flight: I  
 would lodge, in the wilderness Selah.

I would



9 I would hasten my safe-escaping: fro  
10 the wind of driving forward, fro the  
11 tempest. Swallow them Lord, divide  
12 their tongue: for I see, violent-wrong,  
13 & strife in the citie. Day and night,  
14 they compass it upon the walls ther-  
15 of: & painful-iniquitie and molesta-  
16 tion are within it. Woeful-evils are  
17 within it: and fraud and guile, de-  
18 parteth not from the street thereof.  
19 For, not an enemy reproched mee;  
20 for I could beare it: not my hater,  
21 magnified against mee; for I could be  
22 hidden from him. But it was thou o  
23 man esteemed of as my self: my guide,  
24 and my known-acquaintance. Wee  
which together, made sweet secret-  
counsel; went into Gods house, with  
the societie. Let death seize, upon  
them; let them goe downe quick to  
hell: for evil, are in their dwelling-  
place in their inmost-part. I will call  
unto God: & Iehovah, will save mee.  
Evening and morning and at noon,  
will I meditate and make a noyse: &  
hee heard my voice. He hath redee-  
med, my soule in peace, from the  
battel against mee: for with many,  
were they with mee. God wil hear,  
and afflict them, even he that sitteth  
from antiquitie Selah: for that they  
have no changes; neyther fear they  
God. He sent forth his hand, on his  
peaceable friends: he profaned his co-  
venant. The words of his mouth were  
smoother than butter, but battel, was  
in his hart: his words, were softer tha  
oil; but they were drawn-swords. Cast  
thou, thy careful-burden upon Ieho-  
vah; and hee will susteyn thee: he wil  
not give the just-man, for ever to be  
moyed. But thou o God, wilt make

them goe-down, to the pit of corrup-  
tion: men of bloods and of deceyt,  
shall not live-half their dayes: but I,  
will trust in thee.

Annotations.

V. 3. *Imourn*] as one cast down with  
sorrow, making a doleful noyse. *medi-*  
*tation* ] or, *discoursing* -talk, prayer, complaint.  
The Hebrue *Siach*, signifyeth any large dis-  
course or exercise of the mind or mouth; by busy  
musing, talking, praying. *comoning* with ones  
self or others.

V. 4. *they bring*] they make move or turn  
upon me iniquitie: both by unjust imputatio  
of evill, and inflicting of punishment. For  
the word is used both for iniquity and the  
punishment thereof; as is noted, Psalm. 5. 6.  
The Chaldee sayth they *testify* falshood a-  
gainst mee. *spitefully-hate* mee ] or, bear  
mee a privy grudge, with a purpose to avenge;  
as the word signifyeth, Ge. 27. 41. & 50. 15.

V. 5. *is payned*] or, *troubleth* with payn.  
The word usually meaneth such pains as a  
woman feeleth in her travel.

V. 6. *horror*] or, *amazed* -quaking;  
when the senses are smitten with astonish-  
ment, Therefore the Greeke turns it, dark-  
nes.

V. 7. *who will give*] a wish, o that I had,  
or o that some would give. See Psalm. 14. 7.

*wing as a dove*] which being a fearful  
bird, flyeth fast to deserts and rocks to  
hide it self, Jere. 48. 28. wing is put for  
wings: as fowl for fowles: Psalm. 8. 9. that  
I might fly ] or, I would flye, and dwell,  
to weet, somewhere, where I can find safetie:  
but no place is named, to note the more  
uncertainty.

V. 8. *in the wilderness*] the place whither  
the woman (the Church) also flyeth in her  
persecution. Rev. 12. 6. 14.

V. 9. *hasten safe escaping &c.*] or, I would  
speed my evasion: hasten my deliverance. So  
David hastened his flight from Absalom, 2 Sa-  
14. 24 &c. *from wind of driving forward*]  
that is, from the driving (stormy) wind, that  
boarcth al things away before it meaning the  
storm of persecution: which forced him



to flie. The Greek turneth it, from pusillanimitie, (or feeblenes of spirit:) intimating his inly fears driving him to this flight.

10 V. 10. Swallow] that is, destroy. It hath respect to Dathan and Abirams death; who with there company were swallowed alive into the earth, Numb. 16. 31. as after in the 16. verse here is explained.

divide their tongue] for, their tongues, that is their language, counsels, plots &c. as at Babel tongues were confounded; Gen. 11. 7. So the tongues of Absaloms counsellors (that persecuted David) were divided, 2 Sam. 17. 1. — 5. — 14.

11 V. 11. they compass it] to weet, violent-wrong and strife before mentioned; which were as walls about the town: or they, that is, those wicked persons.

13 V. 13. For, not an enemy] Or, Because, it was no enemy that reproched me: the Greek turneth it thus, For, if an enemy reproched me, I could suffer it, &c. for I could bear] Hebr. and I could bear it: and, being in sted of for, or otherwise, as in Psal. 60. 13. and 51. 18. magnified] that is, spake great and boastful words; see before Psalm. 37. 16.

14 V. 14. But thou] Hebr. And thou; and is often used for but; as Gen. 42. 10. Isa 10. 10. So in Greek, Rom. 1. 13. and often in the Psalmes. The Chaldee addeth, But thou Achitophel a man like to me &c.

esteemed of as my self] Or, according to mine order, or estimation: that is, my very equall, my peer: of as much regard and worth as my self. The Greek turneth it, like-minded: a word which th'Apostle useth, Phil. 2. 10.

my guide] or, my Duke, my Chieftayn, or mayster. So the Hebrue Alluph is used generally for a Duke or Chief governor; Gen. 38. 15. &c. and so the Greek turneth it here. It is also used in special for a Chief friend: Prov. 16. 18. & 17. 9. Mic. 7. 5. which sense is good in this place. Achitophel may be the man here aymed at, as the Chaldee nameth him: who was one of Davids princes, and freinds, even his chief counsellor, and became a traytour. 2 Sam. 15. 12. 31. & 16. 23. my known-

acquaintance] or, my familiar, whom I acquainted with my counsels; purposes &c. as Psalm. 31. 12.

V. 15. made-sweet secret counsel] that is sweetly communicated our secret affayres, ech to other: or the mystrie of godlynes; wherof see Psalm. 25. 14. These were fulfilled between David and Achitophel; Christ, & Iudas the traytor. with the societie] or in the concourse, company, that is, the multitude that run-together, frequenting the publick assemblies. And this was doon with outward hast and hurtling together; and with concordant minds: wherfore the Greek here turneth it vnanimie or concord. This word is after used for a company or concourse, Psalm. 64. 3. and hath the name of tumultuous-running together, Psalm. 2. 1.

V. 16. Let death seize] or Death shall seize; exact his due as a creditor on his debtor. The Chaldee expoundeth it, Let sentence of death make them guilty. upon them] and, on him; as the Hebrue forme noteth, that is, on every of them. to hell] to the place and state of death: Psalm. 16. 10. as the conspirators with Korah, went down quick into hell, Num. 16. 30. 33. in their dwelling place] or, in their sojournng-place; for this life is a pilgrimage; wher men are but guests. in their inmost-part] or, within them: in the midds of them: meaning their hart.

V. 18. and at noon] These three times in the day, they used to pray in Israel; as David here practised, and Daniel afterwards, Dan. 6. 10. and at the sixt hour, (which was their noon-tide) Peter went to prayer, Act. 10. 9. Though the day was then divided into twelv houres, Job. 11. 9. yet of old, they had but these three times or houres. meditate] or pray: see the note on verse 3. and Psalm. 77. 4.

V. 19. from the battel against me] from the neer-fight (the consult) with me: the Greek sayth, from them that draw neer to me; meaning his foes, as Psalm. 27. 3. with many] or in many, were they with me. This is doubtful whether it be meant of foes, or freinds. If of foes, it may be resolved thus; for with many,



PSALME LV. LVI.

many, (with a great multitude) they were fighters with me. If of freinds; it may be understood of Gods Angels, that in a great-number were with him, pitching camp for his ayd, Psal. 34. 8. as Elishah sayd, many moe are with us, than with them, 2 King. 6. 16. 17. The Chaldee explaineth it; for in many afflictions his word was for my help.

20 V. 20. even he that sitteth] that is, the eternal, that abideth one and the same, in counsel, power &c. *no changes*] or alterations from evil to good, and are not bettered. Thus the Chaldee paraphrast taketh it; of synners which change not their evil way. It may also be meant, no alterations of their good estate, that is, no adversities, as Job. 10. 17.

21 V. 21. He sent forth his hand] that is, layd violent hands: as Nehem. 13. 21. *his peaceable-freinds*] or, them that were at peace with him.

22 V. 22. drawn-swords] that is, wounding deadly. A like similitude Solomon useth, Prov. 12. 18. There is that speaketh words like the prickings of a sword. See also Psal. 57. 5.

23 V. 23. thy careful-burden] or thy gift, that is, whatsoever thou art careful to have given thee, in all thy wants & need: or, whatsoever he giveth thee, to exercise thy sayth & patience, by adversities. The Greek well turneth it *thy care*: which phrase th'Apostle useth, 1 Pet. 5. 7. Cast all your care upon him &c. The Chaldee sayth, Cast thy hope on the Lord. Compare also herewith, Mat. 6. 25. Luk. 12. 22. Psal. 37. 5. *susteyn thee*] or, foster and nourish thee; with food and all other necessities. The word though it be general, yet is often used for nourishing, Gen. 45. 11. and 47. 12. 1 King. 18. 4. So the Greek also turneth it here. *not give*] that is, not suffer, as Psal. 16. 10.

24 V. 24. pit of corruption] the Chaldee expoundeth it, the deep Gehenna. *men of bloods* &c.] that is, bloody men: as Psal. 5. 7. *not live-half*] Hebr. not halften their dayes: that is, not come to half the dayes of their life: but be cut off by untimely

death. So Job. 15. 32.

PSALME 56.

David praying to God in confidence of his word, complaineth of his enemies. 10. He professeth his confidence in Gods word, and promisseth to praise him.

To the mayster of the musik, concerning the dumb dove in farr-places, Michtam of David: when the Philistims took him in Gath.

**B**E gracious to me O God, for so-ry-man would swallow me up: all the day, warring he oppresseth me. Mine enviers would swallow me up, all the day: for many, doe warr with me O most-hye. In the day I shall fear: I, wil trust unto thee. In God, I wil prayse his word: in God doe I trust, I wil not fear, what flesh can doe vnto me. All the day, my words they grievously-wrest: against me, all their thoughts be for evil. They draw together, they keep close themselves, they doe observe my steps: because, they earnestly-expect my soule. For painful-iniquitie shall they escape-safe? in anger, cast-down the peoples O God. Thou hast counted my wandering; put thou my tears in thy bot-tel: are they not in thy register? Then shall mine enemies turn back, in the day that I call: this I know, that God wil be for mee. In God, I will praise the word: in Iehovah, I will prayse the word. In God doe I trust, I will not fear: what earthly-man, can doe unto mee. Thy vowes, are upon mee O God: I will pay, confessions unto thee. For thou hast delivered my soule, from death: hast thou not also my feet,



feet, from sliding? for to walk on,  
before God; in the light, of the living.

Annotations.

1 **C**oncerning the dumb dove] or, after the  
Hebrue phrase, the dove of dumbnes;  
thus David speaketh of himself, as  
of a dove subject to vexation among the  
ravenous kites the Philistims, which were  
sarr disioyned from Gods people in faith;  
though neer in habitation: as the Greek  
translateth it, the people sarr off fro the saints.  
Or *Elem*, interpreted dumbnes, may also  
be turned, a Congregation, as in Ps. 58. 1. &  
so the meaning is, the dove of the Congrega-  
tion of them that be sarr off, that is, of the Phi-  
listims. And thus the Chaldee expoundeth  
it, To praise for the Congregation, which is like  
to a silent dove, in the time when they are driven  
sarr from their cities, &c. *Michtum* Ja  
Jewel, or golden Psalm: see Psal. 16. 1.

took him in Gath] David fleeing from Saul  
to Achish King of Gath, and being there  
known: changed his behaviour, and fay-  
ned himself foolish, and was so dismissed,  
1. Sam. 21. 10. &c. wherupon he made the  
34. Psalm. After that he fled againe to K.  
Achish, and dwelt there with him; hee &  
his company. 1. Sam. 27. 1, 2, 3. &c.

3 V. 2. would swallow mee up] or, breath-  
eth after mee, to take and devour mee. The  
word *Shaph* is used for swooping in of drink;  
Job. 5. 5. also, of the wind or breath, Lev. 2. 24.  
& 14. 6. and so for breathing after any  
thing to come therto: Job. 7. 2. Eccles. 1. 5.  
So after, in Psal. 47. 4. & 119. 131. & most  
hye] & hye God, as the Chaldee explaineth  
it. The Greek sayth, from the heighth: wee  
may also translate it, in heighth, that is, high-  
ly, (proudly) they warr against mee. But  
*Marom*, Heighth, is sometime Gods attribute,  
as Mich. 6. 6. Psal. 91. 9.

4 V. 4. In the day] or, what day: that  
is, whensoever I shalbe afraid.

5 V. 5. what flesh can doe] or, question  
weise, what can flesh doe unto mee? by flesh,  
meaning corrupt and weak man, as is expres-  
sed, vers. 12. The like title is given to

men, in Psal. 78. 39. Gen. 6. 3. Esa. 40. 6.

V. 6. they grievously-wrest] they painful-  
ly form, and frame my words (or my matters):  
perverting them, and giving them an o-  
ther figure or fashion. So the Hebrue  
word is used for fashioning: Job. 10. 8. It sig-  
nifieth also, grieving, Esa. 63. 9.

V. 7. They draw together] or, gather,  
that is, convene and combine together: or,  
gather warts; as is expressed, Psal. 140. 3. So  
Psal. 59. 4. my stepps] or my heels; or  
footsoles; after the manner of that old ser-  
pent. Gen. 3. 15.

V. 8. cast down] or make descend, to  
weet, to the pit of corruption, as Psal. 55. 24.  
or nether parts of the earth, as Ezek. 32. 18.

V. 9. my wandring] my sitting to and fro:  
as from Sauls presence to Gath, 1. Sam. 21.  
10. from thence to the cave of Adullam;  
1. Sam. 22. 1. from thence to Mispah in Mo-  
ab, vers. 3. then to the forest of Hareth in  
Judah, vers. 5. then to Keilah, 1. Sam. 23. 5.  
thence to the wilderness of Ziph, vers. 14.  
thence to the wilderness of Maon, vers. 25.  
then to Engedi, 1. Sam. 24. 1. 2. and so fro  
place to place, as a partrich on the moun-  
taynes: in all which David acknowledg-  
ed Gods care and providence towards  
him.

in thy bottel] that is, reserve  
them diligently: Bottles were used to put  
in milk and wine, Judg. 4. 19. 1. Sam. 15. 10.  
In the Hebrue there is an allusion to the  
former word wandring, called *Nod*: a bottel  
being also in that tongue called *Nod*: ha-  
ving difference in writing, but none in  
sound.

are they not in thy register?] or,  
in thy book and reckning? meaning, doubt-  
less they are. A questio is ofte used for an  
earnest affirmation or denyall. As, when  
one Evangelist sayth, Doe ye not erre? Mar.  
11. 24. an other sayth, ye doe erre. Mat. 23. 29.

V. 10. that God wil be for mee] or, with  
mee, or, that God is mine: as the Greek sayth,  
thou art my God.

V. 13. Thy vower are upon mee] that is,  
I have thank-offerings ready; wherewith to pay  
my vower which I made unto thee. A like  
phrase is in Prov. 7. 14. Upon mee are peace-  
offerings. See also how vower were paid  
with



PSALME LVII.

with peace or thank-offrings, *Levit. 7. 15. 16.* *Pfal. 66. 13.* Or, they are upon mee; that is, I am bound to pay them: or, doe now binde my self, and take them upon mee. The Chaldee sayth, *On mee I have received* & God thy *vowes.* *confessions*] that is, as the Chaldee sayth, *sacrifices of confession,* or thanks: which were distinguished from *vowes, Lev. 7. 11, 15, 16.*

14 V. 14. *hast thou not also*] meaning, *surely thou hast;* as before in *ver. 9.* & *Pfal. 116. 9.* *from sliding*] or, *frō driving, frō thrust;* that is, *from sliding by the thrust of my enemies.* to walk on] or converse: it noteth a continual and pleasing carriage of ones self acceptable to God: therefore the Greeke expresseth it by *wel-pleasing;* and the Apostle foloweth the same, in *Heb. 11. 5.* from *Gen. 3. 24.* So in *Pf. 116. 9.* The meaning also of the phrase here is, *that I may walk:* as that which one Prophet sayth, *Israhel, to dwell. 1. Chr. 17. 4.* an other sayth, *Israhel, that I may dwell. 2. Sam. 7. 1.* *the light of the living*] or, *light of life:* meaning the vital or lively light which men here on earth do enjoy: & therefore in *Job. 33. 28, 30.* this is opposed to the pit or grave; and in *Pfal. 118. 9.* it is called, *the land of the living:* wherof see *Pfal. 27. 13.* This also respecteth the better *light of life,* mentioned by our Saviour, *Joh. 8. 12.*

PSALME 57.

David in prayer flying unto God, complaineth of his dangerous case: 8. He encourageth himself to praise God.

1 To the mayster of the musick, Corrupt not, Michtam of David: when hee fled from the face of Saul, into the cave:

2 BE gracious to me o God, be gracious to mee, for in thee, my soul hopeth for safetie: and in the shadow of thy wings will I hope for safetie;

till the woeful-evils passeth over. I will call unto God most-high: to the God, that perfectly -accomplisheth towards mee. Hee will send from heavens, and save mee; he hath put-to-reproch, him that would swallow mee up Selah: God wil send, his mercy & his trueth. My soul is among Lions; I lye among inflamers: the sonns of Adam; their teeth, are spears and arrowes; and their tongue, a sharp sword. Be exalted over the heavens o God: over all the earth, be thy glory. They prepared a net for my steps, he bowed down my soule: they digged a pit before mee; they are fallen, into the midds of it Selah. Firmly-prepared is my hart o God, firmly-prepared is my hart: I will sing, and praise-with-psalm. Raise up my glorie, raise-up psalterie and harp: I will raise up at the day-dawning. I will confesse thee, among the peoples; o Lord: I will praise-thee-with-psalm, among the nations. That thy mercy is great unto the heavens: and thy trueth unto the skyes. Be exalted over the heavens o God: over all the earth, be thy glorie.

Annotations.

1 Corrupt not] or, Bring not to corruption, or perdition. This word sometime importeth corruption of faith and manners, by syn; as is noted on *Pfal. 14. 1.* sometime, perdition, or utter destruction, the punishment of syn *Pfal. 78. 38. 41. Gen. 6. 13.* & *2. 11. 19.* it is a more vehement word than killing; *Exek. 9. 8. 8.* This word is also in the title of the *58. 59. & 75. Psalms.*

Michtam] a golden song. See *Pfal. 124. 1.* from face] or, for fear of Saul. See *Pfal. 3. 1.* into the cave] Saul sought David



PSALME LVII. LVIII.

vid in the wildernes of Engedi, upon the rocks, among the wild goats: and being there in a cave, David cutt off the lap of Sauls cote, and would not kyll him. Which when Saul after perceived, his hart relented for Davids kindnes, and he wept, acknowledging his fault. And taking an oth of David that hee should not destroy his seed; he ceased his persecuting for a time. 1. Sam. 24. David in that distress, made this Psalm.

2 V. 1. evils passeth ] that is, every evil; or, the whol-heap of evils, passeth.

3 V. 3. perfectly accomplisheth ] or performeth, to weete, his grace, or his promise; or my affayrs, bringing them to a full end and stay. So Psal. 138. 8. A like speech the Apostle useth, Phil. 1. 6.

4 V. 4. He will send ] or usually sendeth; to weete, his hand, as Psal. 144. 7. or, his Angel, as Dan. 3. 27. and so the Chaldee explaineth it; or, his mercy and truth, as after here followeth. swallow mee ] or, breatheth after mee. See Psal. 56. 2.

5 V. 5. Lions ] called here Lebaim, hart, stout, courageous-Lions; of Leb, that is, hart, courage. As there be sundry sorts of Lions, so have they sundry names; see Psal. 7. 3. Lions are mentioned in the scriptures, for the stoutnes of their hart, 2. Sam. 17. 10. boldnes, Prov. 28. 1. & grimmes of their countenance, 1. Chron. 12. 8. Saul and his courtiers are here Lions to David, as were the Kings of Asshur and Babel after unto Israel, Jer. 50. 17. the Roman Emperour to Paul, 2. Tim. 4. 17. and all wicked rulers, over the poor people, Prov. 28. 15. inflamers ] boute-feux; meaning, fyrie sieges and raging persons, that flamed with wrath and envie, and inflamed others. Of such, David did complaine to Saul, 1. Sam. 24. 10. [spears] Hebr. the spear; as charret for charrets, Psal. 68. 18. So Agur speaketh of a generation whose teeth are swords, and their javens, knives; to eat up the afflicted out of the earth. Prov. 30. 14. See also Psal. 55. 22. & 59. 2.

6 V. 6. over the heavens ] the Chaldee expoundeth it, over the Angels of heaven: so in verse 10.

V. 9. Raise-up ] or Styrr up, to weete, thy self: or Awake. A word of exciting; Judg. 5. 12. Compare this with Psalm. 108. 2. 3. &c. my glorie ] my tongue, or soule. See Psal. 16. 9. & 30. 13. at the day-dawning ] I will rouse up my self with my instruments, Or, I will raise up the day dawning, that is, I will prevent the early morning, and be up before it; and so styrr it-up. A figurative speech.

V. 11. That thy mercie ] or, For, thy mercie is great &c. Compare Psal. 36. 6.

PSALME 58.

David reproveth wicked judges. 4. describeth the nature of the wicked; 7. devoteth them to Gods judgments, 11. Whereat the just shall rejoyce.

To the mayster of the musick Corrupt not; Michtam of David.

IN deed, o assemblie speak ye justice? judge ye righteousnesses, o sonns of Adam? Yea in hart, ye work injurious-evils: in the land, ye weigh the violent-wrong of your hands. The wicked are estraunged from the womb: they err from the belly, speaking a lye. Hot-poyson they have, like-as the hot-poyson of a serpent: as of the deaf asp, that stoppeth his ear. Which wil not hear, the voice of charmers: of him that inchanteth, enchantments of him that is made-wise. O God, break their teeth in their mouth: burst-out the Lions tothes, o Jehovah. Let them be refused as waters, that pass-away: bend he his arrows, be they as cut-off. As a snayl that melteth, let him goe-away: as the untimely-birth of a woman, as they that have not seen the Sun. Ere that they shall perceiv your thornes of the Bräble

9

11

1

2

3

4

5

6

7

8

9

10



11 ble: even alive even in wrath, he will tempestuously-whirl it away. The just shall rejoyce, when he seeth the vengeance: he shall wash his feet, in the blood of the wicked. And earthly-man shall say, Surely *ther* is fruit for the just: surely *ther* is a God, that judge in the earth.

Annotations.

1 **C**orrupt not ] Bring not to perdition &c. See Psal. 57. 1. & 16. 1.

2 Vers. 2. *8 assembly*] *8 band*, Company, or Congregation. The Hebrue *Alem*, which hath the signification of binding *as in a sheaf* or bundle; seemeth here to be a company that are combined, and confederate. Or, it may be taken for the binding of the tongue; that is, dumbnes; (as before in Psal. 56. 1.) and be read thus: Of a truth, doe ye speak dumb justice? or, mutenes of justice? As blaming them for speaking and boasting of justice; when in deed justice was dumb, & opened not her mouth; but they gave most unjust sentence.

*righteousnesse*] or equities: that is, righteous playn and equal things. Judges are called Gods; Psal. 81. 6. and therefore should imitate God, who sayth, *I doe speak justice, and declare righteousnesse*. Isa. 45. 19.

3 V. 3. *ye weigh*] or, *ye balas* (of the Hebrue *Palas*,) *ye peise*. A similitude taken from the weighing of things which should be in even peise and proportion; Prov. 16. 11. so justice should weigh all words and works in equity, & reward them accordingly: but these weighed out wrog for right.

4 V. 4. *from the womb*] that is, even from their mothers womb, the Wicked are estranged, (doe alienate themselves) from God, justice, and vertue. This noteth mans naturall corruption. So in Esa. 48. 8.

5 V. 5. *that poyson they have*] or, *that wrath is in them*. The Hebrue *Chamath* signifieth both poyson and rage or furie, each of them being hot. The Greek here turneth

it rage: the similitude of a serpent, rather giveth it to be poyson; as Psal. 140. 3. Rom. 3. 13. Deut. 32. 24. Though both are fitly applied to the wicked, who like serpents in furie spit out their venom, and malice.

*like-as*] or, *according to the likeness*. It maketh an exact comparison, as no whit inferior to the serpent, which was the instrument to poyson mankind. Gen. 3.

*serpent*] or snake, called in Hebrue *Nachash*, of expertnes, for it was more subtile than any beast of the field. Gen. 3. 1.

*deaf asb*] or, cockatrice; or the serpent Python; called in Hebrue *Peithen*, which name noteth (by the contrary) the unperswadednes which this Psalm sheweth to be naturally in that beast. And so the wicked have the title of *Apeithen*, *Unperswaded*, or *Disobedient*. Tit. 1. 16. Ephe. 2. 2.

*stoppereth*] Hebr. will stop, that is, usually stoppereth his ear, with his tayl (as humane writers report) whiles the other he layeth on the ground; or, is naturally deaf of it.

V. 6. *the voice of charmers*] which with words use to charm serpents; that they can neyther bite nor sting: as may be gathered both by this place, and by Eccles. 10. 11. Jer. 8. 17. And these Charmeres have their name in Hebrue of whispering, or, soft sweet and eloquent speaking, Psal. 41. 3. Isa. 3. 3.

*of him that inchanteth*] or *that conjureth, conjoyneth, associateth*. Inchanters have this title here, and in Deut. 18. 11. eyther because by sorcerie they associate serpents making them tame and familiar, that they hurt not: or because such persons use to bind and tye bands or things about the body, to heal or hurt by force: or because by their conjuring art, they have societie and fellowship with Divils. And that these evil arts are not here approved, the law sheweth Deut. 18. Onely similitudes are taken from them, as elsewhere from the thief. Rev. 16. 15. the unrighteous Iudge, Luk. 18. 1. 2. 6. 7. the unjust steward, Luk. 16. &c.

*of him that is made wise*] of the wised, that is, the learned, expert, the cunning wised.

Vers. 8.



PSALME LIX.

8 Verſ. 8. *refuſed as waters*] that is, (as the Greek explayneth,) *ſet at naught*; nothing eſtimated; as waters that paſſ away and are not regarded. *bend he his arrowes*] or, *his arrow*, (for the Hebrue hath a double reading;) that is, *every of his arrowes*. And this may be meant of the wicked man, whoſe arrowes bent at the juſt, ſhall be broken: or, of God, who ſhooteth at the wicked, and cutteth them off.

*be they as cutt off*] or, let them be as if they were cutt off, or, even as ſtrawes: meaning it of the wicked's arrowes: or if of their own perſons, let them be even cutt off; as the Greek ſayth, *until they be weakned*.

9 V. 9. *ſnail that melteth*] or, *ſnail of melting*, that is, a *conſuming ſnail*; which creeping out of the ſhell caſteth her moiſtures, and ſo waſteth to death. Alſo with ſalt, a ſnail melteth into water. *let him goe away*] or, *walk*; meaning, let him dye.

So where one Prophet ſayth, *to goe with thy fathers*; 2 Chron. 17. 12. another ſayth for it, *ſleep*, that is *dye*. 2 Sam. 7. 12.

*the untimely birth*] or *fallen birth*, meaning fallen before due time. So Job. 3. 19. Eccleſ. 6. 3. 5.

10 V. 10. *Ere that they ſhall perceive*] or, *Before men ſhall underſtand*. He ſpeaketh to the wicked, of their ſuddayn deſtruction. The meaning ſeemeth to be this: *Ere men ſhall perceive* (or feel,) the pricking of your thorns which are thorns of the Bramble, God wil as with a whirlwind deſtroy every of them. The *bramble* or *briar* (mentioned alſo in Iothams parable, Judg. 9. 14. 15.) hath ſtrong and ſharp thorns, fit to reſemble the evil counſels and deeds of the wicked. The Hebrue *Sir* is uſed both for a thorn, and a por: wherefor ſome here tranſlate *pots*; yet yeilding the ſame ſenſe. The Greek turneth it *thorns*. *as alive*] or even *quick*; which noteth ſuddayn deſtruction; as Pſal. 55. 16. *let them goe down to hel alive*: or their lively vigour, which made them fear no deſtruction, as Pſal. 28. 20. *my enemies are alive are mighty*. This word is ſometime uſed for *new ſhew*, 1 Sam. 2. 15. which ſome that tranſlate the for-

mer word *pots*, reſeyn alſo here. *even in wrath*] or as with *burning anger*. Wee may alſo underſtand the word *thorn*, thus: *aſwel the living thorn*, (that is *freſh & green*;) as the *thorn of burning*, that is, the *burnt* or *ſear thorn*: becauſe on the *bramble*, ſome of the thorns are *parched* and *dry*, when others are *yonge* and *green*. *he wil, tempeſtuouſly whirl it away*] God will take away, (or *ſcare away*) it, that is every *thorn*, as with a *whirlwind*, or *tempeſt*. For, as with a *whirlwind* that paſſeth, the wicked is no more, Prov. 10. 25.

V. 11. *his feet in blood*] This noteth both the greatnes of the ſlaughter: and comfortable uſe which the juſt ſhall make hereof. Compare Pſal. 68. 24. Eſai. 63. 3. Rev. 14. 20.

V. 12. *earthly man*] Hebr. *Adam*; put here for *men* in generall: as *ſon* for *ſonnes*, 2 King. 21. 6. With 2 Chron. 33. 6. See alſo Pſalm. 8. 9. *fruit*] that is, a *comfortable reward*; after their labours and troubles. As Heb. 12. 11, 14m. 3. 18. So the Chaldee tranſlateth it, a *good reward*. *God, that judge*] or *Gods judging*. A myſterie of the holy Trinitie, uſed ſundry times in the ſcripture, as *Gods cauſed me to wander*, Gen. 20. 13. *he is holy Gods*, Joſ. 24. 19. *he is living Gods*, Jer. 10. 10. though moſt commonly it is otherwiſe. See the note on Pſal. 3. 3.

PSALME 59.

David prayeth to be delivered from his enemies. 7. He complaineth of their cruelty. 9. He truſteth in God. 12. He prayeth againſt them. 17. He praiſeth God.

To the maſter of the muſik, Corrupt not; Michram of David: when Saul ſent, and they kept the houſe, for to kyll him.

Deliver mee, from mine enemies, O my God: fro them that riſe up againſt me, ſet thou me on hye. Deliver me,



4 ver me frō the workers of painful-in-  
 5 iquitie: & save thou mee, frō the men  
 6 of bloods. For loe they lay wayt  
 7 for my soul, the strong doe draw to-  
 8 gither against mee: not for my tres-  
 9 pass, nor for my syn Iehovah. With-  
 10 out iniquitie is mee, they run & make-  
 11 ready: rayse thee up, to meet mee, &  
 12 see. And thou Iehovah God of hosts,  
 13 God of Israel; awake, to visite all the  
 14 heathens: be not gracious to any that  
 15 unfaythfully-work iniquitie Selah.  
 16 They return at evening, they make  
 17 noise as a dog: and compass the citie.  
 18 Loe, they utter with their mouth:  
 swords are in their lips: for who hear-  
 eth? But thou Iehovah, wilt laugh  
 at them: thou wilt mock, at all the  
 heathens. His strength, unto thee  
 wil I take heed: for God, is mine hye-  
 defense. The God of my mercie will  
 prevent mee: God, will let me see on  
 mine enviers. Slay them not, lest my  
 people forget; make them wander-  
 abroad in thy power, and bring them  
 down; our shield, Lord. The syn of  
 their mouth, the word of their lipps:  
 whē they shalbe takē in their haugh-  
 tynes: and of cursing and of false-de-  
 neyal, let them tell. Consume in  
 wrath, consume and let them be no  
 more: and let them know, that God,  
 ruleth in Iakob: to the ends of the  
 earth Selah. And they shall return at  
 evening, make-noise as a dog; and  
 compass the citie. They, shal wander-  
 abroad for to eat: and shall howl, if  
 they be not satisfied. But I, wil sing  
 thy strength, and will shewt at morn-  
 ing, thy mercie: for thou hast been  
 an hye-defense to mee; and a refuge,  
 in day of my distress. My strength,

unto thee will I sing-psalm: for God  
 is mine hye-defense, the God of my  
 mercie.

Annotations.

C Orrupt not ] or bring not to perdition.  
 See Psal. 37. 1. *Michtam* ] a nota-  
 ble song: see Psal. 16. 1. *to kill him*  
 or to doe him dye Saul having cast his spear  
 at David, & myssed him; sent messengers  
 after unto Davids house, for to keep (or  
 watch) him, and to kyll him. But his wife  
 Michal (Sauls daughter,) bewrayed the  
 matter, let David down at a window, and  
 so he escaped. 1 Sam. 19. 10, 11, 12. Hereup-  
 on he made this Psalm.

V. 2. set mee on hye ] set mee aloft, where  
 I may be safe, that my foes reach not to  
 mee.

V. 4. not for my trespass ] to weet, against  
 them: as elsewhere David professeth, 1 Sam.  
 24. 10, 12.

V. 5. without iniquitie ] to weet, of mee,  
 or on my part, understanding it of syn, as  
 in the former verse; or without punishment  
 (understanding it of the enemies) they run  
 &c. Iniquitie is often used for punishment:  
 see Psal. 69. 28. Or, without iniquitie, (with-  
 out blame) in their own conceyt: as in Jer.  
 50. 7. their enemies sayd wee offend not, because  
 they have synned &c. *to meet mee* ] mean-  
 ing, for good, that is, to assist mee. For som-  
 time, meeting, is to oppose and resist; Psal. 35. 3.

V. 6. to visite ] namely, with punishment,  
 as Exod. 20. 5. See otherwise, in Psal. 8. 5.  
*the heathens* ] that is, the wicked mine  
 enemies, called here heathens, as elsewhere  
 straungers; Psal. 54. 5. *unfaythfully-work* ]  
 or, disloyally-commit. See this word, Psal.  
 21. 3.

V. 7. They return at evening ] The ene-  
 mies like hungry dogs, come at evening,  
 secretly to surprise and devour mee. So  
 wicked persecutors, are likened to dogs;  
 Psal. 22. 17. or it may be a prophesie of  
 their extreme povertie, that when others  
 goe to rest, they goe about howling for  
 meat. *make noise as a dog* ] barking grin-  
 ing.



ning, howling: as a dog for his meat; as after vers. 15. 16. therefore the Greek wipeth it, they are hungry.

V. 8. utter] or well-out, as from a fountain; belch or babble; as Prov. 15. 2. 23. This similitude is explained, Jer. 8. 7. As the fountain casteth out her waters, so she casteth out her malice. *swords &c.*] that is, they speak sharp devouring words. So the Chaldee interpreteth it, words that are sharp like a sword. See Psal. 57. 5. *who heareth]*

These are the adversaries words, who thought that none did hear, or (as the Chaldee addeth) would punish them.

V. 10. *His strength]* understand, O God, that art his strength: And it may be meant of himself, though he speak as of an other; 1. because in the Hebrue ther is sometime a suddayn change of the person, as Dan. 9. 4. thou keepest covenant towards them which love him, that is, which love thee. Deut. 5. 10. that love me, and keep his commandments; for, my commands; Mic. 1. 2. Hear ye people all they, for all yee. 2. Because in the last verse of this Psalm, it is repeated *My strength.* 3. also in this place, both the Greek & Chaldee turne it *my strength.* 4. Because in the next verse it is written in the Hebrue text letters, *bu mercie*, but by the vowels and margine, redd, *my mercie*, which giveth occasion to suppose the like meaning here. Howbeit the sense is good if we understand it of the enemy Saul, thus. O God that art his strength, and hast given him the kingdom, and this power. For even wicked rulers have no power, except it be given them from above, Job. 19. 11. And David much respected Saul, as Gods Anointed. 1 Sam. 26. 11. 2 Sam. 1. 14. *I take heed]* or, wil I keep. observ: that is, wait upon thee: or keep thanks & prayes for thee; as verse 18.

V. 11. *God of my mercy]* or, of his mercie, (as is observed on the former verset;) or, my God of mercy, that is, my merciful God. *prevent me]* to weet, with mercy, or blessings, as Psal. 21. 4. *let me see]* to weet vengeance: Psal. 54. 9. as the Chaldee also here explyneth it.

V. 12. *people forget]* to weet, their syn, and punishment for the same. Dead men are forgotten. Psal. 31. 13. Eccles. 9. 8. so their punishment whiles they live, is the more memorable. *make them wander]* to

weet, as vagabounds. The word hath reference to Cains judgment, who was not Killed, but marked for a vagabound: Gen. 4. 14, 15. Some punishments are less tolerable than death is self. Rev. 9. 6. *na*

V. 13. *The syn of their mouth &c.]* This sentence is difficult: for 1. it may have reference to the former, that my people forget not their synns and punishments, but may tel of them: or 2. it may respect them selves, let them tel (or confess) their own synns and punishments, as did Cain, Judas &c. Gen. 4. 13. 14. Mat. 27. 4. Or 3. it may shew the cause of their judgments, For the syn of their mouth &c: and so the Chaldee expoundeth it. *when they shall]* or, and let them be taken. *and of cursing]* or, for the curse, (the execration,) which may be understood of the syn, according to Psal. 10. 7. or, of the punishment therof; as Deut. 30. 7. *of false denyal]* of their lying; or of their leanness. The original signifyeth eyther: and may also be meant of syn, or the punishment therof. *let them tel]* or, they shall tel: speaking of his people, or of the wicked themselves.

V. 14. *Consume]* to weet, them: as Loose, Mat. 21. 2. for, loose him: Mark. 11. 2.

V. 15. *And they shall return]* or, let them return &c. a prophesie of, or prayer for their punishment answerable to their syn: as before, verse 7.

V. 16. *They, shall wander]* or, make themselves wander, scatter themselves abroad. The Hebrue hath a double reading, to include both these: so 2 Sam. 15. 10. See a like punishment of the wicked, Job. 25. 23. The Chaldee addeth, *They shall wander abroad, that they may take a prey for to eat.* *shall howl]* or, shall tary all night, to weet, hungry and unsatisfied. The Hebrue signifyeth eyther of these: but the Greek chooseth the former, *they shall murmur: howling for hunger.*

V. 17.



17 V. 17. sing thy strength ] that is, praise with song, thy strength; who canst defeat my foes, and protect me.

PSALME 60.

David complayning to God of former afflictions, now upon better hope prayeth for deliverance. 8. Comforting himself in Gods promises, he craveth that help wherein he trusteth.

1 To the mayster of the musick, upon Shulhan eduth: Michtam, of David;  
2 for to teach. When he fought, with Aram of Mesopotamia; and with Aram of Zobah; and Ioab turned, and smote Edō in the vally of salt; twelve thousand.

3 O God, thou didst cast us away  
4 thou didst break us: thou wast angry; turn -again unto us. Thou didst make the lād to quake, didst rive it: heal thou the breaches therof, for it is mooved. Thou didst shew thy people a hard thing: thou didst give us to drink, the wine of astonishing-horror. Thou hast given, to them that fear thee, a banner, to be bye-displayed: because of the certayn-trueth Selah. That thy beloved may be delivered: save thou with thy right hand, and answer mee. God spake by his holynes, I will be glad: I shall divide Shechem, & mesure the vally of Succoth. Gilead shall be mine, and Manasseh mine; and Ephraim the strength of mine head; Iehudah shall be my law-giver. Moab my washing pot: over Edom I shall cast my shoe: Palestina thou wilt overcome mee. Who will lead me along; to the citie of strong-defence: who will lead me unto Edom?  
12 It is not thou, O God that hadst cast

us away: and wouldest not goe forth, O God, in our hosts? O give thou us help from distress: for vayne-falshood, is the salvation of earthly-man. Through God wee shall doe valiantnes: and hee, will tread-down our distressers.

Annotations.

Shulhan ] that is, the six-stringed instrument, (or Lute.) see Psal. 45. 1. eduth ] that is, the testimonie; which here either belongeth to the musick, now unknown to us: or meaneth, the Psalm to be a testimonie of Davids faith & thankfulness: or to be sung by the Priests before the Ark of God in the sanctuary; which Ark and Tables of the covenant in it, was called the Testimonie. Exo. 40. 1. 10. Michtam ] a golden song; see Psal. 16. 1.

V. 3. Aram ] that is, the Aramites, or Syrians: the posteritie of Aram, the son of Shem, the son of Noah; Gen. 10. 22.

Mesopotamia ] a country so commonly called of the Greek, Act. 7. 2. in Hebrue Naharajim, that is of (or between) the two rivers, meaning Tygris and Euphrates, between which this land lay. So the Chaldee expoundeth it, Aram which is by Euphrates.

Zobah ] a countrey near the other, called of Greek writers Syria Sappena. Edom in the vally of salt ] that is, the Edomites, or Idumians in the salt valley; a place in that countrey, wherof mention is also made, 2 King. 14. 7. twelve thousand ] in the historie 2 Sam. 8. 13. this victorie is ascribed to David; in 1 Chron. 18. 12. it is ascribed to Abisai, Ioaabs brother; & there also the number is eighteen thousand. It seemeth that Captayn Abisai first set on them, and slew 6000. after him followed Ioaab and slew 12000. more, here mentioned. And to David is this victorie attributed, because he was King.

V. 3. cast us away ] This complaint seemeth to have referre unto that miserable



state wherein Israel was, 1 Sam. 13. 19. &c.  
 & 31. 7. *turn*] The Chaldee addeth,  
*turn thy glorie to us.*

4 V. 4. *the land quake*] that is, *change the*  
*state thereof*, as Hag. 2. 7. compared with  
 Heb. 12. 16. 27. 28. also Ezek. 31. 16. This  
 land, the Chaldee expoundeth *the land of*  
*Israel.* *rive it*] as at earthquakes rifts &  
 chinks appear. This word is not else-  
 where used in scripture. *beal*] that is,  
*repay*: see the like phrase 2 Chron. 7. 14.

5 V. 5. *astounding-horror*] or *reeling-gid-*  
*dynes*: meaning, they were drunken with  
 afflictions, which caused horror, as drun-  
 kennes with wine causeth giddines. This  
 word is also used, Esa. 51. 17. 20. 21. 22.

6 V. 6. *a banner*] or *ensigne*. This word  
 is applied to the flag or ensigne of the gos-  
 pel, Esa. 11. 12. & 49. 22. & 62. 10. here,  
 to David and his victorie. *to be bye-*  
*displayed*] or, *to use for a banner*, which hath  
 the name of *lifting-hye*. *the certayn-*  
*truth*] of thy promises.

7 V. 7. *answer mee*] or *us*, mee and my  
 people. The Hebrue hath both readings.  
 The Chaldee explyneth it *Receive my*  
*prayer*.

8 V. 8. *shall divide*] this meaneth a full  
 possession, after conquest. Ios. 1. 6. & 13. 7.  
*Shechem*] a citie in the tribe of Ephra-  
 im, not far from Samaria, Gen. 33. 18. Ios.  
 20. 7. *Succoth*] a citie in the tribe of  
 Gad, beyond the river Iarden. Ios. 13. 27.

9 V. 9. *Gilead*] and *Manasseh*: These were  
 the utmost borders of the land of Canaan  
 without Iarden: which howsoever for a  
 time, they resisted David, and clave to  
 Ishbosheth Sauls son: 2 Sam. 2. 8, 9. &c.  
 yet were by Gods promise to be sub-  
 jected unto David.

*strength of my head*] that  
 is, my hornes wherewith I shall smite the  
 people together, according to that pro-  
 mised blessing, Deut. 33. 17. or by head, may  
 be meant headship, kingdome or principality.

*lawgiver*] or *statute-maker*: a title of au-  
 thoritie; therefore the Greek translateth  
 here, *King*. This also accordeth to the  
 promise, made to Iudah: Gen. 49. 10.  
 1. Chron. 5. 2.

V. 10. *Mosab*] the land or people of  
 the *Mosabites*, neer to the land of Israel;  
 these were the posteritie of Lot, Abra-  
 hams nephew; begotten by Lot in his  
 drunkennes, of his own daughters; Gen.  
 19. 33. — 36. 37. they had now forsaken the  
 true God, and worshiped *Baal-pehor* and  
*Chemosh*; Num. 25. 1. 3. & 21. 29. were ene-  
 mies to Israel, Num. 22. Iudg. 3. 12. & sub-  
 dued by David; 2 Sam. 8. 2. *washing pot*]  
 that is, used for base services; as a vessel  
 to wash my feet in. *over Edom shall*  
*I cast my shoe*] that is, I shall walk through;  
 possess, and tread down the land of *Edo*-  
 (or *Idumoa*), whose inhabitants were *E-*  
*domites*, the posteritie of *Edom*, that is,  
*Esau* the elder brother of Iakob; who pro-  
 fanely selling his birthright for a meale  
 of red pottage, (called in Hebrue *Adom*),  
 had his name therefore *Edom*, to the per-  
 petual shame of him and his seed; Genes.  
 25. 30. & 36. 8. 9. Heb. 12. 16 as Iakob, by  
 faith obeyed the glorious name of Is-  
 rael; see Psal. 14. 7. *Palestina showt thou*]  
 for this, in Psal. 108. 10. it is sayd, *over Pa-*  
*lestina I will showt*. So here it seemeth to  
 be spoken in mockage, intimating, that  
 howsoever the Philistims dominierd and  
 triumphed for a while, (as appeareth  
 Iudg. 10. 7. & 13. 1. 1 Sam. 4. 10. & 31. 1.)  
 yet should they by David be subdued, as  
 came to pass; 2 Sam. 8. 1. Therefore the  
 Greek turneth it, *the aliens are subject to me*:  
 the Chaldee thus, *concerning the Philistims*  
*showt and be strong* & congregation of Israel  
*Palestina* (called in Hebrue *Peteseth*), was  
 a part of the land of Canaan, westward  
 by the sea, inhabited by the Philistims  
 which came of the *Cushims*, nephewes  
 of *Mizraim* the son of *Cham* the son of *No-*  
*ah*, Gen. 10. 14. These, with the *Caphor-*  
*ims* first inhabited *Caphor*, and fro thence  
 came to *Palestina*; Am. 9. 7. where they  
 drove out the *Amims*, (the ancient inha-  
 bitants of the land) and dwelt in their  
 sted, Deut. 2. 23. And this seemeth to be  
 the reason, why usually the Philistims  
 are called in Greek *Allophylot*, *Aliens*, (of  
 an other tribe or nation;) because they were  
 not



PSALME LXI.

not the first naturall inhabitants.

11 V. 11. *Who wil lead*] it is a kind of wish, as Psal. 14. 7. yet implying also some difficultie, as the next verse here sheweth. *of strong defense*] that is, *defensed*, or *fortified*: see Psal. 31. 23. This may be meant generally of all strong cities that resisted David; or specially of Rabbah the chief city of the Ammonites: wherof see 2 Sam. 12. 26. 29. &c.

13 V. 13. *from distresse*] or *from the distreser*, the *adversarie*. *for vayne*] Hebr. and *vayn*: but *and*, is often used for *because*, or *for*: as 2 Sam. 22. 28. with Psal. 18. 28. so Isa. 64. 5.

14 V. 14. *doe valiantnes*] or *valour*, that is *valiant acts*: according to the prophesie, Num. 24. 19. or, *make a power*, that is, *gather an armie*, as the phrase is used, 1 Sam. 14. 48. and in Ezek. 28. 4, it is used, for *gathering of wealth*. See the notes on Psal. 18. 33. *will tread-down*] in Greek, *will set at nought*, or *contemne*.

PSALME 61.

David fleeth to God upon his former experience. 5. He voweth perpetual service unto him because of his promises.

1 To the mayster of the musick, upon Neginath, a psalm of David.

2 **H**ear thou o God, my showing:  
3 attend, to my prayer. From the  
4 end of the land, unto thee doe I call  
5 when my hart is overwhelmed: lead  
6 thou me unto the rock, that is higher  
7 then I. For thou hast been a safe-  
hope to me: a towr of strength, from  
the face of the enemy. I wil sojourn  
in thy tent for ever: I wil hope-for-sa-  
fety, in the secret of thy wings Selah.  
For thou o God, hast heard my  
vowes: hast given inheritance, to the  
that fear thy name. Thou wilt add  
dayes unto the dayes of the king: his

8 yeres, *shalbe* as generation and gene-  
9 ration. He shall sit for ever before  
God: prepare thou mercy and truth,  
which may keep him. So wil I sing-  
psalm to thy name, unto perpetuities:  
that I may pay my vowes, day by day.

Annotations.

1 **V** Pen Neginath] or with neginath, that  
is, the playing on the strings of the in-  
strument: meaning that this psalm  
was to be sung with musick of stringed in-  
struments. See Psal. 4. 1.

3 V. 3. *end of the land*] the utmost border of  
the land of Canaan, where David sometime  
was driven to abide. 2 Sam. 17. 14. or, *end  
of the earth*. *is overwhelmed*] or *covered  
over*, to weat, with grief: (as the Greek ex-  
plaineth it,) wherby it fainteth; oppress with  
sorrow. So Psal. 102. 1. & 77. 4. & 107. 5. &  
142. 4. *lead thou*] or, *thou wilt lead*: a  
speech of sayth, from former deliveran-  
ces, as the next verse sheweth.

*higher then I*] which I cannot get vp  
on, unless thou lead me.

4 V. 4. *a safe-hope*] or, *shrowding-place*:  
where he hoped for, and had found safe  
shelter.

5 V. 5. *I wil sojourn*] or *shall abide*. See  
Psal. 15. 1. *in the secret*] or, the *hiding-  
place*, called elsewhere the *shadow of his wings*.  
Psal. 36. 8. & 43. 8. See Psal. 91. 1. - 4.

6 V. 6. *my vowes*] that is, *my prayers made  
with vowes*; as the saier is used, Gen. 28. 20.  
Judg. 11. 30. 31. Hereupon, prayer is called  
in Greek *Proseuchē*, of *pouring out* *vowes* to  
God. *inheritance to them*] so the Greek  
also hath it: or, *given me the inheritance of  
them*; that is, such a blessing as usually  
thou bestowest on such as fear thee. The  
Chaldee paraphraseth, *thou hast given an in-  
heritance in the world to come, to them that fear  
thy name*.

7 V. 7. *Thou wilt add*] or, *prayerweise*,  
*add thou &c.* so the rest. *dayes unto  
dayes*] or, *upon dayes*, that is, *a long life*.  
*of the King*] meaning himself, and speci-  
ally



PSALME LXII.

ally Christ, who was to be his son after the flesh. So the Chaldee sayth, of the King Christ. See Psal. 72. & 89. 21. 30. 37. 38.

V. 8. He shall sit] to weet, on the throne, that is, reign: or sit, that is, dwell, or abide; as Psal. 140. 14. prepare] or, appoint, as his due and ready portion, The Hebr. is Man, a name wherby that prepared meat was called, which God gave his people from heaven. Psal. 78. 24.

V. 9. day by day] or day and day; that is, daily. The Hebrue usual phrase is, day day; so Psal. 68. 20. Gen. 39. 10. Isa. 58. 2. Exo. 16. 1. sometime, day and day, as Hebr. 3. 4. 2 Cor. 4. 16. So two two, Mark. 6. 7. for, two and two. The Chaldee maketh this paraphrase, when I pay my vows in the day of the redemption of Israel, and in the day when the King Christ shalbe anoynted to reigne.

PSALME 62.

David professing his confidence in God, discourageth his enemies, 6. repeatech his assured confidence. 9. Teacheth the people to trust in God, not in worldly things. 12. Power and mercy be-  
long to God.

To the mayster of the musick over Ieduthun, a psalm of David.

YET-surely unto God, my soule keepeth silence: from him, is my salvation. Surely he is my rock, and my salvation: mine hye-defense, I shall not be moved much. How long wil yee indeavour-mischeif against a man? ye shalbe kyllid, all of yow: ye shalbe as a bowed wall; as a fense, that is shoo-ved at. Surely they consult to thrust him down, from his hye-dignity; they delight in a lye: with his mouth ech of them blesseth; and with their inward-part, they curse Selah. Yet unto God, my soule keep thou silence: for from him, is my expectation. Surely he is my rock, & my salvation:

mine hye-defense, I shall not be moved. In God, is my salvation and my glory: the rock of my strength my safe-hope, is in God. Trust ye in him in all time, O people; powr-out your hart before him: God, is a safe-hope for us Selah. Surely the sons of base-man are vanitie, the sonns of noble-man are a lye: in balances to moune up, they, together are lighter than vanitie. Trust not ye in oppression, and in robberie become not vayn: if powerful-wealth doe increase, set not the hart thereon. Once did God speak, twise heard I this-same: that strength pertaineth to God. And to thee O Lord mercie: for thou, wilt pay to man, according-to his work.

Annotations.

O Ver Ieduthun] that is, over Ieduthuns posterity; who was a singer in Israel. 1 Chron. 25. 3. or, to Ieduthun: See also Psal. 39. 1.

V. 1. Yet-surely] or Only. It is an earnest affirmation, against some contrary tentation or speech: and excludeth also other things. So vers. 3. 5. 6. 7. 10. keepeth silence] or is silent, or still; that is, quiet, submiss, and (as the Greek explyaineth it) subject; the rebellious affections being tamed and subdued. See also Psal. 4. 1.

V. 3. moved much] or, moved with a great moving. Persecuted; but not forsaken; cast down, but I perish not, as 2 Cor. 4. 9. for God giveth the yssue with the tentation. 1 Cor. 10. 13. The Chaldee expounds it, I shall not be moved in the day of great affliction.

V. 4. indeavour-mischeif] this word is not found elsewhere in the scripture. It denoteth both a purpose in mind, and a thrusting forward in act of any mischervous deed.

against a man] in Chaldee, against a gracious man. So man here it used as in Jer. 5. 1. if ye can find a man; that is, a just and godly man.



man. *ye shall be killed*] or *will ye be murdered violently killed*. Some Hebrue copies varying a point or vowel, give it an active signification, *will ye murder*? This the Greek followeth: but the former sense here sitteth best. *a fence*] wall, or mine: an other word then the former. *shoo-ved at*] or *thrust*, namely for to fall; as is expressed, *Psal. 118. 13*. Hereby is meant a great and suddayn ruine; as *Isa. 30. 13. Ezek. 13. 13. 14.*

5 V. 5. *from his hye dignitie*] or excellencie wherunto he was exalted of God. David speaketh this of himself, (therefore the Greek hath, *mine honour*;) and blameth them here for oppugning his dignitie, as he did before in *Psal. 4. 3.* *they delight*] or *readily like of*, and *accept of a deceivable hye*. *each of them blesteth*] Hebr. *they blest*: but *his mouth*, leadeth us to mind it of all in generall, and every one in particular. Compare *Psal. 5. 10.* Blessing is used for *sayr words*, and sometimes *flatterie*, *Rom. 16. 18.*

6 V. 6. *my expectation*] that is, *my salvation expected and hoped for*: as verse 2.

9 V. 9. *in all time*] that is, *alwayes*. See *Psal. 34. 2.* *pour out your hart*] that is, the desires of your hart; your prayers, with tears. A similitude taken from pouring out of waters, as is expressed, *Lam. 2. 19.* *pour out thy hart like water before the face of the Lord*. This was practised in Israel, when they drew water (from their hart) and poured it out (by their eyes) before the Lord, *1 Sam. 7. 6.* A like phrase is of *pouring out the soule*, *Psal. 42. 5. 1 Sam. 1. 11.* The Chaldee maketh this paraphrase, *Cast down before him the prides of your hart, and pray before him with all your hart, and say, God is our hope for ever.*

10 V. 10. *noble-man*] hereby is meant men of all degrees, hye and low. See the notes on *Psal. 49. 3.* *in ballances to mount up*] or, *to ascend*: meaning that all men together, if they be put in one ballance and vanitie in an other, they will mount up, that is, be lighter, than vanitie it self. And the word *hebel*, *vanitie* here

used, denoteth a *vayn light thing*, as the breath of ones mouth, or bubble on the water.

V. 11. *in oppression*] that is in goods gotten by oppression, exorsion, or fraudulent injurie: this word importeth *guileful-wrong*, as the next, more open *violent robbery*. See also *Isa. 30. 12.* *become not vayn*] that is foolish and vile in resp. & of others; and deceiving your selves. For to *make vayn*, is to deceive, *Ier. 23. 16.* and to *wex vayn*, is to be vile and come to nothing. *Iob. 27. 12. Ier. 2. 5. Rom. 1. 21.* This instruction which concerneth all men, David applieth to his soldjers, that they should not give themselves to the spoile. Compare *Luk. 3. 14.* *powerful wealth*] riches; see *Psal. 49. 7.*

*set not the hart*] that is, doe not affect it, or carefully-regard it; but *use this world*, as though you used it not, *1 Cor. 7. 31.* So, to *set the hart*, is to regard or care for a thing. *1 Sam. 4. 20. 9. 20. 2 Sam. 18. 3. Exod. 7. 23. Prov. 23. 17.*

V. 12. *Once*] Hebrue *One*, meaning one time, as *Exod. 30. 10.* and as is expressed, *Ios. 6. 3.* So twice, or two times. Though it may also be interpreted one thing, two things, (as *achath* is one thing, *Psal. 27. 4.*) The Greek here sayth, *Once spake God, these two things have I heard.*

V. 13. *to man*] that is, to every-one; as this phrase is opened, *Mat. 16. 27. Rom. 2. 6. Rev. 22. 12.* *to his work*] whether it be good or evil. See the like in *Prov. 24. 12. Ier. 32. 19. Iob. 34. 11. Ezek. 7. 27. 1 Cor. 5. 10. Ephes. 6. 8. Col. 3. 25. 1 Pet. 1. 17.*

PSALME 63.

David under persecution sheweth his thirst for God, and comforts that he had found in him. 10. His confidence of his enemies destruction, & his own safetie.

A Psalm of David: when he was, in the wilderness of Iudah.

O God, thou art my God, early-will-I-seek thee: my soule, thirsteth



eth for thee; my flesh longeth-ardently for thee, in a land of drought, and weary without waters. So-as I did view thee in the sanctuary, for to see thy strength and thy glorie. Because thy mercie, is better than life; my lips shall celebrate thee. So wil I bless thee in my life: in thy name, wil I lift-up my palmes. My soule shalbe satisfied, as with fat and fatnes: and my mouth shall praise, with lips of showing joy. When I remember thee on my bedds: meditate on thee, in the night-watches. That thou hast been a helpfulness to me: and in the shadow of thy wings, I showed. My soule cleaveth after thee; thy right-hand upholdeth me. But they, that seek my soule for tumultuous-ruine: shall goe, into the lower parts of the earth. They shall make him run out by the hands of the sword: they shall be the portio of foxes. But the king, shall rejoyce in God: every-one that sweareth by him, shall glorie: but stopped shalbe, the mouth of them that speak a lye.

Annotations.

**W**ildernes of Judah] the Forrest of Hereth, 1 Sam. 22. 5. or, the wilderness of Ziph, 1 Sam. 23. 14. both which were in the tribe of Iudah.

**V. 2. early]** this noteth care & diligence, Job. 8. 5. Hos. 5. 15. Psal. 78. 34. Prov. 1. 28. Luk. 11. 38. **[longeth-ardently]** this word (which is here onely found) seemeth to denote an earnest or hot appetite for meat, as the former thirst is for drink. **[land of drought]** that is, dry land, for so the wilds or deserts, were usually waterles. Psal. 107. 33. 35. Exod. 17. 1. Num. 20. 1. 2. Lev. 2. 6.

**weary]** and consequently thirstie, which

is caused by wearynes. So Psal. 143. 6. Or wearisome to travel, as the Greek translateth it *weylest*, which none can goe in.

**V. 3. the sanctuary]** or the *sanctuarie*, the holy place, so called for the more reverence, and because holynes became that house, Psal. 93. 5. **[for to see]** this may be meant of his present desire to behold it as in time past: or as a continued speech of his past comfort, when he did behold thy strength, thy strength and thy glorie. both these were seen in the Ark of the testimonie, whence Gods oracles were uttered, Exo. 25. 22. Num. 7. 89. called therefore the ark of Gods strength, Psal. 132. 8. and also his glorie, 1 Sam. 4. 21. 22. See also Psal. 78. 61. & 105. 4.

**V. 4. celebrate]** lawd, or glorifie thee. The Chaldee paraphraseth on this verse thus: because thy mercie which thou wilt doe to the just in the world to come, is better then the life which thou hast given to the wicked in this world: therefore my lips shall lawd thee.

**V. 5. So will I bless thee]** to weete, when thou restorest me again unto thy sanctuary: therefore also it may be taken for a prayer, So let me bless thee, **[in my life]** that is, while I live, here on earth: as the Chaldee sayth, in my life in this world. So Psalm. 49. 19. & 104. 33. & 146. 2. **[lift up my hands]** that is, pray: which was with this gesture of holding up the palmes of the hands towards heaven, as looking to receive a blessing. So Job. 11. 13. Lam. 2. 19. and 3. 41. Psal. 142. 2. It is called also the lifting up of the hands, Psal. 28. 2. and spreading out of the palms, Psal. 44. 21. & 88. 10.

**V. 6. sat]** or *sewet* and *fatnes*. Both words in the original signify *sainties*: and hereby is meant *satiety* of pleasures; so Lev. 31. 14. Psal. 36. 9. The Chaldee expoundeth it, *satisfied with thy law*.

**V. 7. when I remember]** or *If I remember*, that is, so oft as. The Hebrue *im, if*, is here used for *when*; as also 1. Sam. 15. 17. So in Greek, *en, if*, Math. 6. 22. is *hotan, when*, Luk. 11. 34. **[watches]** or *custodies*, observations, which were in the night, as is expressed, Psal. 90. 4. See the notes there.

V. 8.



8 V. 8. *helpfulnes* ] that is, a full help; as Psal. 44. 27. *of thy wings* ] which the Chaldee translateth *of thy divine majestie*. So Psal. 57. 2.

9 V. 9. *cleaveth after thee* ] this noteth love, constancie, and humilitie: and union in the spirit: for as man and wife cleaving together, are one flesh, Gen. 2. 24. so hee that cleaveth to the Lord, is one spirit, 1. Cor. 6. 17. And this union cometh of the Lord, who sayth by the Prophet, *as the girdle cleaveth to the loynes of a man, so have I tied to mee the whole house of Israel, that they might be my people*; Jer. 13. 11.

10 V. 10. *for tumultuous ruine* ] that is, to bring my soule unto destruction or ruine. See this word Psalm 35. 8.

11 V. 11. *They shall make him run out* ] or, *They (the enemies) shall pour out him*, meaning some principal, as Saul, or every of his foes: or *He (every one that seeks my soule) shall be made run out*, that is, his blood shall be shed: as waters, Psal. 79. 3. A like phrase is used Iere. 18. 21. Ezek. 35. 5. The Greeke translateth, *They shall be delivered unto the hands of the sword*. *hands* ] that is, the edge, or force of the sword. as Job. 5. 20. Jer. 18. 31. *portion of foxes* ] that is, left unburied, for foxes and other wild beasts to prey upon and devour. So Sauls blood flowed out by the sword, and his company slayne on mount Gilboa, lay for a prey to the beasts, 1. Sam. 31. So Christs enemies slayn with the sword, are eaten of ravenous foules; Rev. 19. 21.

12 V. 12. *But the King* ] that is, I who am King by Gods anointing. 1. Sam. 16. 12, 13. & Christ the son of David. *swareth by him* ] that is, by God; the Chaldee sayth, *by his word*: by swearing, meaning Gods whole worship, wherof swearing was a part. Deut. 6. 13. Esai. 45. 23. & 65. 16. Jer. 4. 2. Therefore that which the Prophet calleth *swearing*, Esai. 45. 23. the Apostle calleth *Confessing to God*; Rom. 14. 11.

PSALME 64.

David prayeth for deliverance, complaining

of his enemies. 8. He prophesieth their destruction, wherat all men shall fear.

To the mayster of the musike,  
a Psalm of David.

**H**Eare my voyce o God, in my prayer: preserve my life, from dread of the enemy. Hide me, from the secret of evil-doers: from the tumultuous rage, of them that work painful iniquitie. Which have whetted their tongue as a sword: have bent their arrow, even a bitter word. To shoot in secret places at the perfect: suddainly wil they shooe at him, and fear not. They confirm to themselves, an evil word; they tell, to hide snares: they say, who shal see them? They serch out injurious evils; they accomplish an exquisite serch: even the inmost of each man, and the deep hart. But God, hath shott at them, an arrow suddainly: their strokes have been. And when they have caused them every one to fall upon themselves by their own tongue: they shall betake themselves to flight, whosoever seeth them. And all men, shall fear: and declare the work of God; & prudently consider his deed. The just man shall rejoyce in Iehovah, and hope for safetie in him: and glory shall, all the upright of hart.

Annotations.

**P**raye ] or meditation: see Psal. 55. 3. the Greeke sayth, *when I pray unto thee*.

V. 3. *the secret* ] or secrecie, mystérie, that is, Council, or assemble of evil-doers; that is, the malignant church, as the holy Church, is called *the secrecie* (or *mystérie*) of the righteous, Psal. 111. 1.

V. 4. *bent their arrow* ] that is, layd their arrow



PSALME LXV.

arrow ready on their bended bow. The like phrase was in Psal. 18. 9. See also Psal. 11. 2. bitter word] or bitter thing: as the Greek explyneth it. So after in vers. 6. an evil word, or thing. See the notes on Psal. 7. 1. A bitter word, is here called an arrow; and in Ier. 9. 3. their tongue is called their bow.

6 V. 6. they tel, to hide] or, of hiding: that is, impart their counsel one to another, how to hide snares. they accomplish an exquisite search] or, a search searched-out, that is, a curious diligent search. The Greek translateth, they are consumed searching out searches; meaning that they spend both their time and themselves, in searching out evils against the just. It may also be read, we are consumed by the search searched out, meaning that in their judgment, we can not escape their snares. even the inmost] Hebr. and the inmost: that is, whatsoever any mans wit and deep hart can find out: or, So deep (u) the inward-part and hart of man.

8 V. 8. have been] or assuredly shalbe: the time past being used for more certainty; as in Isa. 9. 6. And by have been, is meant the sure event and accomplishment of Gods judgments on them; with the continuance of the same. As the Hebrue word of being, signifieth to come to pass or have event, 1 Sam. 4. 1. Iob. 37. 6. and to continue to b. e, Dan. 1. 27. Esai. 66. 2. Ruth. 1. 2.

9 V. 9. they have caused them every-one] Hebr. caused him: which being spoken of many, as in this place, meaneth them all severally, to one man. to fall &c.] or to stumble down: signifying that Gods strokes should have effect to overthrow them, by their own devises. betake them selves to flight] or shall wander-about in their flight; which noteth great fear and unstayednes, (which the Greek therefore turneth are troubled,) and is meant of the wicked, their favourites.

PSALME 65.

Gods praise in Sion for hearing prayer, 4. for pardoning synes, 6. for his just administration in

the world, 10. and for his manifold blessings upon his land and people.

To the mayster of the musick, a psalm, a song of David.

1 PRaise, silent wayteth for thee: O 2 God, in Sion: and to thee, shall 3 the vow be payed. Thou hearest pray- 4 er: vnto thee, all flesh shall come. 5 Words of iniquities, have prevailed 6 against me: our trespasses, thou wilt 7 mercifully cover them. O blessed is he, 8 whom thou choolest and takest neer, 9 that he may dwel in thy courts: we 10 shalbe satisfied with the good-things 11 of thine house, with the holy-things 12 of thy pallace. Fearful-things, in iustice 13 thou wilt answer us; O God of our 14 salvation: the hope of all the ends of 1 the earth, and of those farr-off by sea. 2 O he that stablisheth, the mountains 3 by his able-might: is girded-about, 4 with strength. Which appealeth, the 5 noyse of the seas, the noyse of their 6 waves; and the tumultuous-noyse of 7 the peoples. And fear doe they, that 8 dwel in the utmost-parts, for thy 9 signes: the out-goings of morning 10 and evening, thou makest shew. 11 Thou visitest the land, and plente- 12 ously-moistnest it, very much thou 13 enrichest it; with the stream of God, 14 ful of waters: thou preparest their 1 corn, when so thou hast prepared it. 2 Thou waterest abundantly the ridges 3 of it, thou settest the furrowes of it: 4 thou makest it soft with shewres, thou 5 blestest the bud of it. Thou crownest, 6 the yere of thy goodnes: and thy 7 pathes, drop fatnes. They drop, on 8 the pastures of the wildernes: and the 9 hylls are gytted-about, with gladnes. 10 The pastures are clad, with sheep; and 11 the



the vallies are covered with corn: they  
showt, they also sing.

*Annotations.*

2 **P**rayse, silent wayteth] or, is silent, that  
is, *submissly and quietly expecteth thee*: see  
Psal. 62. 2. or, *Vnto thee ther is silence, &  
prays*: that is, *silence looking to receiv mer-*  
cies, and *prays* for them being received.  
The Greek sayth, *prays* becometh thee. The  
Hebrue also may imply the same; though  
it be more significant. The Chaldee para-  
phraseth thus, *The prayse of the Angels is*  
*counted as silence before thee O God whose ma-*  
*jesticie (is) in Sion.*

3 V. 3. *Thou hearest*] or, *O thou that hea-*  
*rest*; or *he that heareth*; see after in verse 7.  
*all flesh*] that is, all sorts of men: as Gen.  
6. 12. Psal. 145. 21. Act. 2. 17. This is a pro-  
phesie of all nations converted unto  
Christ.

4 V. 4. *words of iniquities*] or, of pervers-  
ties; that is, *pervers* things, or words, *unrigh-*  
*teous deeds*. Words, are often put for things;  
as Psal. 7. 1. *mercifully cover*] or *expiate*,  
*propitiate*, *purge away*; and so *cover*, and *for-*  
*give*. Of the Hebrue *Caphar*, which signi-  
fieth to *cover*; the *Cover of the Ark*, was  
called *Caporeth*, Exod. 25. 17. in Greek *hilas-*  
*terion*, that is the *propitiatorie*, or *mercy seat*;  
Heb. 9. 5. which name Paul giveth to  
Christ, Rom. 3. 25; who is the true *propitia-*  
*tion for our synns*: 1 Iohn 2. 2.

5 V. 5. *takest neer*] or *causest to approach*,  
to weete unto thy self; the Greek sayth, *ta-*  
*keth unto thee*. *thy courts*] or, *court*  
*yards*, the open-places of the tabernacle and  
temple. Ther was an *inner court* and an *out-*  
*ward*, 1 King. 7. 12. one for the *precists*, ano-  
ther for the people, called the *great court*, 2.  
Chron. 4. 9. 2 King. 21. 5. *good-things*] *so*  
the Greek explayneth it wel: the He-  
brue speaking of the good-thing, in gene-  
ral, comprehending the whole store of  
pleasures and commodities; as Deut. 6. 11.  
Gen. 45. 23. The like here followeth; *holy*,  
for all *holy-things*. And among *good things*,  
understand the principal, the gift of the

*holy Ghost*: as that which in Mat. 7. 11. is  
good things; in Luk. 11. 13. is called the *holy*  
*Ghost*.

6 V. 6. *Fearful things &c.*] God out of  
his tabernacle, gave oracles and answers to  
his people, Num. 7. 89. and from heaven  
he answered so their prayers, against their  
adversaries; Psal. 3. 5. he answered alwayes  
things *reverend and fearful*. *those farr*  
*off by sea*] wherby is meant, not onely  
thole upon the sea; whose hope God is,  
Psal. 107. 23. 28. &c. but thole also that  
dwel farr asunder disjoyned by the sea, as  
in llands, which *ways for his law*, Isa. 42. 4.  
So the Chaldee interpreteth it, and of the  
isles of the sea, which are disjoyned from the dry  
land (or continent.)

7 V. 7. *O he that stablisheth*] or, which  
setteth fast: it is a continued speech to God,  
as the words before and after manifest,  
but the person changed for more passion;  
like that in Iob. 18. 4. *O he that tearest his*  
*soule*, for *O thou that tearest thy soule*. See the  
notes on Psal. 59. 10. *mountayns*] here-  
by is often meant, *kingdoms*, *polities*, and  
*common-weales*; Ier. 51. 25. See Psal. 30. 8.  
The Chaldee understands it here, of  
Gods preparing food for the wild-goats of the  
mountaines.

8 V. 8. *of the seas*] *waters* signify peoples,  
Rev. 17. 15. and *seas*, are the huge armies of  
peoples, Ier. 51. 42. Esai. 17. 12. 13. All such,  
as wel as the natural seas, God *allwa-*  
*geth*. See also Psal. 46. 7.

9 V. 9. *And they*] or, *When they fear*.  
*utmost-parts*] or *borders*, to weete, of the  
earth: as is exprest, Isa. 41. 5. *the*  
*out goings of morning &c.*] This may be  
meant, both of the successive course of  
day and night; and of them that goe out  
at morning and evening, which be men  
to their labour, and beasts for their prey;  
as is shewed, Psal. 104. 20. 23. and of peo-  
ple, inhabiting the East and West parts of  
the world.

10 V. 10. *plenteously-moistenseth it*] This  
sense the Greek yieldeth: the Hebrue al-  
so may be turned, *when thou hast made it*  
*to desire sayn*: or, *Thou givest it the desire there-*  
*of.*



PSALME LXVI.

of. These things are spoken first of the land of Canaan, (as the Chaldee expoundeth, thou remembrest the land of Israel;) which God visited and blessed continually, as Moses telleth, Deut. 11. 12. and spiritually are meant of Christs Church: Ezek. 36. 8. 9. &c. *very-much* ] or, with multitude, to weet, of riches (or good things.) *the stream* ] or, brook, river. See Psal. 1. 3. & 46. 5. The Chaldee paraphraeth, from the fountayne of God, which is in heaven, which is full of the showres of blessing. of God ] that is, with heavenly sweet and wholsome streames of waters; not as Egypt, watered with mans labour, but drinking waters of the rayn of heaven. Deuter. 11. 10. 11. The stream of God, may here be taken for an excellent stream; as mountayns of God, Psal. 36. 7. and the word with is to be supplied. Compare herewith Joel 3. 18. Rev. 22. 1. where a fountain, & pure river of water of life, come forth from the Lords house and throne. *their corn* ] theirs that dwell in thy land, and house: after that thou hast thus prepared the land, and watered it; thou makest it fruitful.

V. 11. *stillest the furrowes* ] or, the clouds, that is, with rayn thou causest the clods to be close to cover the seed. The Hebrue words being indefinite, to settle &c. have like signification with the former. See Psal. 49. 19. & 77. 2. & 103. 20. *makest it soft* ] or meltest, resolvest, makest it moyst, with drops of rayn; that fall many. See Psal. 71. 6. *the bud* ] or branch, that which springeth up, out of the earth. This name is given to Christ himself. Esai. 4. 2. Zech. 3. 8. & 6. 12.

V. 12. *yeere of thy goodness* ] that is, thy good yeere: which thou honourest with singular blessings. So God commanding the sabbath yeere, promised to blesse the six yeere, that it should bring forth fruit for three yeeres. Leuit. 25. 20. 21. But the good yeere, is that acceptable yeere of the Lord, which Christ preached, Esai. 61. 2. Luk. 4. 19.

*thy pathes drop* ] the clouds which are Gods charretts, Psal. 104. 3. in which water is bound, Job. 26. 8. and from which rayn

is dropped, to cause the earth to fructify: Job. 36. 28. & 38. 26. 27. And pathes here, are properly such tracks, as are made by charret wheels.

V. 13. *of the wilderness* ] where there is no man; Job. 38. 26. that grasse may grow for beasts. Psal. 104. 14. Though sometime shepherds there feed their flocks; as Exod. 3. 1. *girded with gladnes* ] rejoycing for the store of grasse that grow on them on every side. Things are figuratively sayd to be glad, when they attayne unto, and abide in their natural perfection: so light is said to rejoyce, when it shineth clear and continually; Prover. 13. 9.

V. 14. *the pastures* ] or fields, are clothed, that is, covered, abundantly stored with flocks of sheep. For fields, the Greeke putteth ramms of the sheep: the Hebrue Carim, signifyeth both. Esai. 30. 23. & 34. 6. but the grammatical construction, and coherence here sheweth it rather to be fields or pastures.

PSALME 66.

An exhortation to praise God, 5. to observe his works, 8. to blesse him for his gracious benefits, 13. The prophet voweth religious service to God. 16. He declareth Gods special goodness to himself.

To the mayster of the musike,  
a song a psalm.

SHout ye unto God, all the earth. With-psalm-sing the glorie of his name: put glorie, to his praise. Say unto God, how fearful is every of thy works! through the greatness of thy strength, thine enemies shall falsely deny to thee. Let all the earth, bow-down-themselves to thee, and sing-psalm to thee: let them sing-psalm, to thy name Selah. Come and see, the works of God: he is fearful in his doing, toward the sons of Adam. He turned sea, to drie-land; they passed through



7 through the river on foot: there did  
wee rejoyce in him. He ruleth with  
his power, for ever, his eyes, espye a-  
mong the nations: the rebellious, let  
8 them not exalt themselves Selah. Ye  
peoples, bleſs our God: and make the  
9 voice of his praise to be heard. That  
putteth our soule, in life: and hath  
not given, our foot to be moved.  
10 For thou O God, hast proved us: thou  
11 hast tried us, as silver is tried. Thou  
hast brought us into the net: thou  
hast layd straynes, on our loynes.  
12 Thou hast caused men to ride, upon  
our head: wee came into fyre and in-  
to waters: and thou hast brought us  
13 out, to an abundant place. I will  
come into thine house with burnt-  
offerings: I will pay to thee my vows.  
14 Which my lips have opened: & my  
mouth hath spoken, in the districts  
15 upon mee. Burnt-offerings, of ma-  
rowed ramms I will offer-up to thee,  
with incense: I wil make ready beeves,  
16 with goat-bucks Selah. Come hear  
ye and I will tel, all ye that fear God:  
17 what he hath doen to my soule. Un-  
to him, I called with my mouth: and  
18 he was extolled under my tongue. If  
I had seen in my hart, painful iniqui-  
tie: the Lord would not have heard.  
19 But surely, God hath heard: hath  
attended, to the voice of my prayer.  
20 Blessed be God: which hath not tur-  
ned away my prayer, and his mercie,  
from mee.

Annotations.

3 **S**hout ] to weat, with a joyſul, or trium-  
phant noiſe: ſee Pſal. 48.12. all the  
earth ] or, all the land: that is, the inha-  
bitants thereof, as the Chaldee explaineth.

Somewiſe, 4. and Pſal. 98. 4. and 100. 1. & of-  
ten in the ſcripture

V. 2. put glorie ] in Greek, give glorie to  
his praife: that is, make his praife glorious, &  
honourable. A like phraſe is in Iſa. 7. 19.  
put glorie, to Iehovah, that is, give him glo-

V. 3. fearful is every &c. ] or, fearfull  
art thou in thy works. One word ſingular,  
and an other plurall, meaneth exactly all  
and every one, as Pſal. 57. 4. & 62. 5.  
faſly deny ] or, lye, that is, feignedly ſub-  
mit. See Pſal. 28. 45.

V. 4. Let all ] or, All ſhal.

V. 5. in his doing ] or, in praſtiſe, the  
Greek tranſlateth, in counſels. See Pſal. 9. 12.

V. 6. ſea to dry-land ] the red ſea God  
turned to dry-land by a ſtrong eaſt wind,  
dividing the waters, that Iſrael might goe  
thorow it; Exod. 14. 21. 22.

through the  
river ] Jordan, when the banks thereof were  
full, was dried: the waters ſtood ſtill on an  
heap, till all the people went through it.  
Iſa. 3. 13. 14. 17. So the Chaldee explain-  
eth it, through the river Jordan, the ſonns of  
Iſrael went on their feet.

there did wee re-  
joyce ] he teacheth them to apply their fa-  
thers deliverance to themſelves, for all  
things forewritten, are for our learning  
and uſe. Rom. 15. 4. A like ſpeech an other  
Prophet uſeth, he ſound him in Bethel, and  
there he ſpake with us, Hoſ. 12. 4. The Chal-  
dee paraphraſeth, I will lead them to the  
mount of the houſe of the Sanctuary, there wee  
will rejoyce in his Word.

V. 7. eſpie ] that is, watchfully view in  
the nations; that is, (as Solomon expoun-  
deth it) in every place, both the evil (perſons)  
and the good. Prov. 15. 3. the rebellious ]  
or, the off fallen, forward and rebellious per-  
ſons, which exaſperate and provoke the  
Lord to bitterneſs, as the Greek here tran-  
ſlateth. exalt ] or, be exalted, (puff up)  
in themſelves.

V. 8. peoples ] tribes of Iſrael: called  
also peoples: Aſa. 4. 27. make to be  
heard ] or, cauſe (men) to hear, ſound forth,  
audibly: ſee Pſal. 26. 7.

V. 9. That putteth our ſoule in life ] that  
is, firſt



PSALME LXVI. LXVII.

is, first given, then preserveth life, and finally restoreth our dead soules unto life. Saving from dangers of death, Psal. 30. 4. quickning them that were dead in synns. Ephes. 2. 1. The Chaldee expounds it, the life of the world to come. <sup>given our foot to be moved</sup> that is, suffered our estate to be changed, to our ruine. So Psal. 38. 17. Or 111. 3. See Psal. 115. 5.

V. 10. <sup>as silver is tried</sup> ] Hebr. <sup>as to try silver</sup> : and this meaneth, sore afflictions; as at large is shewed, Ezek. 12. 19. 20. 21. 22. wherefore when God mentioneth lesser trials, he sayth, *Loe I have tried thee, but not as silver.* Isa. 48. 10. Hereby also is meant, a purifying from dross and corruption by afflictions. See Mal. 2. 3. Zac. 13. 9. 1 Pet. 1. 7.

V. 11. <sup>streightnes</sup> ] or affliction, as the Greek also turneth it: but hereby a <sup>strait</sup> chaine or <sup>wringing</sup> gyrt may be meant; such as burdens are <sup>gyed</sup> with to beasts backs.

V. 12. <sup>upon our heads</sup> ] to use us as beasts for to cary them: it meaneth servile subjection. See the like in Isa. 51. 23.

<sup>came into fyre and into waters</sup> ] that is, passed through afflictions of sundry sorts: Psal. 32. 6. Ezek. 11. 6. 7. Also in Num. 31. 23. those things are sayd to come into (or pass thorow) <sup>fyre</sup>, which would abide the same, without being consumed; as metals. That sense hath also use here, as after is shewed. <sup>an abundant place</sup> ] or, a moist, a well-watered land: wher we may drink our fill. The Greek calleth it a <sup>refreshing</sup>: which well furnisheth with the comforts of the gospel, as Act. 3. 19.

V. 14. <sup>opened</sup> ] that is, uttered, or promised distinctly and seriously, as the Greek sayth, <sup>distinguished</sup>: for the mouth being opened in vowes, signifieth that they may not be called back. Judg. 11. 31. 36. <sup>distress upon me</sup> ] or in my distress: so Psal. 18. 7. Or 59. 17.

V. 15. <sup>marrowed ramme</sup> ] that is, fat & lusty. The word <sup>ramme</sup> is in Hebrue set after the word <sup>incense</sup>: which may therefore be read, the <sup>incense</sup> (or perfume) of ramme,

meaning the fat which was burned on the altar. And so it may intend peace offerings, as before he mentioned burnt offerings. See Levit. 3. 9. 10. 11. compared with Levit. 1. 20. - 13. The Chaldee expoundeth it, <sup>incense of spices, and sacrifices of ramme</sup>.

<sup>make ready</sup> ] or offer, as the Greek interpreteth it. The Hebrue word to <sup>make</sup> or <sup>doe</sup>, is used for dressing or making ready of meat, or sacrifices, Gen. 18. 8. Judg. 6. 19. Exod. 10. 25. Or 29. 36. Levit. 16. 24. Or 12. 23. <sup>bever</sup> ] the Hebrue <sup>bakar</sup> is the Beef generally, one for many, as in Psal. 8. 9. These were the principal sacrifices, Lev. 1. 2. 10.

V. 17. <sup>under my tongue</sup> ] that is, with my tongue: or it may be meant of the hart and inward parts, which are under the tongue.

V. 18. <sup>If I had seen in my hart</sup> ] that is, had regarded with it: so to see, is to behold with a corrupt affection. Job. 31. 26. Thus God cannot see evil, Habak. 1. 13. <sup>would not have heard</sup> ] for, God heareth not synners: Iohn 9. 31. nor hypocrites, Job 27. 8. 9. Prov. 15. 29. The Greek maketh it a wish, *Let not the Lord hear me.*

PSALME 67.

A prayer for the enlargement of Gods kingdom, to the joy of all peoples, and increase of Gods blessings.

To the mayster of the musick on Neginoth; a psalm a song.

GOD, be gracious unto us and bless us: he make his face to shine, with us Selah. That they may know in the earth thy way: thy salvation among all the herthens. Peoples shall confesse thee, O God: peoples all of them, shall confesse thee. The nations, shall rejoyce and shewt: for thou wilt judge the peoples with righteousness: and the nations, in the earth, thou wilt guide them Selah. Peoples



6 Peoples shall confesse thee, o God:  
peoples all of them, shall confesse thee.  
7 The earth, yeildeth her increase: God  
8 our God, wil bleſs us. God wil bleſs  
us: and all the ends of the earth, shall  
fear him.

Annotations.

1 **F**ace to shine] or, to be light, that is, cheer-  
ful & favourable. See Psal. 4. 7. & 31. 17.  
2 V. 3. That they may know] mean-  
ing men, indefinitely: or, that thy way may  
be known. Gods way is generally his admi-  
3 nistration in the world: specially his gos-  
pel. Act. 18. 25. 26. 23 his salvation, is Christ.  
Luk. 2. 30.

4 V. 4. shall confesse] or, let them confesse:  
and so after.

7 V. 7. The earth] or land of Canaan, (as  
the Chaldee explains it, the land of Israel,)  
the seat of Gods church: whose fruitfull  
increase God promised in the Law, Levit.  
25. 19. & 26. 4. and the Prophets apply  
it to the spiritual graces of the gospel. E-  
zek. 34. 27. Zech. 8. 12. Esai 45. 8. and our  
land or earth, is our hearts regenerate, to  
bear fruits to the Lord. Math. 13. 19-23.  
Heb. 6. 7.

PSALME 68.

A prayer at the removing of the Ark, with  
a prophesie of Christs resurrection. 5. An exhor-  
tation to praise God for his mercies, 8. and for  
his care of the church. 29. A prophesie of Christs  
ascension & benefits following for which God is  
to be blessed, 32. and of the conversion of the  
Gentiles, unto his further praise.

To the mayster of the musick,  
a psalm a song, of David.

1 **L**et God arise, let his enemies be  
2 scattered: and they that hate him,  
3 flee from his face. As smoke is driven  
away, so drive thou them away: as wax  
is melted at the face of fyre: so let the

wicked perish, from the face of God.  
And let the just rejoyce, let the shew-  
gladsonnes, before the face of God;  
& let them joy with rejoycing. Sing  
ye to God, sing psalm to his name:  
make-an-hye way, for him that rid-  
eth in the deserts: in Iah his name: &  
shew gladnes before his face. He is  
a father of the fatherless, and a judge  
of the widows: even God in the man-  
sion of his holynes. God scateth, the  
solitarie, in house: bringeth forth  
those that are bound in chaynes: but  
the rebellious, dwell in a dry-land.  
O God; when thou wentest forth, be-  
fore thy people: when thou march-  
edst, in the wilderness Selah. The  
earth quaked, also the heavens drop-  
ed, at the face of God: Sinai it self,  
at the face of God; the God of Israel.  
A rayn of liberalities, thou didst  
shake-out o God: thine inheritance  
when it was wearied, thou didst con-  
firm it. Thy company doe dwel in it:  
thou doost prepare in thy goodness,  
for the poor-afflicted o God. The  
Lord wil give the speech: of those that  
publish-glad-ridings, to the great ar-  
mie. The kings of the armies, shall  
flee shall flee: and she that remayneth  
in the house, shall divide the spoyle.  
Though ye lie, between the por-raun-  
ges: ye shalbe as the wings of a dove,  
which is decked with silver; and her fe-  
thers, with yellow gold. When the  
Almighty scattreth-abroad, kings in  
it, it shallbe snow-white in I Salmon.  
A mountaine of God, mount Bashan  
is: an hilly mountain, mount Bashan.  
Why leap ye o hilly mountains? this  
is the mountayn, God desireth for his  
seat; yea Jehovah, wil dwell in it to per-  
petual-

4

5

6

7

8

9

10

11

12

13

14

15

16

17



18 petual-aye. Gods charret, twise-ten-  
thousand, thousands of Angels: the  
Lord is with them, as in Sinai, in the  
19 sanctuarie. Thou art ascended to on  
high, thou hast led-captive a captivi-  
tie; thou hast taken gifts unto men:  
and also the rebellious; to dwell,  
20 O Iah God. Blessed be the Lord, which  
day by day lodeth us: the God, our  
21 salvation Selah. Our God, is a God  
of salvations: & to Iehovih the Lord,  
22 belong the yssues of death. But surely  
God, will wound the head of his ene-  
mies: the hayrie scalp, of him that  
23 goeth on, in his guiltinesses. The  
Lord hath sayd, I will bring-agayn  
from Bathan: I wil bring-again, from  
24 the gulfs of the sea. That, thy foot  
may embrew it self, in blood: the  
25 tongue of thy doggs, in blood of thine  
enemies euen of every of them. They  
have seen thy goings, O God: the go-  
ings, of my God, my king in the san-  
26 ctuarie. The singers went before,  
the players-on-instruments after: a-  
mongst them the damosels, beating-  
27 on-tymbrels. In the churches, bless  
ye God: euen the Lord, ye of the fou-  
28 rayn of Israel. There little Benjamin,  
with their ruler, the princes of Iudah,  
with their assemblie: the princes of  
Zebulun, the princes of Naphtali.  
29 Thy God hath commanded; thy  
strength: strengthē O God, that thou  
30 hast wrought for us. For thy pal-  
lace, in Ierusalem: kings shall bring  
thee a present. Rebuke, the compa-  
31 nie of spear-men; the congregation  
of mighty-balls, with the calves of the  
peoples, and him that submitteth him  
self with pieces of silver: he hath scat-  
tered abroad the peoples, for delight

in wars. Princely-ambassadors shall  
come out of Egypt: Ethiopia shall  
hastily-stretch her hands, unto God.  
Sing unto God, ye kingdoms of the  
earth: sing-psalm, to the Lord-Selah.  
To him that rideth, in the heavens of  
heavens of antiquitie: loe he will give  
his voice, a voice of strength. Give  
the strength, to God: his hye-maje-  
stie is upon Israel; and his strength, in  
the skyes. Fearful art thou O God, out  
of thy sanctuaries: the God of Israel,  
he giveth strength and forces to the  
people; blessed be God.

Annotations.

**L** Et God arise] or stand up. By God, here  
is meant Christ our Lord; for of him  
is this psalm interpreted by the A-  
postle. Ephes. 4. 8. 9. 10. This entrance is  
taken from Moses, Num. 10. 35. where  
when the host of Israel rose up from  
mount Sinai to journey towards Canaan,  
the Ark of the covenant of the Lord went be-  
fore them three dayes journey, to serch out a res-  
ting place for them. And when the Ark  
went forward, Moses sayd, Rise up Iehovah,  
and let thine enemies be scattered &c. where  
Moses respected not onely the Ark (the  
figure of Christ:) but the promise of God,  
Behold I send an Angel before thee to keep thee  
in the way, and to bring thee to the place which  
I have prepared; beware of him, and hear his  
voice &c. for my name is in him &c. Exod. 23.  
10. 21. This was the Angel of the covenant;  
Mal. 3. 1. the Angel of Gods face, or presence,  
which saved the people, Isa. 63. 9. even  
Christ, whom they tempted in the wilder-  
nes, 1 Cor. 10. 9. in whom God was, 2 Cor.  
1. 19. and who himself is God our all, blessed  
for ever amen. Rom. 9. 21 David applieth  
these things to his own time and action  
of bringin home the Ark, 1 Chron. 13. and  
prophesieth also of things to come: as  
Acl. 2. 30. 31.

V. 4. let them joy] to weat, inwardly,  
with



with delight (as the Greek explaineth it:) as the former word signifieth outward joy-ful carriage, and exultation.

5 V. 5. *make-an-hye way*] or, *exalt*: but that this is meant of a way, or cause, first the Hebrue word *Sollu*, naturally beareth; as *Isa. 62. 10.* & *37. 14.* secondly the Greek version *hodo-paiesate*, *make-way*, confirmeth it; thirdly the scope of this place sheweth it; compared with *Esa. 40. 3.* where the Voice in the wilderness cryeth to prepare the way of the Lord Christ, *Mat. 3. 2.* *deserts*] places where things are mixed and confused, as the word *Ghnaraboth*, properly signifieth. So *Ghnarabah*, is a desert or wilderness, *Isa. 40. 2.* and there is a declaration of this place, that vallies should be exalted, mountayns debased, crooked things made streight; and rough places, smooth. *Isa. 40. 3.* *Luk. 3. 5.* The Greek version here, *epi dusmoon*, meaneth also the same: for though the word be ambiguous; and signifieth the west-parts; yet is it often used for the deserts or playns of the wilderness. *Num. 33. 48. 50.* & *36. 13.* *Dent. 1. 1.* *Iosb. 5. 10.* *2 Sam. 4. 7.* *in Jah his name*] or by *Jah his name*, to wit; sing & praise him. *Jah*, is the proper name of God in respect of being or existence, for he is of himself, *Exo. 3. 14.* giveth to all, life and breath and all things, and in him, we live, and move, and have our being, *Act. 17. 25. 28.* It is the same in effect with *Jehovah*; but more seldom used: of which see *Psal. 83. 19.*

6 V. 6. *a judge*] that is, a defense, and avenger of their wrongs. See *Exod. 22. 22. 23. 24.* *Isa. 1. 17.* *Iam. 1. 27.* *mansion of his holynes*] or his holy mansion, whereof see *Psal. 26. 8.*

7 V. 7. *the salitarie*] them which are alone, or desolate: meaning without children.

*in house*] that is, giveth them children. See *Psal. 113. 9.* *in chaynes*] or, in conveniences, that is, in convenient and commodious sort; or, into fit (and commodious) places. The Greek sayth, *in fortitude*. The Chaldee thus, he brought forth the sins of Israel, which were bound in Egypt. *dry-land*] or, barren ground; named in the original of the *brakes* or *wharves*, as whetstone nothing

groweth. This the Chaldee referreth to Pharaoh and his host, which were obstinate and would not send away Israel, that they dwelt in a dry land.

V. 9. *Sinai it self*] or, this Sinai to wit, quaked, when God came down upon it to give his law: see *Exod. 19. 16. 18.* *Heb. 12. 18.* The Chaldee sayth, *Sinai*, the smoke thereof ascended like the smoke of a furnace, because the majesty of God the God of Israel, was revealed upon it. These words David borrowed from Deborahs song, *Judg. 5. 4. 5.* *Sinai* is a mountayn in Arabia, *Gal. 4. 25.* in the wilderness through which Israel passed, *Exo. 19. 1.* It was called also *Horeb*. See *Psal. 106. 19.*

V. 10. *rayn of liberalities*] that is, a liberal, plentiful, free and bountifull rayn, proceeding of Gods free grace. So elsewhere is mentioned, the rayn of blessing; *Ezek. 34. 26.* Spiritually this meaneth the doctrine of the gospel; *Dent. 32. 2.* *Isa. 45. 8.* *Hos. 14. 6.* *7.* & *6. 3.* *Heb. 6. 7.* See *Psal. 65. 10.*

*shake-out*] or *shed* and *sprinkle abroad* as with the waving of the hand; the Greek turneth it *separate*. God divideth the spouts for the rayn, *Iob. 38. 25. 26. 28.* & *37. 6.* *when it dreyeth*] Hebr. and *waryed*, that is drye, fainting for want of water: as *Psal. 63. 2.*

V. 11. *Thy company*] the host of Israel, seated in Canaan. The Hebrue word *Chajah* signifying Life, is used for all living creatures, comonly beasts, and among them wild beasts, in which most life appeareth, *Gen. 1. 24. 25.* &c. also for fishes; *Psal. 104. 25.* Applied to men, it meaneth a Company or societie, eyther good, as in this place, or evil, as after in verse 31. It is used for an host of men, as *2 Sam. 23. 13.* in *Red* whereof, in *1 Chron. 11. 15.* is written *Adichach*, a Camp, or Leager. The Greek here turneth it *Zoa*, Living-wights: which word is used in *Rev. 4. 6.* & *5. 8. 9.* where myssical speech is of Christs church. *prepare*] to witte thine inheritance, (or fruitful husbandry therein,) for the poor, (or afflicted;) that is, the church. This every man was to acknowledge, wha he brought the first fruits unto God



God. See Deut. 26. 5. 6. — 9. 10. The Chaldee expoundeth it, *thou preparedst the hosts of the companies of Angels, for to doe good to the poor-afflicted.*

12 V. 12. *will give the speech* ] or, gave the word; but it may be taken for a prophesie. And by giving the speech (or word), is meant, cyther the ministring of matter and speech unto them; or the confirming and performing of that which they have spoken. So Paul desired the prayers of the churches, that speech might be given him, Ephe. 6. 19. Col. 4. 3. But the Chaldee referreth this to the Law, The word of God, gave the words of the Law to his people. *of those that publish glad-tidings* ] or (applying it to Christs time) of the Evangelists, of the souldes that preach the gospel: or carry good newes. Such are in armies, they that carry tidings of victorie, as 2 Sam. 18. 19. Such in Christs armie, are the preachers of the gospel, Rom. 10. 15. The original word here *mebassroth* is of the feminine gender, usually understood therefore of women, such as sung songs of victorie, as Exod. 15. 20. 1 Sa. 18. 6. 7. but the scripture no where calleth such, the publishers of glad-tidings: we may therefore understand it of men; for 1. as Solomon called himself *Kobeleth*, that is a Preacher, (in the feminine gender,) or a preaching-fault, Eccles. 1. 1. so may any Evangelist in like sort be called *Mebeassereb*. 2. Also the Greek version maketh it the masculine, the Lord will give the word (*tois euaggelizominois*) to the men that euangelize. 3. And in Isai. 40. 9. such are spoken to in this sort and form; as did preach good tidings to Sion and Jerusalem, which seemeth to be principally ment of th' Apostles. 4. The Chaldee paraphrast also applieth it to men, though past, as to Moses and Aaron, which euangelized the word of God, to the many companies of Israel. *to the great armie* ] meaning the church, of whose warfare, see Isai. 40. 2. Rev. 19. 14. 2 Cor. 10. 4. or if we refer it to the Evangelists, there is a great host of them: or to the tidings that they tel; it is, of much warr. The Chaldee refers it to Moses and Aaron that euangeli-

zed Gods word to the great hosts of Israel.

V. 13. *shall flee* ] this is meant of Christs enemies, as in verse 2. though here is another word, signifying a wandring flight, seeking where to hide them; as Rev. 6. 15. So five Kings fled from Ioshua, and hid them in a cave; Ios. 10. 16. See also Iosb. 11. 1. 4. 5. 8. *she that remaineth* ] Heb. the mansion, (or habitation,) that is the woman, or women, who goe not out to warr, but keep at home; as Iudg. 5. 24. Tit. 2. 5. As the church is sometime likened to a Woman, Rev. 12. 1. so the Chaldee applieth this here to the congregation of Israel, that divided the spoile from heaven. *divide the spoile* ] this is a blessing, Isa. 53. 12. doon after victorie. Iudg. 4. 30. Luk. 11. 22. and with joy, Isa. 9. 3. For spoiles are used to denote riches, Prov. 1. 13. & 31. 11. & 16. 19.

V. 14. *between the pot-ranges* ] or, between the two-banks or rewer, to weer, of stones, made to hang pots & kettels on, in the camp or leager: places where skulions lye, and so are black; meaning hereby affliction and miserie, as on the contrary by the doves silver wings, is meant prosperity. Or we may understand it of the two bounds and limits, of the enemies, where they are continually assayed, or indangered. And this the Greek seemeth to favour, turning it, [ *ana meson toon cleroon* ] amidst (or between) the inheritances; even as they also translate the two burdens or limits between which Isachar couched, Gen. 49. 14. which tribe had the Philistians at one end, and Ammonites on the other, that vexed them. The Chaldee giveth this paraphrase; The God of Israel sayd, Though ye kings lye (or sleep) between the courtains, behold the church of Israel, which is like unto a dove, covered with clouds of glorie, divideth the spoile of the Egyptians. *with yellow gold* ] understand agayn, decked with yellow (or greenish) gold; that is, of a golden colour, and green, as the original word importeth, Levit. 13. 49. & 14. 37.

V. 15. *the Almighty* ] or *Al sufficient*; that is God; named in Hebrue *Shaddai*, of his power and sufficiencie to goe through with all

13

14

15



all things; and for wasting and destroying his enemies, as at the drowning of the world. To this the Prophets have reference, laying, that *Shod*, (destruction,) shall come from *Shaddai*, (the Almighty,) *Isa. 12. 6. Joel. 1. 15.*

*scattreth*] or *spreadeth-abroad*, having discomfited the kings, his enemies, in that his inheritance, verse, 10. 11. So *spreading*, is used for scattering, *Zach. 2. 6.* it shall be *snow-white*] or thou shalt be snowy; speaking to the Church: or of it. *Whiteness* denoteth victorie, joy, glorie: *Rev. 2. 17. & 3. 5. Luk. 9. 19.* and *whiteness as snow*, is a resemblance of purifying from syn. *Psal. 51. 9. Isa. 1. 18.*

*Tsalmon*] in Greek, *Selmon*, a mount of Samaria, in the tribe of Ephraim neer the citie *Sichem*, as appeareth *Judg. 9. 47. 48.* situate in the hart of the country. *Tsalmon* signifyeth *shady*, or *dark*, and so it seemeth this mount was, with caves, glinns, and trees that grew thereon: but with snow upon it, was made lightsom. So to be *snow-white* in *Tsalmon*, is to have light in darknes, joy in tribulation.

16 V. 16. *A mount of God*] that is, *hyc*, large, and full of divine blessings; for *Basan* was a fat and fruitful mountayn. See *Psal. 22. 13. & 36. 7.* an hilly mount] or, a mount of hillocks, or knobs; having many tops. This seemeth to be a comparison; *Basan* is a goodly large mountayn; but this *Sion* doth excell it; for here God dwelleth with his Angels &c.

17 V. 17. *leap ye*] *insult ye* proudly; or lay ye wayt for. The original *Raisad* is now where found in Hebrue, but here onely. In Arabik it signifieth to *espye* and *lye* in ways, for the hurt of others: which agreeth wel with the argument here. for his seat] to dwell in it. The Lord chose *Sion*, and desired it for his seat: this shall be my rest for ever. *Psal. 132. 13. 14.* So, the Lamb, Christ, is on mount *Sion*, *Rev. 14. 1.* But the Chaldee referreth this also to mount *Sinai*, upon which the word of God desired to place his divine presence.

18 V. 18. *Gods charret*] which he useth for his own service, for defense of his Church, and destruction of his foes: see

*Psal. 18. 11.* *Charret* is put for *charrets*, (as ship. 1 *King. 10. 23.* for ships, 2 *Chron. 9. 21.*) or to note out the joynt service of all the Angels, as of one.

*wise-ten-thousand*] or double myriads, that is, innumerable: in the Greek, *ten-thousand fold*: meaning, innumerable.

*Angels*] the Hebrue *Shinan*, translated *Angels*, is not elsewhere found in scripture. It seemeth to come of *Shanah* to second: as being second or next to God; the cheef Princes, *Dauid. 10. 13.* as those in place next Kings, are called the second unto them, 2 *Chron. 23. 7. Esch. 10. 3.* If we referr it to the number, we may turn it, redoubled, or manifold. If to the *charrets*, and derive it of, *Shanan*, to sharpen; it may note a kind of charrets with sharp hooks, used in wars, as many humane writers record, 2 *Maccab. 13. 2. Statius, lib. 10. Thebaid. Macrobius. &c.* How ever the word be doubtful, the meaning seemeth to be of *Angels*, (as the Chaldee plainly expresth,) which the Greeks here translate cheerful ones, as of the Hebrue *Shaan*, to be in tranquillitie, &c joy: and the Apostle seemeth to have reference to this place, where he mentioneth mount *Sion*, the celestial *Jerusalem*, and the company of ten thousands of *Angels*. which now we are come unto in Christ. *Hebr. 12. 21.* And *Angels* have appeared like *fyerie charrets*, 1 *King. 6. 17.* with them] or in them. as in *Sinai*] as God was in *Sinai*, with ten thousands of holy ones, when he gave the *tyrie* law, *Deut. 33. 2.* so is he in *Sion*, with ten thousands of *Angels*; *Heb. 12. 22.* Here the words *as in*, seem necessarily to be supplied: or the word *Lord*, as, the Lord of *Sinai*, with like meaning as before.

V. 19. *Thou art ascended &c.*] *Thou* (Lord *Jesus*) art gone up, to the highest heaven, having first descended to the lowest earth. So the Apostle teacheth us to understand this place, *Eph. 4. 8. 9.* to on high] or, to the hyc-place: see *Psal. 7. 8.* The Chaldee translateth it, to the firmament.

*led-captive*] or, *captived & captivitie*, that is, a company of captives; a prey, of people taken in war. See the like phrase, 2 *Chron. 28. 11.*



*Judg. 5. 12. Num. 21. 1. Deut. 21. 10.* So pover-  
tie, is used for a company of poor people. 2.  
*King. 24. 14.* Christs enemies, Satan, syn,  
death, hel &c. were by him subdued.  
*Colos. 2. 15.* his elect captived by Satan,  
were by him redeemed: of whom also this  
may be meant, 25 *Psal. 125. 1. 4.* hast  
taken gifts unto] that is, hast given, (and dis-  
tributed) gifts among men. An Hebrue phrase  
often used, as *Take me a sword, 1 King. 3. 21.*  
that is, give or bring it me. *Take her me to*  
*wife, Judg. 14. 2. Take me an offering, Exod. 25.*  
*2. Take me a little water, 1 King. 17. 10.* that  
is, Give. Giving also is sometime used for  
taking; as *Gen. 43. 30.* he gave (that is took)  
us for spies. Rightly therefore dooth the A-  
postle turn this in Greek, given, *Ephe. 4. 8.*  
and the next words be Adam, is unto men,  
as Paul explayneth it, or, among men, as *Ier.*  
*49. 15.* And the gifts, are the Ministers of  
the gospel, given for the good of the  
Church, *Ephe. 4. 11. 12.* So the Chaldee  
here addeth, thou hast taught the words of the  
Law; hast given gifts to the sons of men.

and also the rebellious] or disobedient, to  
weet, thou hast led captive. They that con-  
tinue rebellious are subdued to destruc-  
tion, *Psal. 2. 9. Isa. 11. 4.* others by conver-  
sion, as Saul, breathing out threatnings and  
slaughter, was by Christ subdued, *Act. 9.*  
And after spake of himself and others, we  
our selves were in times past unwise, disobedient  
&c. but when the bountifullnes and love of God  
our Saviour towards man appeared, he saved  
us, &c. *Tit. 3. 3. 4. 5.* to dwell] under-  
stand, in Gods mount, as verse 17. or with  
Jah God, meaning it of the captives. Or,  
that thou O Jah God, mayst dwell, to weet,  
in mens hearts by sayth, *Ephe. 3. 17.* or in the  
Church, which by those thy gifts (the  
ministers) is builded as a spiritual house  
for God to dwell in. *1 Cor. 3. 9. 10. 16. 1 Pet.*  
*2. 5.* So God dwelt among the Israelites,  
*Num. 1. 3. & 35. 34.*

20 V. 10. day by day] or daily: see *Psal.*  
*51. 9.* Iodeth us] to weet, with his  
blessings, or gifts, verse 19. or with afflictions,  
wherewith the saints are burdened, and  
yet blest him for his comforts in them.

2 *Cor. 5. 4. & 1. 3. 4. 8. & 6. 4. --6.* The  
Chaldee understandeth it of such lodging  
as is by adding precepts upon precepts.

V. 21. Our God &c.] or God to us, is a  
God for salvations, that is all manner health,  
help, and deliverance, that fully saveth.

Jehovih] so the name of God is writ-  
ten usually, when Adonai, Lord, next fo-  
loweth it; as here and *Psal. 109. 21.* or go-  
eth before it; as *Gen. 15. 8.* having the  
vowels of Elohim God, and so is by the  
Iewes pronounced; as other times having  
the vowels of Adonai, it is so pronounced,  
Lord. So, for Adonai Jehovih, 2 *Iam. 7. 18.*  
is written Jehovah Elohim, 1 *Chron. 17. 16.*  
See *Psal. 83. 19.* yssuer,] or passenger,

that is, wayes and means, of death or to death:  
meaning that he hath many wayes to  
bring his enemies to death, and to deli-  
ver his people out of it. For, he hath the  
keyes of death; *Rev. 1. 18.* he killeth, and gi-  
veth life, woundeth and healeth, and none can  
deliver out of his hand. *Deut. 32. 39.* So yssues  
of life, *Prov. 4. 23.*

V. 22. hayrie scalp] Hebr. the crown (or  
scalp) of hair: meaning open and inevita-  
ble judgement on the chiefest and most  
feirce enemies. guiltinesses] guilty-  
synns: impieties. So *Psal. 69. 6.*

V. 23. I wil bring again] or, wil return,  
reduce, to weet thee my people; as I  
brought thee from the peril of Oph in  
Bashan, *Num. 21. 23. 35.* and of Pharaoh at the  
red sea, *Exod. 14. 22. 23. 28. 29.* Former deli-  
verances are often by the Prophets appli-  
ed to the times and works of Christ. See  
*Isa. 11. 1. 11. 15. 16. & 51. 10. 11.* gulfs]  
or deeps, bottoms: see *Psal. 69. 3.*

V. 24. That thy foot may embrew] that  
is, be embrewed: or, That thou mayst embrew  
thy foot. It is the same word, which be-  
fore in verse 23. is Englished wound, and  
signifieth to make gore bloody: and is here  
by consequence put for embrowing or dip-  
ping in gore blood; as the Greeke turneth it,  
That thy foot may be dipped. And this noteth  
a great slaughter of the enemies: as the  
dipping of the foot in oil, *Deut. 33. 24.* mea-  
neth abundance thereof. in blood of  
thine.

21

22

23

24



thine enemies] or, which floweth from thine enemies from him: that is, from each of them, or from the greatest of them, Antichrist: or, of the same blood. Compare herewith, the slaughter of Christs enemies, Rev. 19. 17. 18.—21.

25 V. 25. They have seen] that is Men have seen, (not naming any special persons) thy goings, or wayes, and administration. The Chaldee sayth, The house of Israel have seen the going of thy Majesty upon the Sea, O God. in the] that is, which art in the sanctuary: or, into the sanctuary; referring it to Davids carying of the Ark into the holy Tent: 1 Chron. 13. 6. 8. & 15. 28.

26 V. 26. beating-on-tymbrels] or on tabers; to weet, with the hand: so in the triumph at the red sea, Marie the sister of Aaron, & all the women after her with tymbrels & pipes, sung praise to God. Exod. 15. 20. 21. unto that, the Chaldee here referreth it. So at the slaughter of the Philistims, 1 Sam. 18. 6. 7. and at the slaughter of the Ammonites, Judg. 11. 34. A tymbrel (or taber) is in Hebrue named Toph; of the like sound that it maketh when it is stricken.

27 V. 27. In the churches] or congregations: see Psal. 136. 12. ye of the fountayn] that come out of Israel; as out of a wel or fountayn: a phrase taken from Deut. 33. 28. Esaias hath also one much like it, Isa. 48. 1. It seemeth to be meant of the people: though it may also be referred to Christ; blest the Lord, who is of the fountayn of Israel. For, of the Israelites, concerning the flesh Christ came, who is God over all, blessed for ever Amen. Rom. 9. 5.

28 V. 28. There] in the churches, be little Benjamin, the tribe or posteritie of Benjamin, who was himself little, that is youngest of all Israels children; and his tribe little, that is few in number, being almost all destroyed for the syn of Gibeā, Judg. 20. 44. &c.

their ruler] the Prince of that tribe. The Greek version sayth, in a trance; taking the Hebrue Redem, to be of yadam, though it be not found elsewhere in this form: yet rare words but once used, at sundry times found in this and other Psalmes.

These things applied to Christs times and after, are very mystical. Benjamin the least, is here put first: so in the Heavenly Ierusalem, the first foundation is a Jasper, Rev. 21. 19. which was the last precious stone in Aarons Brestplate; on which Benjamins name was graven, Exod. 28. 10. 10. 21. In this tribe Paul excelled as a Prince of God, though one of the last Apostles, 1. Cor. 15. 8. 9. 10. who was converted in a trance or ecstasie, Act. 9. 3. 4. &c. and in ecstasies he and other Apostles saw the mysteries of Christs kingdom, Act. 10. 10. 11. &c. 1 Cor. 12. 1. 2. 3. 4. their as-

semblie] in Greek their governours; the Hebrue word Regamah but once used, causeth this ambiguitie: for coming of Ragam, to throw an heap of stones, Levit. 24. 14. may eyther be taken for an heap or assemblie; or for a stone, that is, a ruler; as elsewhere a stone signifieth. Gen. 49. 24. Of this tribe of Iudah, were th' Apostle James & other our Lords brethren. Gal. 1. 19. Act. 1. 14.

Zebulun, Naphtali] these tribes were situate in the furthest parts of Canaan, as Juda and Benjamin were in the first and cheefest parts: meaning by these few, all other tribes, gathered to prayse God. In these coasts Christ called to Apostleship, Simon Peter, Andrew &c. fishers of Galilee.

V. 29. commanded thy strength] that is, powerfully appointed it, speaking to the church. See the like phrase Psal. 133. 3. & 44. 5. By strength also, Kingdom is often meant.

strengthen] the Chaldee paraphraseth, dwell in this house of the Sanctuary, which thou hast made for us.

V. 30. For thy pallace] or temple, which was after Davids dayes to be built: in the heavenly Ierusalem, the Lord, and the Lamb, are the Temple of u. Rev. 21. 22.

bring a present] or, lead-along a gift: that is, gifts or presents. So Psal. 76. 12. which presents, are sometimes of the persons of men. See Isa. 18. 7. & 55. 20. Rom. 15. 16. and 11. 1.

V. 31. Rebuke] that is, Destroy: see Psal. 9. 6. company of strong men] or of



PSALME LXIX:

archers; the rowt (or crew) of the cane; that is, such as use canes or reeds, wherof spears, or arrowes were made. Of this word companie, see before, verse 11. It may also be read, the wild-beasts of the reeds, meaning, the salvage wicked people. So the Chaldee turneth it, the armies of synners.

mighty bulls] the hye Preists, and great personages; see Psal. 22. 13. that submitteth] that is, the hypocrite which feigneth subjection, (as the former were professed enemies) or, til he (that is every one) submit, as Deut. 33. 29. The word signifieth such submission as when one casts down himselfe at the feet, as to be troden on: so Prov. 6. 3. he hath scattred] this is spoken to the church, of God. The Greek turneth it as the former, Scatter thou.

32

V. 32. Princely-ambassadors] Hebr. Chasbmannim, a word not used but here: The Greek sayth Presbui, Ambassadors.

Egypt] in Hebrue called Misraim; the name of the son of Cham, the son of Noah, Gen. 10. 6. who called the countrie where he and his posteritie dwelt, by his own name. In Greek, and in the new Testament, it is alwayes called Egypt. This is a prophesie of the calling of the Gentiles to the faith; as the Chaldee sayth, that they may be made profelytes.

Ethiopia] in Hebrue Cusb, an other son of Cham, brother to Misraim and Canaan: Gen. 10. 6. the country wher he and his children dwelt, is called by his name Cusb, in Greek Ethiopia. The people, we call black-Moors.

hastily stretch] Hebr. make run: noting the readynes of that nation to offer gifts and sacrifices, (or, as the Chaldee explyneth it, to spread out their hands in prayer,) and to receive the gospel. See Act. 8. 27. &c.

34

V. 34. of becrant of antiquitie] that is, the most ancient and highest heavens, which were since the world began: noting hereby Gods powerful majestie, and help to his church, as Deut. 33. 26. wil give] or giveth usually his voice; that is speaks aloud, or abundantly. See the notes on Psalm. 46. 7. & 29. 3. Some Apostles were called

Sonns of thonder, Mark. 3. 17. and Christs powrtul voice, rayseth the dead, John. 5. 25.

V. 35. Give the strength] that is strong-praise, &c. the glorie of the kingdome. See Psalm. 8. 3.

V. 36. sanctuaries] the holy and most holy places of the tabernacle; and heaven it self: see Psal. 43. 3. the people] that is, as the Greek explyneth, his people. So, the soule, Psal. 69. 2. for my soule: see Psal. 45. 4.

Blessed be God] Hereupon God was called in Israel, the Blessed one: as Mark. 14. 61. Art thou Christ the son of the Blessed? that is, the son of God, Mat. 26. 63.

PSALME 69.

David (the father and figure of Christ) complaineth of his great afflictions. 14. He prayeth for deliverance. 23. He devoteth his enemies to destruction. 31. He praiseth God, for the salvation of his Church.

To the mayster of the musick, upon Shoshannim, a psalm of David.

SAve me, O God: for waters are entered even to the soule. I sink down in the mudd of the gulf, where no standing is: I am entred into the deeps of waters, and the streaming-floud overfloweth me. I am weary with my crying; my throat is burnt: mine eyes fayl, attentively-wayting, for my God. Many are, more than the hayres of mine head, they that hate me without cause: mighty are they that would suppress me, mine enemies falsly: that which I took not away, then I restored. O God, thou knowest my foolishnes: and my guiltynesses, are not concealed from thee. Let not them be abashed for me, that hopefully expect thee, Lord Ichovih, of hosts; let not them be ashamed for me

35

36

1

2

3

4

5

6

7



PSALME LXIX.

	me that seek thee; o God, of Israel.	thirst, they gave me vinegar to drink.	
8	For for thy sake, doe I bear reproch:	Let their table be before them for a	23
9	shame, covereth my face. I am be-	snare: & for recompenses for a trap-	
	come a stranger, to my brethren: and	fal. Let their eyes be darkned, that	24
	a forreyner, to my mothers sonns.	they see not: and make their loines	
10	For the zele of thine house hath eaten	to shake continually. Powr out upon	25
	me up: and the reproches of them	them thy detesting-yre: and let the	
	that reproched thee, are fallen upon	burning-wrath of thine anger, take	
11	me. And I wept, with fasting <i>afflicted</i>	them. Let their castel be desolare:	26
	my soule: and it was, for reproches	within their tents, let ther not be a	
12	to me. And I made my rayment	dweller. For they persecute <i>him</i>	27
	sack cloth: and I was, to them for a	whom thou hast smitten: and they	
13	proverb. They that sit in the gate,	tell, of the sorrow of thy wounded-	28
	spake against me: and they that drink	ones. Give thou iniquitie, unto their	
14	strong-drink, <i>made</i> melodies. And	iniquity: and let them not come, into	29
	I, my prayer is to thee, Iehovah, in	thy justice. Let them be wiped out	
	time of acceptation; o God in mul-	of the book of the living: & let them	30
15	titude of thy mercie: answer thou me,	not be written, with the just. And	
	in the truth of thy salvation. Deliver	I, poor-afflicted and sorowing: let	31
	me out of the myre, and let me not	thy salvation, o God lift me up. I	
	sink-down: let me be delivered from	wil praise the name of God with a	32
16	my haters, and out of the deeps of	song: and magnifie him with confes-	
	waters. Let not the streaming-floud	sion. And it shall be better to Ieho-	33
	of waters overflow me, neyther let the	vah, than a young bull, that hath	
17	gulf swallow me: neyther let the pit,	hornes that parteth the hoof. The	
	shut her mouth upon me. Answer me	meek shall see it, they shall rejoyce: the	34
	Iehovah, for thy kind-mercy is good:	seekers of God, and your hart shall	
	according to the multitude of thy	live. For Iehovah heareth the needy:	35
18	tender-mercies, turn-the-face unto	and despiseth not, his prisoners.	
	me. And hide not thy face, from thy	Praise him let heavens & earth: seas,	36
19	servant: for distress is on-me, make-	and all that creepeth in them. For	
	hast answer me. Draw-neer to my	God, wil save Sion; and build, the ci-	
20	soule, redeem it: because of mine ene-	ties of Iudah: and they shall dwell	
	mies, ransome thou me. Thou hast	there, and have it for inheritance.	37
	known, my reproch and my shame,	And the seed of his servants, shall pos-	
21	and my dishonour: before thee, are	sess it: and they that love his name,	
	all my distressers. Reproch hath bro-	shall dwell therein.	
	ken my hart, and I am ful-of-heavy-		
	nes: and I looked for <i>some</i> to mone		
22	me, but none <i>came</i> : and for comfort-		
	ers, but I found none. But they		
	gave me gall for my meat: and in my		

Annotations.

**S** *Hosannim*] that is, six-stringed instru-  
ment or Lilies; See Psalm. 45. 1.  
[Verf. 2. Save me &c.] David in his  
troubles



troubles being a figure of Christ, prayeth for deliverance from tentations and persecutions, under the similitudes of waters, mud, myre, pit, deeps, streams, &c. and that this Psalm had accomplishment in Christ, the Evangelists shew; *Mat. 17. 48. Ioh. 19. 19.* that the use herof is for us, th'Apostle sheweth, *Rom. 15. 3. 4.* that we through patience, and comfort of the scriptures might have hope.

*waters*] The Chaldee expoundeth these, *armies of synners*, which besett him like waters. *the soule*] to weete of me, as the Greek explyneth it: that is, are ready to drown and choke me; so *Ioh. 2. 5.* see also *Psal. 45. 4.*

3 *V. 3. mud of the gulf*] or, of the deep; that is, the deep or gulfy mud, in the bottoms of the sea; as *Psal. 68. 23. Ioh. 2. 4* an other signe of great calamitie, as also in *Psal. 88. 7.* wherefore Babylon that held captive Gods people, is called a Gulf, or Deep; *Isa. 44. 27.* *no standing*] no stay, or ground: but I sink more and more.

*deeps of waters*] in Greek, *deeps of the sea.*

4 *V. 4. is burnt*] that is, parched, dried; or (as the Greek explyneth it,) *hoarse.* *eyes sayd*] or, are consumed, to weete, with tears, and earnest expectation, as *Lam. 2. 12. & 4. 17.* This was a curse of the Law, *Levit. 26. 16. Deut. 28. 65.* but Christ became a curse for us, *Gal. 3. 13.* So after, *Psal. 119. 82.*

5 *V. 5. falsly*] in Greek, *unjustly.* *took not away*] or which I robbed not, took not by force and rapine. This though it may be taken for all unjust criminations, whereof David and Christ were innocent: yet in special it was verified in Christ, who being in the form of God, thought it no robbery to be equal with God, *Phil. 2. 6.* notwithstanding for witnessing himself to be the son of God, he was put to death by the Iewes, *Ioh. 19. 7.*

6 *V. 6. my foolishness*] that is, my syn: see the note on *Psal. 38. 6.* In David were syns properly; in Christ, by imputation: for God made him syn for us, which knew no syn, *1 Cor. 5. 21.* Or this may be meant of false imputation, & God then knowest my foolish-

net, if any such be, as my foes charge me with. So *Psal. 7. 4. 5.*

*V. 7. abashed for me*] for my sake, to weete, if I be not delivered. So of Christ, his disciples hoped that he should be the saviour of Israel; but when he was kylled, they began to doubt and fear, Satan winnowing their faith, to make them ashamed; but Christ prayed for their confirmation. *Luk. 24. 30. 31. & 22. 31. 32.* So great are Christs afflictions, that blessed is he that is not offended in him. *Mat. 11. 6.* *Iehovih*] or, God: it hath the vowels of *Elohim.* See *Psal. 68. 21.*

*V. 8. bear reproch*] that is, are reproched: contrary hereunto is, to bear grace and favour; that is, to be favoured and wel liked. *Esth. 2. 15. 17.* Compare herewith *Psal. 44. 23. 16.*

*V. 9. forreynour*] to weete, in their estimation and cariage towards me. This also was the case of Iob, and others, *Iob. 19. 13. Gen. 31. 15.* and of Christ the Iewes sayd, they knew not whence he was, *Ioh. 9. 29.* and his brethren beleevd not in him. *Ioh. 7. 5.*

*V. 10. zeale of thine house*] or gealousie, indignation for the polluting of thine house, and studious fervent care to have it conserved holy. See this performed by Christ, when he whipped buyers and sellers out of the temple, *Ioh. 2. 15. 16. 17.*

*eaten me up*] devoured, or consumed. For love and gealousie; are a fyre and vehement flame: *Song. 8. 6.* See also *Psal. 119. 139.*

*are fallen on me*] that is, I have taken them on me, and willingly bear them; as the Apostle gathereth from these words, that Christ pleased not himself. (that is, sought not his own pleasure or profit,) but for his fathers sake and his brethrens did bear all things: and this is an example for us to doe the like. See *Rom. 15. 1. 2. 3. 4.*

*V. 11. afflicted my soule*] the word *afflicted*, is here supplied from *Psal. 35. 13.* for often ther is want of a word to be understood, which the Hebrue text sometime sheweth: as *1 Chron. 10. 11. 14.* *I, with sorpines*, for which in *1 King. 13. 21. 22.* is writ-



PSALME LXIX.

is written, *I will chastise you with scorpions.* See the notes on Psalm. 18. 7. 29. & 2. 7.

it was for ] or, it was turned to reproches, that is, to much reproch, and opprobrie. So Iohns fasting, turned to his reproch, they sayd, he had a Divil. Luk. 7. 33.

12 V. 12. And I made ] or when I gave, that is, made, or put on. So giving is for putting. Psal. 8. 1.

13 V. 13. that sit in the gate ] that is, great men in the publik assemblies. The rulers of the Iewes. Deut. 15. 7. Ruth. 4. 1. 2. & c.

spake ] or talked and meditated: communed how to work me evill. Luk. 22. 2. 4.

strong-drink ] Hebr. Sheker, which is all manner strong drink which will make drunken, as ale, beer, wine, sicer, methaglin, &c. The Greek here turneth it wine.

melodies ] or songs, sung with instruments of musik, of mee. So Iob also complayneth Iob. 30. 9.

14 V. 14. And I ] that is, And (or but ) as for mee. time of acceptation ] that is, an acceptable time: as the Apostle interpreteth this phrase, 2. Cor. 6. 2. from Esa. 49. 8.

in trueth of thy salvation ] that is, for thy saving trueths sake, or faithful salvation.

15 V. 15. mire ] the Chaldee expoundeth it, captivity which is like unto mire.

16 V. 16. shut her mouth ] so that I cannot get out of miserie: as Dathan, Abiram &c. went down alive into the pit, & the earth covered over them, that no hope was left of their return. Num. 16. 33. But Christ in all troubles had comfort, even in the grave his self rested in hope, Psalm. 16. 9. 10. The Chaldee expoundeth this verse thus, Let not the strong king which is like to a flood of waters, captivate mee; neyther let the mighty prince swallow mee: &c.

17 V. 17. turn the face ] or respect, regard mee, with favour. See Psal. 25. 16.

20 V. 20. dishonour ] or ignominie, slander, calummie: see Psal. 4. 3.

21 V. 21. full-of-heavyne ] or, sick, sorrowfull: of this word in Hebrue man hath his name Anosh: see Psal. 8. 1. to none ] so pittie, and solace mee; or to shew compassiō. So Iob. 42. 12. found none ] in Christs

greatest need, all his disciples forsooke him & fled. Mat. 26. 56. and all his acquaintance stood a farr off. Luke 23. 49.

V. 22. gall ] in Hebrue Rosh, an herb bitter as wormwood; with which it is oftenjoyned; Deut. 29. 18. Am. 6. 12. Lā. 3. 19. It groweth in corn fields, Hos. 10. 4. the water or juice hereof signifieth bitter affliction, Jer. 9. 15. These things were also actually done to Christ, whom the Iewes refreshed with gall and vinegar, Mat. 27. 34. Iob. 19. 23. 29. 30.

V. 23. and for recompenses ] that is, and for a full recompense of that which they did to mee, (let their table be) a trap unto them. Or, and for peaces; that is, and the things which they expect peace and welfare by, let become a trap unto them. But the first sense agreeth with the Apostles interpretation, Rom. 11. 9. These are Davids imprecations against the Iewes, and prophesies of their rejection, as the Apostle sheweth; and by their table, wee are to understand all means of comfort and refreshing both of body & soule, which turne to the ruine of the wicked, even an odour of death vnto death, 2. Cor. 2. 15. 16.

V. 24. that they see not ] so the Apostle explayneth the Hebrue phrase, from seeing: Rom. 11. 10. The like is in Esa. 44. 18. And hereby is meant the eyes of their understanding, that seeing they see and perceive not, because a veile is over their harts. Job. 12. 39. 40. Alb. 28. 26. 29. 2. Cor. 3. 14. 15.

make their loynes to shake ] bow down their backs, sayth the Apostle, Rom. 11. 10. and this meaneth bondage and miserie; as appeareth by the contrarie blessing of going upright, which God once vouched safe unto that people, Levit. 26. 13.

V. 25. their castel ] or their towr, pallace, habitation fayr and orderly builded. Genes. 29. 16. Num. 31. 10. Song. 2. 9. This which David speaketh of all Christs enemies, Peter applyeth to Iudas that betrayed him, Let his habitation be deserts, Alb. 1. 20. but Christ threatneth the like to them all. Mat. 23. 38. Castel here is for Castels, or palaces; as charret, for charretts, Psal. 68. 13.



PSALME LXX.

27 V. 27. whom thou hast smitten ] Christ, the shepherd, who was smitten of God, and wounded for our synns. Esa. 53. 4. 5. Mat. 26. 31.

they tell, of the sorrow ] that is, tell one another vauntingly, of the sorrow, (smart or payn) of thy wounded, thy servants who are wounded for thy sake; or they preach hereof: see the like phrase, Psal. 2. 7. or, they tell, to the sorrow; that is, add unto and increase it; as the Greek turneth it.

28 V. 28. Give thou iniquitie &c. ] that is, Add syn unto their syn, give them over to a reprobate mind, which was Gods heauie judgment first on the Gentiles, Rom. 1. 24, 28. afterward on the Iewes, who fulfilled their synns, when wrath came on them to the utmost, 1. Thessal. 2. 16. Rom. 11. 8. Math. 23. 32. Or by iniquitie, may be understood punishment for it, as Ps. 31. 11.

not come into thy justice ] that is, not beleeve thy gospel, and so come to the justice of God; which is by faith; as the scriptures shew. Rom. 10. 3. &c. Phil. 3. 9. Job. 12. 39, 40. The Chaldee expounds it, let them not enter into the church of thy just ones.

29 V. 29. book of the living ] or, book of life, wherein the just that live by faith are written: that is, let them be cut off from being any longer counted thy people, or registered in the writing of the house of Israel, as Ezek. 13. 9. Rom. 11. 20. Phil. 3. 2. 3. Psal. 87. 6.

30 V. 30. lift mee up ] or, set mee on a high place, that is, safely defend mee.

31 V. 31. better to ] that is, more pleasing & acceptable. a young bull ] so the Greek explaineth the Hebrue phrase a bull a bullock, that is, a bull which is but young, or a bullock. So Judg. 6. 25. where the order is changed, take the bullock of the bull: that is the young bull, or bullock. Some understand it here of two, better than bull, or bullock.

that hath horns ] Hebr. horneth, that is, brings forth or beareth horns, and parteth the hoof: for such were fittest for sacrifice: but confession and thanks are more pleasing to God; specially Christs obedience, see Psal. 10. 13, 14, 25. & 40. 7.

33 V. 33. the seekers ] or ye seekers of God,

to weete, shall see it, and your hart shall live; ye shall have inward life, joy and consolation. See Psal. 22. 27.

V. 34. hu prisoners ] such as are persecuted, & bound in prisons for his trueth: Thus Paul calleth himselfe the prisoner of Christ, Ephe. 3. 1.

V. 35. heavens ] the Chaldee sayth, Angels of heaven, and the inhabitants of the earth.

V. 36. save Sion ] that is, hu Church, figured out by Sion, and Iudah, see Psal. 2. 6. and this building of Iudahs cities, is by preaching of the gospel, 1. Cor. 3. 9. 10. a figure of this work, was done by Iehoshaphat, 2 Chron. 17. 9. 12. 13. and Isaiah prophesieth the like. Isa. 44. 26.

PSALME 70.

David prayeth for speedy help, to the shame of the wicked, and joy of the godly.

To the mayster of the musick; a psalm of David for to record.

O God for to deliver me: Iehovah, to mine help make-haste. Let them be abashed and ashamed, that seek my soule: let them be turned backward and blush; that delyte mine evil. Let them turn-back for a reward of their shame: that say, aha aha. Let all that seek thee, be joyful & rejoyce in thee: and let them say continually, magnified be God; they that love, thy saluation. And I, poor-afflicted and needie, o God make-haste to me: thou art mine help and my deliverer, Iehovah, delay not.

Annotations.

TO record ] or to cause remembrance: see Psal. 38. 1.

V. 1. to deliver ] or to rid me free; understand, make haste, or vouchsafe; as is expressed in Psal. 40. 14. for this Psalme, is the same in substance, and almost in words.



PSALME LXXI.

words, with the end of that psalme : see the annotations there.

V. 3. *that seek my soule* ] to make an end of it, as Psalm. 40. 15.

V. 4. *turn-back* ] desolate or wasted, as Psalm. 40. 16.

V. 5. *be God* ] in Psalm. 40. 17. it is written, be Jehovah.

V. 6. *o God make hast to me* ] for this, in Psalm. 40. 18. is, the Lord thinketh on me. *Jehovah* ] in Psalm. 40. 18. my God.

PSALME 71.

*The Psalmist in confidence of faith, and experience of Gods favour, prayeth both for himself, and against the enemies of his soule. 14. He promiseth constancie, 17. praieih for perseverance, 19. praifeth God, and promiseth to doe it cheerfully.*

1 **I**N thee Jehovah doe I hope-for-sa-  
2 ferie : let me not be abashed for e-  
3 ver. In thy justice, ridd thou me and  
4 deliver me: incline thine ear unto me,  
5 and save me. Be thou to me, for a  
6 rock of habitation, to enter, continu-  
7 ally; thou hast commanded to save me:  
8 for thou art my rock, and my muni-  
9 tion. My God; deliver me, out of  
10 the hand of the wicked: out of the  
palm, of the evil-doer & the levened.  
For thou art mine expectation: Lord  
Jehovah, my confidence from my  
childhood. By thee, have I been hol-  
den-up from the womb: from my  
mothers bowels, thou rookest me: of  
thee is my praise continually. As a  
wonder, I am unto many: but thou,  
art my strong hope. Let my mouth  
be fylled, with thy praise: all the day,  
with thy glorie. Cast me not away, at  
the time of old-age: when mine able-  
strength faileth, forsake not thou me.  
For mine enemies speake of me: and

they that observ my soule, consult to-  
gether. Saying, God hath forsaken  
him: pursue and take him, for *ther is*  
none to reskue. O God, be not thou  
farr-away from me: my God, make-  
haste to mine help. Let them be a-  
bashed and consumed, that are adver-  
saries of my soule: let them be cove-  
red with reproch and dishonour; hat  
seek mine evil. And I, wil patiently-  
wayt continually: and add, unto all  
thy praise. My mouth shall tel thy  
justice, all the day thy salvation:  
though I know not the numbers. I  
wil enter, in the powers of the Lord  
Jehovah: I wil record, thy justice thine  
onely. O God, thou hast learned me  
from my childhood: and hitherto,  
have I shewed thy marvelous-works.  
And also unto old-age and hoarynes,  
o God forsake me not: until I shew  
thine arme to *this* generation; thy  
power, to every-one *that* shall come.  
And thy justice o God, *which is* to  
on high: which hast doe great-things;  
o God, who is like thee? Which didst  
make me to see, distresses many, and  
evil: didst return and quicken me, and  
from the deeps of the earth, didst re-  
turn and bring me up. Thou didst  
much-increase my greatnes, & didst  
turn-about and comfort me. Also I,  
wil confels thee with the instrument  
of psalterie, *even* thy faithfulness, my  
God: I will sing-psalm to thee with  
harp; o holy one of Israel. My lipps  
shall shewt, when I sing-psalm unto  
thee: and my soule, which thou hast  
redemed. Also my tongue, shall talk  
of thy justice, all the day: for they are  
abashed for they are ashamed, that seek  
mine evil.



*Annotations.*

**I** N thee ] Chald. *In the Word of the Lord.*  
This Psalme which hath no title in the  
Hebrew, is in Greek thus intituled:  
Of David, a Psalme of the sons of Ionadab, &  
of them that were first captived.

**2** V. 2. deliver ] or, make me to escape safe.

**3** V. 3. of habitation ] or of mansion: a rock  
wherto I may sue and there dwell safe. God is  
often called a Rock, Psal. 18. 3. and a mansi-  
on (or habitation) to his people, Psal. 90. 1.  
The Greek here makes it playn thus, Be to  
me for a God protectour. *hast commanded*  
to weete, thine Angels, as Psal. 91. 11. or,  
hast effectually appointed. See Psal. 44. 5.

**4** V. 4. evil-doer ] or injurious, wrong-doer.  
the leavened ] that is, the malicious: for ma-  
liciousnes and wickednes is likened to leaven,  
1 Cor. 5. 8. The Hebrue Chomets properly  
signifieth that which is leavened or sower,  
Exod. 12. 39. here used for the malicious or  
violent cruel man, as the Greek turneth it,  
the injurious: or Chomets may be used for  
Chomes, the violent.

**5** V. 5. Jehovah ] or God: for it hath the  
vowels of Elohim: so after, vers. 15. See  
Psal. 68. 21.

**6** V. 6. tookest me ] or didst bid me, to weete  
from danger: Compare this with Psalm. 12.  
10. 11. of thee ] or in thee: but in, is  
often used for of; as Psal. 63. 7. & 87. 3. see  
the notes there.

**7** V. 7. a wonder, to many ] or, a monster to  
the mightie: a sign whome the many (or might-  
ty) doe gaze upon, speake of, and shew to  
others, & wonder at. A wonder and a sign,  
are sometimes used as one: 2 Chro. 32. 24.  
with 1 King. 20. 8. 9. So, Christ and his dis-  
ciples were as signes and wonders in Israel,  
Isa. 2. 18. Heb. 2. 13. Iehoshuah and his fel-  
lowes, were monstrous persons, Zach. 3. 8. the  
Apostles, a great flock to the world. 1 Cor.  
4. 9. hope ] or refuge, a place wher  
one hopeth for safetie.

**8** V. 8. with thy glorie ] or glorie of thee;  
that is, with glorifying thee: honouring,  
bewtififying and comending thy majestie.

**10** V. 10. speak of ] or say of me, that God

hath forsaken me; verse 11. or, they speake  
against me. observ ] that is lay-way:  
for it is meant here, for evil: as is the ob-  
serving of the stepps, Psal. 56. 7. but often this  
phrasis is used for good, to keep, regard, &  
preserve the soule or life. Psal. 97. 10. & 121.  
7. Prov. 22. 9.

V. 14. add unto all thy praise ] that is,  
increase it; I wil prayse thee more then I  
have doen; or, more then others doe: as  
2 Chron. 10. 11. I wil add unto your yoke,  
that is, increase it.

V. 15. though I know not ] or, for I know  
not the numbers, to weete, of them. Gods jus-  
tice and salvation is innumerable wayes ad-  
ministrated: which are to be celebrated,  
but cannot be reckned. Psal. 40. 6.

V. 16. I wil enter, ] to weete, into this  
work of praying God, in his power, not  
mine own: or, I wil enter, that is, begin  
with his powrtful works, to praise them:  
or, I wil enter, that is goe in hand, or goe  
forward with my busines, through his  
power.

V. 18. unto old age ] or whiles old age is  
upon me: as vers. 9. So elsewhere God  
sayth, that he had born Israel from the  
womb and birth, and would bear them stil  
unto old age and the hoary hayres. Isa. 46. 3. 4.

thine arm ] that is, strength, help, salvation.  
So Psal. 77. 16. Isa. 51. 5. & 53. 1. Deut. 33. 27.  
this generation ] the men of this age. The  
word *thou* (or *present*) is understood by that  
which foloweth. See also Psal. 45. 4.

V. 19. And thy justice O God, which is  
to-on high ] that is, which reacheth up to  
heaven, viz, I wil shew it. Thus the Greek  
understandeth it. Wee may also translate,  
For thy justice is unto the high place, that is, to  
heaven, incomprehensible: as Psal. 36. 6. 7.  
And, may be in sted of For, as Psal. 60. 13.  
and the High place, is by the Chaldee ex-  
pounded the high heavens. so Psalm. 93. 4.  
Mat 21. 9.

V. 20. didst make me see ] or as thou shew-  
edst me, and us: for the Hebrue hath a dou-  
ble reading, meaning David in special, &  
other Gods people with him: so after,  
it is read in the margine, quicken me, bring  
me



PSALME LXXII.

me up, (as also the Greek hath it,) but written in the line, quicken us, bring us up. By making see, is also meant experience & feeling: as Psalm. 49. 10. and evil] or evils, that is calamities. didst return] that is, didst again quicken; or, wilt again quicken me. So alter. But the Greek turneth it in the time past. deeps] abysses of the earth: gulfs of affliction and death, elsewhere called the lowest parts, Psal. 88. 7. such Christ in his humanitie, sorrowes & death went down unto, & returned, Eph. 4. 9. Rom. 10. 7.

21 V. 21. my greatnes] or magnificence, majestie, honour. For Christ after afflictions, entred into his glorie, Luk. 24. 26. 1 Pet. 1. 11. Phil. 2. 8. 9. and the godly must suffer with him: that they may also be glorified with him. Rom. 8. 17.

22 V. 22. psalterne] or luit: see Psalm. 33. 2. even thy faith] or, for thy faithful truth. holy one] or saint of Israel: God is so called, both for that he is holynes it self, and sanctifieth his people, Levit. 20. 8. 26. and again is sanctified that is holily praised and honoured of them. Isa. 8. 13. So Psalm 78. 41. & 89. 19.

24 V. 24. talke of] or, meditate, that is speake advisedly & after due meditation See Psalm. 1. 2. for they] or when they are abashed; that is, destroyed: See Psalm. 6. 11.

PSALME 72.

David praying for Solomon, sheweth the goodnes and glorie of his, in type, and in truth, of Christs kingdom. 12. He blesteth God.

1 For Solomon, **O** God, give thy judgments to the king: and thy  
2 justice to the kings son. That he may judge thy people with justice: & thy  
3 poor-afflicted ones with judgement.  
4 The mountaynes shall bring-forth peace to the people: and the hills, with justice. He shall judge, the poor-

afflicted of the people; he shall save, the sonnes of the needy: and shall break-down the fraudulent-oppressor. They shall fear thee with the sun: and before the moon; 5  
6 generation of generations. He shall come-down, like the rayn upo the mowen-grasse: as the showres, the dispersed-moisture of the earth. In his dayes 7  
8 shall the just-man flourish: and multitude of peace, until the moon be not. And he shall have-dominion, from 9  
10 sea unto sea: and from the river, unto the ends of the land. They that dwell in dry-places shall kneel before him: and his enemies, shall lick the 11  
12 dust. The kings of Tharsish and of the yles, shall render an oblation: the kings of Sheba and Seba, shall offer a present. And all kings shall worship him: all nations, shall serve him. For 13  
14 he shall deliver, the needy that crieth-out: and the poor-afflicted, and him that hath no helper. He shall mercifully-spare, the poor and needy: and shall save the soules of the needy. He 15  
16 shall redeme their soule, from fraud & violent-wrong: and precious shall their blood be, in his eyes. And he shall live, and he shall give to him, of the gold of Sheba: and shall pray for him continually; shall bless him, all the day. Ther shalbe a parcel of corn, 17  
18 in the land, in the top of the mountains: the fruit thereof shall shake like Lebanon: & flourish shall they of the citie, as the herb out of the earth. His name shalbe, for ever, his name shallbe continued, before the sun: & they shall bless themselves in him, all nations shall call him blessed. Blessed be Jehovah God, the God of Israel: which



19 which doeth marveilous-things him-  
self alone. And blessed be the name of  
his glorie, for ever: and let all the  
earth, be fylled with his glorie; Amen,  
and Amen.

20 Ended are the prayers; of Da-  
vid, son of Iesse.

*Annotations.*

I **F**Or Solomon] the Greek addeth, a Psalm  
of David for Solomon; and the last ve. se  
sheweth it to be made by David, and  
it concerneth Christ and his kingdom, fi-  
gured by Solomon, Song. 3. 11. and therefore  
called by his name, as elsewhere he is cal-  
led David: Hos. 3. 5. Such also is the title  
of the 127. Psalm. King[son] to whom  
the right of the kingdom belongeth by  
birth and inheritance. So Christ was King  
Davids son, and born King of the Jewes. Mark.  
11. 10. Mat. 2. 2. & 21. 41. to him the Father  
gave all judgement: John 5. 22. The Chaldee  
expoundeth the King to be Christ: and the  
Kings son, to be King Davids son.

2 V. 1. That he may] or, Let him judge;  
that is govern thy people in justice, that is  
justly: wherefore he is named Melchi zedek,  
that is King of justice, Heb. 7. 2. of whom it  
was prophesied, behold a King shall reign in  
justice, Isa. 32. 1.

3 V. 3. The mountayns shall bring forth] or  
shall bear, to weete, as their fruit; for so this  
phrase importeth, Job 40. 15. This, and  
the rest that follow, may also be read  
prayerwise, let the mountayns bear &c. The  
Chaldee paraphraseth, The dwellers on the  
mountaines, shall bring peace to the people of the  
house of Israel.

peace] that is prosper-  
itie, plenty of fruits, which should be  
injoyed with peace; as all Solomons  
dayes, Israel dwelt without fear, every man un-  
der his vine and figtree, 1 King. 4. 25. And un-  
der Christ, the work and effect of justice, is  
peace, quietnes, and assurance for ever. Isa. 32.  
17. Rom. 5. 1. the mountayns drop-down new  
wine, and the hills flow with milk. Joel. 3. 18.  
Amos 9. 13. hills, with justice] that is,

the hills also shall beare peace, with justice;  
both peace and justice; as these two are  
sayd to kyss ech other, Psalm. 85. 11. and  
Christ is King both of justice and peace, Heb.  
7. 2. his kingdome is justice, peace, and joy,  
Rom. 14. 17. It may also be read for justice.

V. 4. shall judge] that is, shall deliver:  
see the notes on Psalm. 43. 1. save the  
sonns of the needy] that is the needy persons: in  
Chaldee, shall redeem the sonns of miserie; that  
is, such as are in wretched case. the  
fraudulent oppressor] whom the Greek here  
calleth sycophant; which word is used for  
i. jurying by forged cavillation, Luk. 19. 8. &  
3. 14. See before in Psalm. 62. 11.

V. 5. They shall fear] men shall reverence,  
that is, worship and serve thee. So fear is  
used for worship, Isa. 29. 13. Mat. 15. 9.

with the sun] or before the sun, as is after  
expressed vers. 17. and as the Hebrue ghnim,  
with, is elsewhere used for before, Esth. 7. 8.  
and before the sun and moon, meaneth conti-  
nually, so long as they shine on the earth,  
which is so long as the world endureth,  
Gen. 8. 22. Psal. 89. 37. 38. The Chaldee in-  
terpreteeth it, with the rising of the sun, and  
in the light of the moon, that is, at morning  
and evening; day and night; as the twelve  
tribes are said so instantly to serve, Act. 26. 7.

6 V. 6. the mowen-grass] the meadow, which  
being mowen in the beginning of sum-  
mer, craveth rain that it may grow again.  
The original word signifieth also a shorn-  
fleece of wooll; which sense some keep  
here, and refer it to the dew that fel on  
Gedeons fleece, when the land was drye, &  
again on the land, when the fleece was  
drye, Judg. 6. 37. 40. Solomon and Christ  
are here sayd to come down as rayn, in res-  
pect of the doctrine and administration  
of judgement by them. So Moses sayd,  
My doctrine shall drop as the rayn &c. Deut.  
32. 2. and Iob sayd they waited for mee as for  
the rayn &c. Iob. 29. 23. and, the Lord shall  
come unto us as the rayn &c. Hos. 6. 3. the  
dispersed moisture] vnderstand, which are  
the moysture, that is, which shewres doe  
moylten the earth. Zargib the Hebrue  
word used onely in this place, hath the  
signification



signification of dispersing moisture or water, as is by showres, God having divided showres for the rayn, whereby it is strowed abroad upon the earth, Job. 38. 25. Wherefore the former word showres, implieth rayn that falleth with manifold (or millions of) droppe, as Psal. 65. 11.

V. 7. multitude of peace] to weet shalbe, or shall flourish: and thus Shalom, peace, may respect the name of Shelomoh or Solomon, which signifieth peaceable, as was promised to David, Behold a son is born to thee, which shalbe a man of rest, for I will give him rest from all his enemies round about; therefore his name is Solomon, and I will send (Salom) peace and quietnes upon Israel in his dayes. 1. Chron. 22. 9. moun be not] or be taken away, as the Greek explyneth it; that is, til the worlds end: as before, vers 5.

V. 8. from sea to sea] from the salt sea, (the lake of Sodom, Gen. 14. 3.) to the mayn sea. See Num. 34. 3. 6. &c. where the limits of the land are described. from the river] the great river Euphrates, Gen. 15. 18. Deut. 11. 24. In Solomon this was accomplished, when he reigned over all kingdoms, from the river, to the land of the Philistims, and to the border of Egypt, 1. King. 4. 21. in Christ, when all nations were brought into his subjection by the gospel, as Math. 28. 18. 19. Act. 1. 8. Col. 1. 5, 6. Rev. 11. 15.

V. 9. in dry places] or, in deserts, which the Greek explyneth, the Ethiopians. The Hebrew Tsim, signifieth here & Psal. 74. 14. people that dwell in drye desert places: sometime it is used for wild beasts that haunt such deserts, as Esa 34. 14 & 13. 21. Jer. 50. 39. lick the dust] like a serpent, as is expressed, in Mic. 7. 16. noting hereby great fear and subjection, testified by bowing down their faces to the ground, as is the manner in the Eastern countries. In Esa. 49. 23. a like promise is made to the church of Christ.

V. 10. of Tharsish] or of the Ocean, that dwell by the mayn sea. See the note on Psal. 48. 8. Sheba and Seba] that is, of Ethiopia and Arabia, fair southern countries, inhabited by the posterity of

Sheba and Seba the nephew and son of Cush the son of Cham the son of Noah, Gen. 10. 7. The Queen of Sheba (or of the South) came from the utmost parts of the earth, to hear the wisdom of Solomon, & gave him much gold, sweet odours, and precious stones: 1. King. 10. 1. -- 10. Mat. 12. 42.

V. 12. hath no helper] or, to whom no helper. See the like by Job, Job 29. 12.

V. 14. precious shall their blood be] that is, their death, meaning, that he regardeth their life, and will not easily suffer them to be kyled; for that it is precious and dear unto him: as on the contrary Paul sayd, his life was not dear unto himself, when he was willing and ready to loose it for Christs cause, Act. 20. 24. See Psal. 116. 15.

V. 15. he shall give] meaning man in general, or eche one, brought in subjection; as the Greek sayth, to him shall be given; meaning to Solomon. gold of Sheba] the Greek sayth, of Arabia: see vers. 10.

all the day] or dayly.

V. 16. There shall be a parcel &c.] where a handful of corn shalbe sown, on the top of the mounts (the most barren places) there shallbe such increase that the fruit shall shake & make a noyse like the trees of Lebanon. shake] or syrr with noyse, rustle. Lebanon] that is, trees of Lebanon, as the earth, for the inhabitants of the earth, Psalm. 66. 1. of this mount, see the note on Psal. 29. 5. they of the city,] that is, the citizens, as, they of the world, are worldlings; Psal. 7. 14. ye of the heavens, Psal. 148. 1. are, the inhabitants there. The Chaldee addeth, of the city Jerusalem. Compare herewith, Isa. 27. 6.

V. 17. continued] to weet, as a son continueth his fathers name: for the original jinon (or jann) cometh of Nin, which is a Son: the Greek also turneth it, his name continueth: and Christs name is continued in us that beleve in him, called Christians, Act. 19. 26. and his children. Heb. 2. 13. 14. before the] that is, so long as it endureth, as verse 5. So Psalm. 103. 29.

they shall bless] to weet, men of all nations, shall count and speak of their blessednes



sednes in him. So Gen. 22. 18. *call him blessed*] or, happy, shall beatify him.

19 V. 19. *name of his glory*] that is, his glorious (or honourable) name. So Lord of glorie, Iam. 2. 1. for, glorious Lord. *syllled*

with his glorie] that is, with the manifestation of his glorious works, and praying him for the same. See the like speeches Num. 14. 21. Isa. 6. 3. Rev. 18. 1. Ezek. 43. 2.

Amen] So be it. This second book of Psalms is concluded with twise Amen, as was the former, see Psal. 41. 14.

20 V. 20. *Ended*] or *Complete* are: meaning that this Psalme was the last of Davids prayers or hymnes, (as the Greek translateth it;) howsoever it is not set last in order, as neyther other be. Or, that this matter touching Christs Kingdom, is the last thing wherof David prophesied, and for which he prayed: as 1 Pet. 1. 10. 11. *Isse*] or *Isibai*, as the Hebrue soundeth it; and sometime, *Isbai*, 1 Chron. 2. 12. 13. which name signifieth strength & manhood; as David, amiable.

### The third Book.

#### PSALME 73.

The Prophet prevailling in a temptation sheweth the occasion therof, the prosperity of the wicked. 13. The wound given therby, diffidence. 15. The victorie over it, knowledge of Gods purpose, in destroying of the wicked, and susteyning the righteous.

1 A Psalme, of Asaph:

2 **Y**Et-surely God, is good to Israel;  
3 to them that are pure in hart. And  
4 I, my feet almost swarved-aside: my  
5 steps had wel-nigh slipped-out. For  
6 I invied, at vaynglorious-fools: when  
7 I saw, the peace of the wicked. For  
8 there are no bands in their death; and  
9 iustie is their strength. They are not in  
10 the molestation of fory-man: & with  
11 earthly-man, they are not plagued.  
12 Therefore, pride compasseth them-about-as a chaine: violence covereth

7 them, as a garment. Their eyes standeth-out with fatnes: they passe the  
8 imaginations of the hart. They doe  
9 corrupt, and speak with maliciousnes of oppression: they speak from aloft. They set their mouth against the  
10 heavens: and their tongue, walketh through the earth. Therefore, his people turneth hither: and waters of a  
11 ful cup, are wrung-out to them. And they say; How doth God know: and is there knowledge in the most hye.  
12 Loe these are the wicked: and in tranquillitie ever; they encrease wealthy-power. Surely in wayn, have I clenched  
13 mine hart: and washed my hands in innocencie. And am plagued, all the  
14 day: and my rebuke, is in the mornings. If I say, I wil tel thus: loe, I  
15 unfaithfully-wrong the generation of thy sonns. And I thought, to know  
16 this: but it was a paynful-thing in mine eyes. Vntil I entred, into the  
17 sanctuaries of God: did prudently-attend, to their last-end. Surely thou  
18 dost set them, in slipperie-places: dost make them fall, to desolations. How  
19 are they brought to wondrous-desolation as in a moment! are they at an end, are they consumed, with trouble-som-frights! As a dream after one  
20 waketh: o Lord, when thou raysest up, thou wilt despise their image. Surely,  
21 mine hart was leavened: & I was pricked, in my reines. And I was brutish,  
22 and knew not: as the beasts, was I with thee. Yet I, continually was  
23 with thee: thou hast holden me fast, by my right-hand. Thou wilt guide  
24 me with thy counsel: and after, wilt receive me to glorie. Whome have I  
25 in the heavens? and with thee, I delight



26 not any in earth. Wholly consumed  
is my flesh, & my hart: the Rock of  
my hart and my portion, & God for  
27 ever. For loe they that are gone far  
from thee shall perish: thou suppress-  
est every one that goeth a-whoring  
28 from thee. And I, to draw nigh to  
God, is good for mee: I have set my  
hope for safetie in the Lord Iehovih:  
for to tell, all thy works.

Annotations.

**T** He third Book } to weete, of Psalmes.  
See the note on Psal. 42.

**I** V. 1. of Asaph } or, 19 Asaph:  
who was both a prophet, and a singer: See  
Psal. 80. 1. The like title is of the 10  
Psalmes following. These are for the  
most part, complaints and meditations of  
the troubles of Gods people.

**2** V. 2. almost } or, a very little lacked but  
my feet had swerved: so after, well nigh: or,  
almost nothing lacked but my steps had been  
sbed: noting hereby his great danger to  
have fallen through his infirmities had not  
faith in God susteyned him. swerved }  
or turned, declined. This, and the next word  
slipped, have a double reading in the He-  
brew; by the vowels, they had swerved, they  
had slipped: by the consonants, it had swar-  
ved, it had slipped; meaning, each of his feet,  
and every of his steps, to his utter ruine.

slipped-out } or, been poured out, to weete,  
as water; and so I had been lost.

**3** V. 3. envied } or was jealous; had envious  
eye. See Psal. 37. 1.

**4** V. 4. bands } or knots, that is payns,  
sores, diseases &c. in their death } or til  
their death; meaning that they live long in  
pleasure, and dye at ease; as is explyained  
Job 21. 13. They spend their dayes in wealth,  
and suddenly they goe down to the grave. The  
Chaldee sayth, For they are not terrified or  
troubled for the day of their death. but

lusty } or, and fat is their fortitude; (their firm  
strength of body;) as Job sayth, one dyeth  
in his full strength, being in all ease and prosperi-

ties; his breasts are full of milk, and his bones run-  
ful of marrow. Job 21. 23. 24.

V. 5. molestation of sorry-man } that is,  
such tumulte as other miserable men indure. See  
the like phrase in 2 Sam. 7. 14. Anakh and  
Adam are here the names of all wretch-  
ed mankind. See Psal. 8. 5. The Chaldee  
expoundeth it, They labour not in the labour  
of men that study in the Law: and with just men

V. 6. compasseth &c. } or, is a chaine to  
them, and to him, that is, every of them: as a  
collar that is hanged for an ornament a-  
bout the neck. And of this word Anakh,  
to hang a chaine, that giant Anakh had his  
name, whose children were called Ana-  
kims, men great of stature, proud, and  
cruel. See Num. 13. 23. 34. Jos. 15. 13. 14.

a garment } a set, habit, or ornament, fine-  
ly fitted to the body; such was the harlots  
habit; Prov. 7. 10.

V. 7. eyes standeth } that is, Each eye stan-  
deth, or starteth-out of the hole for fainer. In  
Chaldee; The similitude of their faces is chan-  
ged for fainer. So in Job 15. 27. he hath cove-  
red his face with his fainer. they pass  
the imaginations &c. } that is, they exceed in  
prosperity above that they could imagine or  
think: or, they surpass in wickednes above  
that which mans hart can think; according to  
that which here followeth; and as in Jer. 9.  
28. it is sayd, they are waxen fat and shining;  
they doe pass the words (or deeds) of the wit-  
ked.

V. 8. They doe corrupt } or consume, dis-  
solve or make dissolute, by their wicked  
speeches, and by their oppression of men.  
It may be understood of corrupting or ma-  
king rotten with syn, themselves or others;  
or consuming and wasting with oppression.  
with maliciousnes } or in evil, that is, ma-  
liciously, or malignantly. from aloft } that

is, loftily. Or of the Most-hye, that is of God  
as in the next verse; but the Chaldee ex-  
poundeth it, the highnes of their hart.

V. 9. against heavens } that is, against  
God and his saints, whom they blaspheme  
as it is written, he opened his mouth unto  
blasphemie against God, to blaspheme his name,  
and



and his tabernacle, and them that dwell in heaven; Rev. 13. 6. So elsewhere heavens, are used for God, Dan. 4. 23. Luk. 15. 18.

10 V. 10. his people] Gods own people are by this afflicted. Therefore the Greek sayth my people; the Psalmist speaking of his brethren, as after of himself, verse 23.

hither] to these thoughts and tentations, which follow in the next verses.

a ful] the word cup or basen, is here to be understood; as strong, for strong-powers. Psal. 10. 9. See the note there. By waters of a ful cup, are meant abundance of tears, which they must drink; that is of afflictions and tentations which they suffer, as in Psal. 80. 6. So the Chaldee explaineth it, and tears as many waters shall flow from them.

wring-out to them] or drunk, (sucked up) by them; as in Psalm. 75. 9.

12 V. 11. in tranquillitie] or quiet, safe, welthy, at ease. Compare herewith Iere, 12. 1. 2. welthy-power] abilitie by riches; see Psal. 49. 7.

13 V. 13. cleansed] that is, laboured to cleanse and purge, by faith and continuall sanctification, Act. 15. 9. 1 Ioh. 3. 3. otherwise, who can say, I have made mine hart clean? Prov. 20. 9. innocencie] or cleannes: see Psal. 26. 6. & 24. 4.

14 V. 14. am plagued] or touched with afflictions, punished, which the wicked are not, verse 5. my rebuke] or blame, to weet, I bear: the chastisement for my synns. in the mornings] that is, every morning, or early: the like phrase is Psal. 101. 8. Iob. 7. 18. Lam. 3. 23. Esa. 33. 2.

15 V. 15. I will tell thee] that is, if these tentations prevayl against mee: so that I should tell and declare for truth these my carnall thoughts. Telling is often used for publishing and preaching to others: see Ps. 2. 7. unfaithfully-wrong] or faithlessly-transgress against the generation of thy sonns, (O God:) that is, of thy people: called the sonns of God, Deut. 14. 1. 1 Iob. 1. 1.

17 V. 17. prudently-attend to] or, consider their latter-end. A like speech Moses useth, Deut. 32. 19.

18 V. 18. slippery places] where they sud-

denly fall to perdition. The Chaldee saith, in dark places.

V. 19. wondrous desolation] such as a-soneth the beholders. Such suddayn strange desolation God brought on Babylon of old. Jer. 51. 37. 41. and will againe, Rev. 18. 10. 19.

20 V. 20. As a dream] to weet, so they are, or so vanisheth their prosperity, which when one awaketh, is gone; as is playnly set forth in Esa. 29. 7. 8. So elsewhere it is sayd, hee shall flee away as a dream, & not be found, and shall pass away as a vision of the night, the eye which saw him, shall doe so no more &c. Iob. 20. 8. 9.

The Chaldee explaineth it, the dream of a drunken man. or thou raysest up] to weet, thyself, that is, risest up to punish them, as Psalm. 34. 23. or raysest up to weet them, at the last day of judgment. So the Chaldee paraphrast turneth it, saying, in the day of the great judgment they shall rise up out of the house of the grave, in which thou wilt despise their image. The Greek sayth, in thy city thou wilt despise their image: the Hebrue word bagbir being ambiguous. In this sense, compare herewith Eccles. 8. 10.

despise their image] or their shadow; that is, destroy their transitorie estate: for, man walketh in a image, Psal. 39. 7. Or, referring it to the last judgement, their image may meane their corrupt synfull state, Gen. 5. 3. &c the despising of it, is their utter rejection: for then they shall rise to shame & contempt eternall. Dan. 12. 2.

V. 21. was levened] or levened it self, that is, was vexed, grieved, swelled; was sown as leaven, with my fretting grief and anger.

I was pricked] or, sharpened (pricked) my self; that is, felt sharp paynes, to weet, with my fretting thoughts and desires.

V. 22. brutish] that is, sensles, sensual like a brute beast, nor having the understanding of a man in mee: as is explained Prov. 30. 2. See also Psal. 49. 11. as the beasts] that is, as one of them, or a great beast; Hebr. Behemoth; which is used for the vast Elephant, Iob 40. 10. The Greek here turneth it Bestial; or, brutish.

V. 24. to glory] or with glory: that is gloriously:



PSALME LXXIIII

gloriously: honourably. See a Tim. 3. 16. Phil. 3. 21. Heb. 2. 10. 1 Pet. 1. 4. The Chaldee paraphraſeth, Thou wilt guide me with thy counſel in this world; and after that the glorie is accompliſhed, which thou haſt ſayd thou wilt bring upon me, thou wilt receive me.

25 V. 25. whom have I or who is far me, but thee to truſt in, or call upon. *delite not I or take no pleaſure in any perſon, or thing.*

26 V. 26. the Rock I that is the ſtrength & hope: the Greeke ſayth, the God of my hart.

27 V. 27. gone farre I that is, the wicked who are here ſayd to be farre from God; and in Pſalm. 119. 150. are farre from his Law, and therefore ſalvation is farre from them, Pſal. 119. 155. as here they periſh: whereas the righteous are a people neer God, Pſalm. 148. 14.

*that goeth a whoring, from thee I that is, goeth after idols, departing from the true God, as Hoſ. 1. 2. for idolatrie or breach of Gods covenant, is often called whordom or fornication. Ier. 3. 9. 20. Ezek. 23. 3. 5. 7. &c. Pſalm. 106. 39.*

28 V. 28. to draw nigh I ſo both the Greeke and Chaldee doe explyne the Hebrue phraſe the drawing-neer of God: and thus it is alſo uſed in Iſa. 58. 2. and is doon by the faith of the Goſpel, Heb. 7. 19. *Iehovih I or God: ſee Pſal. 68. 21. The Chaldee ſayth, in the Word of God. to tel I that I may tel, or declare, as the Greeke explyneth it.*

PSALME 74.

The Prophet complaineth of the deſolation of the Sanctuary. 10. He moveth God to help in conſideration of his power, 12. of his reprochful enemies, of his children, and of his Covenant.

I An inſtructing-ſalm, of Aſaph:

2 **W**Herfore O God, haſt thou caſt us off to perpetuities: ſhall thine anger ſmoke, againſt the ſheep of thy paſture? Remember thy congregation, which thou haſt purchaſed, of old; the rod of thine inhe-

ritance, which thou haſt redeemed: this mount Sion, wherein thou haſt dwelt. Lift up thy feet, to the deſolations of perpetuities: the enemy, hath done evil to all things, in the ſanctuarie. Thy diſtreſſors roar in the midds of thy ſynagogues: they have ſet, their ſignes, for ſignes. He was knowne, as he liſted on hyc; axes, againſt the thicket of the wood. And now, the carved-works, therof all together: they have bett-down, with beetle and mallets. They have caſt into the fyre, thy ſanctuaries: to the earth, they have profaned the dwelling-place of thy name. They ſayd in their hart, let us make-ſpoyle of them altogether: they have burned, all the ſynagogues of God in the land. We ſee not, our ſignes: ther is not any prophet more; nor any with us, that knoweth how long. How long O God, ſhall the diſtreſſer reproch? ſhall the enemy blaſpheme thy name to perpetuities? Wherefore turneſt thou away thine hand, even thy right-hand? draw it out of the midds of thy boſome, make-a-ful-end. For God, my King from antiquities: he worketh ſalvations, in the midds of the earth. Thou didſt break-aſunder the ſea by thy ſtrength: didſt break-in-peeces the heads of the dragons, in the waters. Thou didſt quite-buſt the heads of Livjathan: didſt give him for meat, to the people that dwell in drye-deſerts. Thou didſt cleave, the fountſyn and the ſtream: thou didſt drye-up, the rivers of ſtrength. The day is thine, the night alſo is thine: thou haſt prepared, the light and the ſun. Thou haſt conſtituted, all the borders of the



PSALM LXXVIII.

28 the earth: the summer & the winter,  
them hast thou formed. Remember  
this, the enemy reproacheth Jehovah:  
29 and the foolish people, blaspheme thy  
name. Give not the soul of thy tur-  
tle-dove, to the wild-company: the  
company of thy poor-afflicted, for-  
30 get not to perpetuity. Have respect  
unto the covenant: for full are the  
darknesses of the earth, of the habita-  
31 tions of violent-wrong. Let not the  
oppressed return ashamed: let the  
poor-afflicted and needy, praise thy  
32 name. Rise-up O God, plead thou  
thy plea: remember thy reproach from  
the fool, all the day. Forget not, the  
33 voice of thy distressers: the tumultu-  
ous-noise of them that rise up against  
thee, ascendeth continually.

Annotations.

**O**F Asaph ] or, to Asaph: in Chaldee,  
by the hand of Asaph: see Psal. 57.1.  
If Asaph (who lived in Davids  
dayes) made this Psalm: it was a prophe-  
sie of troubles to come. If some other  
prophet made it when calamities were on  
Israel; then was it committed to Asaphs  
posterity the singers, called by their fathers  
name: as Aarons posterity, are called Aa-  
ron, 1 Chron. 15.27. *this anger smoke*  
or, thy nose smoke, that is, burn: as was  
threatned, Deut. 19.20. A manifestation of  
sore displeasure: see Psal. 18.9. & 80.5.

*Sheep* ] or flock, that is, us thy people,  
as Psal. 79.13. The flock comprehendeth  
sheep and goats. Levit. 1.10.

V. 2. *purchased of old* ] or bought of yore,  
when thou broughtest them out of E-  
gypt, Exod. 15.16. or understand, that thou  
hast purchased it, hast redeemed &c.

*the rod of thine inheritance* ] that is, Israel,  
Jer. 10.16. called elsewhere the line of Gods  
inheritance, Deut. 32.9. which he measured  
out for himself as land is meted with a

rod or line. It may also be read the scepter, or  
the tribe of thine inheritance, as Esa. 63.17. for  
the Hebrew Shebet, which properly is a  
rod or staff, is sometime a scepter, Psal. 45.7.  
sometime a tribe, Psal. 78.67.

V. 3. *Lift up thy feet* ] or thy hammers,  
that is, thy strokes, to stamp or beat down  
the enemy unto perpetual desolations.  
Thus the feet are used to tread down with,  
Isa. 26.6. and so the Greek taketh it here,  
changing the metaphor, and translating  
it, thy hands, which are also instruments  
to strike down with. Or lift up thy feet,  
that is, Come quickly to see the perpetual  
desolations which the enemy hath made.

*hath done evil* ] that is, broken, robbed,  
burned, wasted all things. As did Nebu-  
chadnezzar in the temple, 2 King. 24.13.  
& 25.9.13.14. &c.

V. 4. *thy synagogues* ] or assemblies, ey-  
ther the courts & places about the temple,  
where the people assembled, or the other  
synagogues in Jerusalem as after in verse 8:  
he speaks of all the synagogues in the land,  
places wher prayers and lectures of the  
law were used: Act. 16.13. & 19.21. The  
assembly of Christians is called also by this  
name synagogue, Jam. 2.2. *their signs*  
or banners; which are signs of victorie or  
of idolatrie. See after vers 9.

V. 5. *He was known* ] He, that is, A man,  
or every one of the enemies was known;  
that is renowned, or famous, as having done  
some notable act. *as he lifted on hye*  
or, as he that bringeth aloft: that is, as a man  
brings the axe aloft over his head, to fel  
down the thick wood with might and  
mayn. They cut down the wood of the  
temple, as men doe trees in a forest.

*thicket of the wood* ] that is, the thick  
wood or tree, whose boughes are wrapped  
one in another: or, (if we understand it  
of the wood worke in the temple,) the in-  
foulded graven wood: which he that did  
most egerly cut down, was most renou-  
med.

V. 6. *And now* ] or, And then, at the  
same time. So Psal. 27.6. *carved  
works* ] gravings, or (as the Hebrew phrase  
is)



PSALME LXXIIII.

is) openings: used for graves or carved works: *Exod. 28. 11.* The Greek here turneth it *dores*; which also have their name of opening.

7 V. 7. *thy sanctuaries*] the temple, (which had divers holy places) was burned by *Nebuzar-adan*, a King. *25. 9.* *to the earth*] to weete burning or rasing down to the ground.

8 V. 8. *Let us make spoil*] or, wee wil oppress, prey upon them. Of this Hebrue root, the Dove hath her name in that tongue, as being subject to the prey and spoil of Hawks &c. wherefore in verse 19. he calleth the Church a turtle-dove.

9 V. 9. *our signes*] the testimonies of Gods presence and favour; extraordinarie, or ordinarie; as the sacrifices &c. *Deut. 10. 31.* So Circumcision, the Pascheover, the Sabbath &c. were for signes to Israel; *Gen. 17. 11.* *Exod. 12. 13.* & *31. 13.* or, as the Chaldees expoundeth it, the signes which the prophets gave us: any Prophet] that could see and foretel by the spirit, an end of these troubles: *Lam. 2. 9.* A Prophet (*Nabi*) is one that from the inward counsel of God, uttereth oracles. In old time he was called: a Seer, *1 Sam. 9. 9.* *Amos 7. 12.*

how long] to weete, thy affliction shall endure. The like speech is in *Psal. 6. 4.*

11 V. 11. *draw it* &c.] this word, or some such, seemeth here to be understood, as often in the Hebrue: see *Psal. 69. 11.* The drawing the hand out of the bosome, denoteth a performance of the work without slacknes; as we may see by the contrary, *Prov. 26. 15.* *ful-end*] by consuming our enemies, and accomplishing our deliverance.

13 V. 13. *the sea*] in Chaldees, the waters of the red sea. of the dragons] or whales, meaning the noble men of Egypt; who pursuing the Israelites were drowned in the red sea, *Exod. 14. 28.* For great persons are likened to Dragons or whalefishes: as *Ezek. 29. 3.*

14 V. 14. *the heads*] that is the head, as the Greek translateth it, called heads for the excellencie and principallitie. of *Livyathan*] or of the whale, meaning

*Pharao* King of Egypt, who was drowned with his Princes, *Psal. 136. 15.* *Livyathan* is the name of the great whalefish, or sea Dragon; so called of the fast joyning together of his scales; as he is described *Iob. 40. 10.* & *41. 6.* &c. and is used to resemble great tyrants; here and in *Isa. 27. 3.* So the Chaldees expoundeth it, the heads of *Pharaohs* mighty men. in drye deserts]

that is, to the wild beasts of the wilderness, which might devour the Egyptians after they were drowned, and cast upon the shore, *Exod. 14. 30.* The beasts may be called a people, as *Conies*, *Pismires*, *Locusts*, &c. are called peoples and nations, *Prov. 30. 25. 26.* *Iob. 1. 6.* See also the notes on *Psal. 72. 9.* unless by these dwellers in drye places, wee understand the Israelites in the wilderness, to whome the spoile of the Egyptians was as meat; as elsewhere they layd of the Canaanites; they are bread for us, *Num. 14. 9.* This the Chaldees favourereth.

V. 15. *didst cleave the fountayn*] bringing a well and stream of water to thy people out of the rocks, *Exod. 17. 6.* *Num. 20. 11.* *Isa. 48. 21.* *Psal. 105. 41.* rivers of strength] that is strong, rough, or vehement rivers, as the waters of Iarden were dried up, that Israel might goe through, *Iob. 3. 15. 17.* The Chaldees paraphrast addeth also the rivers *Arnon* and *Jabok*; whereof see *Num. 21. 14.* *Deut. 2. 37.*

V. 16. *the light*] The Hebrue *Maor* is properly a lightsome-body, as is the Sun, moon, stars &c. *Gen. 1. 14. 15.* and here may be meant of the Moon, as the Chaldees translateth it: for the Sun next followeth. For these, God is elsewhere also celebrated: *Psal. 136. 7. 8. 9.*

V. 19. *source of thy turtle-dove*] that is, the life of thy Church called a turtle-dove, for their danger to be preyed upon by the wicked; as before, verse 8. being of themselves weak, mournful, and timorous; also for their faith and loialtie towards God; and innocencie of life. In these respects are doves mentioned, *Hos. 11. 11.* *Ezek. 7. 16.* *Isa. 38. 14.* & *19. 12.* Song.



4.1. & 6.8. *Mat. 10. 16.* So the Chaldee explaineth it, Give not the soules of them that teach thy law, to the people which are like wild beasts. *wild-company* ] or wild-beasts, as the Greek translateth it, meaning the cruel people like wild beasts, as the Chaldee sayth. The same word straightway followeth for the Church or lively-stock of Christ. See the notes on *Psal. 68. 11. 31.*

20 V. 10. *the covenant* ] which thou didst make with our fathers, (as the Chaldee addeth to explaine it: ) it may be meant of the covenant with Abraham and his seed, as is expressed, *Psal. 105. 8. 9. 10.* or, which was made with Noah, that the world should no more be drowned, as once it was, when it was full of crueltie, *Gen. 6. 13. 17. 18. & 8. 21. 22.* which covenant the Prophets apply to the Church after. *Esa. 54. 9.* *the darknesse* ] that is, dark-places, as in *Psal. 88. 7. & 143. 3.* he meaneth, that the base obscure places were full of violence, even folds or habitations of cruelty; no cottage being free from the rapine of the enemies. Dark places, may be put for base or mean: as in *Prov. 22. 29.* dark or obscure persons, are the base sort. The Greek here also translateth it dark persons, meaning the vile graceles enemies.

22 V. 11. *plead thy plea* ] defend thine own cause: see *Psal. 35. 1.* *from the fool* ] understand, which thou suffrest from the fool, or impious, Nabal, which word was also before, verse 18. wherof see *Psal. 14. 1.* The Chaldee paraphraseth from the foolish king.

23 V. 13. *ascendeth* ] that is, cometh up unto thee, it is so great: as *Iona. 1. 2.* or, it increaseth: as the battel is sayd to ascend, whe it increased. *1 King. 22. 35.*

PSALME 75.

A confession to God, and promise to judge uprightly. 1. A rebuke of the proud, by consideration of Gods providence.

To the mayster of the musick, Cor-

rupt not: a Psalm of Asaph, a song.

WEE confess, to thee, O God, wee confess, and neer is thy name: they tel, thy wondrous-works. When I shall receive the appointmēt: I, will judge righteousness. Dissolved is the earth and all the inhabitants therof: I, have set-sure, the pillars therof Selah. I sayd to the vayne-glorious-fools, be not vaingloriously-foolish: and to the wicked, lift not up the horn. Lift not up your horn to on hye: nor speak, with a stiff neck. For not from the East, or from the West: neyther from the desert cometh promotion. But God is the iudge: he abaseth one, & exalteth another. For a cup is in the hand of Iehovah, and the wine is red, it is full of mixture; and he poureth out of the same: but the dregs therof, wring out and drink shal, all the wicked of the earth. And I, will shew for ever: will sing- Psalm, to the God of Iakob. And will hew off all the hornes of the wicked: the hornes of the just-man shalbe advanced.

Annotations.

CORRUPT not ] or Destroy not; see *Psal. 57. 1.* The Chaldee addeth, in the time when David sayd, destroy not the people, of Asaph ] or to Asaph, in Chaldee, by the band of Asaph: see *Psal. 50. 1.*

V. 2. and neer is ] to weete neer in our mouthes and harts to celebrate it. Thus Gods word is sayd to be neer, *Rom. 10. 8.* and, thou art neer in their mouth, *1st. 12. 2.* In this sense the Greek also explaineth it, and we will call on thy name. they tell ] that is, I and others with mee; so the Greek sayth, I will tell.

V. 3. receive th'appointments ] or, take the appointed



PSALME LXXVI.

appointed thing, (or time; as the Chaldee translateth it;) that is, the office appointed and promised. They seem to be the words of the Psalmist (as appeareth more plainly by verse 10. & 11.) in person of Christ; to whome the kingdom of Israel was appointed in due time: whome David was a figure of, in taking and administering the kingdom when it was distracted with troubles. See 1 Sam. 3. 17. 19. & 1. 1. 2. 3.

righteousnesses] that is, most-righteously.

V. 4. dissolved] or melted, that is, saint, with troubles, feares &c. as Ios. 2. 9.

set-sure] or, wil sitly fasten, artificially stablish, as by line & measure: that they fall not.

Pillars] the mountayns; which may also mean governours; for great personages, are likened to Pillars, Gal. 2. 9.

V. 5. the horn] the signe of power and glorie, Psal. 112. 9. & 89. 18. 25. Luk. 1. 69. In 1 Chron. 25. 5. mention is made of propheties to lift up the horn.

V. 6. to on bye] that is, aloft or against the High God. with a stiff neck] like untamed oxen shaking off the yoke of obedience. Or, speak not a hard thing (as Psal. 31. 19.) with a neck stretched out, that is arrogantly; or with one neck, that is with joynt force; as hart, in Psalm. 83. 6. is for one hart.

V. 7. the desert.] that is, the South or North: for deserts were on both ends of the land of Canaan.

promotion] or exaltation: or, as the Greek translateth, desert of the mountayns; that is, the mountainy desert; meaning that preferment or deliverance, comes not from any of the nations round about. The Hebrue Harim is ambiguous, signifying both exaltation, and mountayns. The Chaldee maketh this paraphrase; For there is none besides me, from east to west, from the north, the place of the desert; or from the south, the place of the mountayns.

V. 8. abaseth one] Hebr. this man. another] Heb. this man. It may also be read, He (the God) abaseth, and he advanceth.

V. 9. a cup] to measure out afflictions, as Psal. 11. 6. a similitude often used: see

Hab. 2. 16. Ezek. 23. 31. 32. Jer. 25. 28. The Chaldee sayth, a cup of curse.

that is, wrath or indignation, as is expressed, Jer. 25. 15. Job. 21. 20. Rev. 14. 10. red] or thick, troubled, muddy, noting fierce indignation. The Greek turneth it, acrisou, mure, meaning strong wine, not allayed. So in Revel. 14. 10. where mire or pure wine, meaneth great afflictions. The Greek there is taken from this Psalm.

of mixture] that is, of liquor mixed; ready to be drunk: as wisdom is sayd to have mixed her wine; Prov. 9. 2. that is, tempered it ready. So Rev. 14. 10. The Chaldee addeth, mixture of bitterness.

he poureth out] to weet, unto his own people, afflicting them, as is expressed, Jer. 25. 17. 18. 28. 29.

the dreggs] the most grievous afflictions; as Esai. 51. 17. 22. wring out] or suck up, that is, feel and be affected with it. So Ezek. 23. 34. Esai. 51. 17.

V. 10. will shew] to weet, this work of God; his mercie, and judgement. The Chaldee explaineth it, wil shew thy miracles. horns of the wicked] their power dominion and pride, wherby they afflict and scatter Gods people. Jer. 48. 25. Lam. 2. 3. Zach. 1. 21. Rev. 17. 12. 13. as by horns of the just man, is meant his power, dominion, glory. Psal. 132. 17. and 92. 11. & 148. 14. 1 Sam. 2. 10. So the Chaldee openeth it, And I will humble all kingdoms, the high strength of the wicked.

PSALME 76.

A declaration of Gods majestie in the Church, against her enemies. 12. An exhortation to serve him reverently.

To the mayster of the musik on Neginoth: a psalm of Asaph, a song.

God is known in Iudah: his name is great, in Israel. And in Shalem is his tabernacle: and his dwelling in Sion. There, brake hee the burning-arrows of the bow: the shield & the sword, & the warr Selah. Bright, wondrous-excellent art thou: more-



more-than the mountayns of prey.  
 6 The mighty of hart, have yielded themselves to the spoile; they have slumbered their sleep: & none of the men  
 7 of power have found their hands. At thy rebuke, O God of Iakob: both charret and horse, hath been cast a  
 8 sleep. Thou, thou art fearfull; & who shall stand before thee; when thou art  
 9 angrie. From the heavens, thou causedst judgement to be heard: the earth, feared and was still. When God arose to judgment: to save, all the  
 10 meek of the earth Selah. Surely the wrathful-heat of men shall confess thee: the remnant of the wrathful-  
 11 heats thou wilt gyrd. Vow ye and pay, to Iehovah your God: all they  
 12 that be round about him; let them bring a present, to the FEAR. To  
 13 him, that gathereth-as-grapes, the spirit of the Governours: that is fearful, to the kings of the earth.

Annotations.

- 1 **O**N Neginoth] or, with stringed instruments: see Psalm. 4. 1. of Asaph]  
 or, to Asaph: see Psalm. 50. 1.  
 3 Verſ. 3. Shalem] or Salem, the city of Melchisedek, Gen. 14. 18. afterwards called Jerusalem; wherof see the notes on Psalm. 11. 10. The Greek translateth it, in Peace; which is the interpretation of the name Salem, as the Apostle sheweth, Heb. 7. 2. The Chaldee paraphrase sayth, Jerusalem.  
 his tabernacle] or tent, pavilion, which is both a mean dwelling, and a moveable, Levit. 23. 42. 43. Heb. 11. 9. 10. For both Moses Tabernacle & Solomons Temple, were mean cottages in respect of Gods glory. 1 King. 8. 27.  
 4 V. 4. burning-arrows] or syrie darts (as the Apostle calleth the tentations of that wicked one, Ephe. 6. 16.) The Hebræ: Rish-

phai, is properly burning-coles, Song 8. 6. figuratively here the glistening-brass headed arrows, elsewhere the syry-thunderbolts, Ps. 78. 48. and burning-plague, Deut. 32. 14. Habak. 3. 5. likened to arrows, Psalm. 91. 5. Here it may lead us to mind this Psalm to celebrate the victories against Satan, figured by the vanquishing of the Assyrians and other onemies, 1 King. 19. 35. The Chaldee explaineth it thus; when the house of Israel did his will, he placed his divine-majesty among them; there brake hee the arrows and bowes of people that warred; shield and sword and battel ray, destroyed hee for ever.

and the warr] that is; the army of warriors; the battel-array. See Psalm. 127. 3. And thus Shalem or Peace, is mainteyned, by breaking all warlike instruments: as Esa. 2. 4.

V. 5. Bright] made-light, that is, Glorious: speaking to God, as verse 7. wondrous-excellent] magnificent, see Psalm. 8. 2.

mounts of prey] the mountayns of the Lions and Leopards, Song. 4. 8. meaning, the kingdomes of this world, which make prey, and spoile one of an other, like wild beasts, Dan. 7. 4. 5. 6. 7. whom the Lamb on mount Sion, excelleth in power & glory, Rev. 14. 1. & 17. 14. Or from the mounts of prey, that is, when thou comest from conquering the enemies, which lye in the mountayns to make prey of thy people.

V. 6. mighty of hart] or stout, stubborn harted; a title of the wicked, that are farr from justice, Esa. 46. 12. called here in Greek, unwise in hart. their sleep] their eternal sleep, Jer. 51. 39. 57. the sleep of death, Psalm. 13. 4. So in the next verse. none of] Hebr. all (or any) have not found; that is, none found. So 1 Joh. 3. 15. every manslayer hath not, that is, none hath life. See also Ps. 143. 2. men of power] able men, for strength, courage, and riches (in which last sense the Greek taketh it here,) these did not resist, or could not, as Psalm. 77. 5. They were not able (as the Chaldee sayth,) to take their weapons in their hands.

V. 7. thy rebuke] that is, punishment, destruction: see Psalm. 9. 6. charret] that is,



is, princes & captayns riding on charrets and horses, on which they were wont of old to fight. *Iudg. 4. 3. 1 King. 22. 31. 34.* These all by Gods rebuke have been slayn, as in the camp of Asshur, *1 King. 19. 35.* and the host of Antichrist. *Rev. 19. 18. - 21.*

V. 8. *when thou art angry*] Hebr. *from then* (that is, *from the time of*) *thine anger*: after thine anger is once kindled.

V. 9. *the earth*] or, *the land*; which the Chaldee understandeth thus; *the land of the heathens feared*, *the land of Israel was quiet*.

V. 11. *shall confesse thee*] that is *shall turn to thy praise*, when thy people are delivered from the rage of their foes.

*the remnant*] or, *the remaynder*, that is, *thy people which remayn and perish not in the rages of the wicked*. *thou wilt gyrd*] to weete with joyfulness, that they shall sing prayse to thee, as the Greek explyneth it, *shall keep a feast to thee*. As in *Isa. 1. 13.* Gird ye, ther is understood with sorrow, or sackcloth: so here seemeth to be understood joy or gladnes, wherewith persons (or things) are sayd to be gyrded, *Psal. 30. 12. & 65. 13.* or thou wilt gird with strength, as *Psal. 18. 40.* Or if we referr it to the hot rage of the wicked, *the residue thereof thou wilt gyrd*, that is *bind or restrayne* from attempting further evil.

V. 12. *Vow ye*] men in danger, or delivered fro it, were wont to make vows unto God, *Gen. 28. 20. Iona 1. 16. Psal. 66. 13. 14.*

*round about him*] a description of his people, as the twelve tribes pitched round about the Tabernacle, *Num. 1. 2.* and the 14. Elders were round about Gods throne, *Rev. 4. 4.* So the Chaldee expoundeth it, *ye that dwel about his Sanctuarie*. *to the fear*] that is, *the most Fearful God*; called *Fear* or *Terrour*, for more reverence and excellencie, unto whome all fear is due, as *Isa. 2. 12. 13. Mal. 1. 6.* So Iakob called God, *the Fear of his father Isaac*, *Gen. 31. 33.* And this was performed, when after Asshurs overthrow, many brought offerings to the Lord, *2 Chron.*

32. 21. 23.

V. 13. *To him that gathereth*] so the Greek, *to him that taketh away*: or wee may read, *He gathereth*, (or *Cutteth off* as in vintage;) a similitude from grape-gatherers which cut off the clusers of the vines; applied here to the cutting off the lives of men. The like is in *Rev. 14. 18. 19. 10.* also in *Iudg. 20. 45.* The Chaldee explaineth it, *To him that repreffeth the pride of the spirit of governours*: God, *to be feared above all Kings of the earth*. *Governours*] or *Princes, Captaynes*, that lead and goe before the people. So Gods Angel destroyed all the valiant men, and princes, and captayns in the camp of the King of Asshur, *2 Chron. 32. 21.*

PSALME 77.

The Psalmist sheweth what siece combat hee had with diffidence. 11. The victorie which hee had by consideration of Gods great and gracious works doen of old.

To the mayster of the musike to Ieduchun; a psalm of Asaph.

MY voice was to God, and I cried-out: my voice was to God, and he gave-ear unto mee. In day of my distress, I sought the Lord: my hand by night reached-out & ceased not: my soul refused to be comforted. I remembred God, and made a troubled-noise: I meditated, and my spirit was overwhelmed Selah. Thou heldest the watches of mine eyes: I was stricken-amazed, and could not speak. I recounted the dayes of antiquitie: the yeres of ancient-times. I remebred my melody, in the night: with my hart I meditated; & my spirit serched-diligently. Will the Lord cast off, to eternities: and not adde, favourably to accept any more? Is his



his mercy ceased to perpetuitie: *is his*  
 word ended, to generation and ge-  
 10 neration? Hath God forgotten to  
 11 be gracious: hath hee shut-up in an-  
 ger, his tender-mercies Selah? And  
 I sayd; *doeth* this make mee-sick: the  
 change, of the right-hand of the most  
 12 hye? I will record the actions of Iah:  
 surely I wil remember, thy miracle  
 13 from antiquitie. And I will meditate  
 of all thy work; and will discourse of  
 14 thy practises. O God, thy way *is* in  
 the sanctuary: who *is so* great a God,  
 15 as God. Thou *art* the God that  
 doest a marveilous-work: thou hast  
 made-known thy strength among  
 16 the peoples. Thou hast redeemed thy  
 people with arme: the sonns of Ia-  
 17 kub, and of Ioseph Selah. The wa-  
 ters, saw thee, o God; the waters saw  
 thee, they trembled: also the deeps  
 18 were styrred. The clouds, streamed-  
 down waters; the skyes, gave-out a  
 voice: also thine arrowes, walked-a-  
 19 bout. The voice of thy thonder, *was*  
 in the round-*air*; Lightnings illumi-  
 20 nated the world: the earth *was* styr-  
 red, and quaked. Thy way *was* in the  
 sea; & thy paths in the many waters:  
 and thy footsteps, were not known.  
 21 Thou didst lead thy people like a  
 flock: by the hand of Moses and Aha-  
 ron.

Annotations.

1 **T**O [edathun] or, for him: see Psalm. 39.  
 1. & 61. 1.  
 2 V. 1. *he gave ear*] so the Greek  
 explayneth the Hebrue phrase *to give ear*:  
 see the like Psalm. 61. 1.  
 3 Vers. 3. *sought the Lord*] in Chaldee,  
 sought instruction from before the Lord, and the  
 Spirit of prophesie rested upon me. *reached*

*out*] or *flowed*, *was poured out*, that is *was*  
*stretched out* in prayer: (a vehement figu-  
 rative speech, like that of *pouring out the*  
*hart*, Psalm. 61. 9.) or, *was wet* with conti-  
 nual wiping of mine eyes: or by hand may  
 be meant *plague* or *sore* (as in Job 23. 2.)  
 which continually *ran*. The Chaldee ex-  
 poundeth it, *by night mine eye dropped teares*  
*and ceased not*.

V. 4. *meditated*] or *prayed*. See Psalm.  
 55. 3. 18. *overwhelmed*] or *covered* it  
 self, that is, *swowned* or *fainted* with sorow.  
 So Psalm. 142. 4. & 143. 4. & 107. 5. Lam.  
 2. 12.

V. 5. *the watches*] or *the wards, custodies*,  
 (that is as the Chaldee explayneth it, *the*  
*lidds*) of mine eyes: so that I can not sleep.  
*Stricken-amazed*] *beaten* with terrour, *as*  
*with a hammer*: or, as the Greek sayth, *trou-*  
*bled*. So Dan. 2. 1. 3. Gen. 41. 8. *could*  
*not speak*] so the Hebrue phrase *spake not*,  
 is sometime to be interpreted: as, *who*  
*shall judge*, 2 Chro 1. 10. for which in 1 King.  
 3. 9. is written, *who can* (or, *is able to*) *judge*.  
 So Psalm. 78. 20.

V. 6. *of ancient times*] or, *of ceterities*;  
 that is of *ages past*. This he did according  
 to the commandement, Deut. 32. 7. for  
 former histories, are written for our lear-  
 ning, Rom 15. 4. 1 Cor. 10. 11.

V. 7. *my melodie*] or *musical play*, to  
 weet, how I had before time played and  
 sung songs of prayse for thy benefits; (see  
 Psalm. 33. 2. 3.) or *I remembered my musick*, and  
 took my instrument and thus I sung.

*Spirit serched*] in Chaldee, *the knowledge*  
*of my Spirit serched marvelous things*.

V. 11. *doeth this make me sick*] *doeth*  
 it greive and weaken me, that the right  
 hand (the administration) of God is chan-  
 ged, and he keepeth not one constant  
 course in his works? The prophet seem-  
 eth to check himself for his infirmities.  
 Or, (taking it not for a question) *it maketh*  
*me sick*: or *this is my infirmity*. *the*  
*change*] or, *that changed us*; for so the He-  
 brue phrase *to change* may be resolved.

V. 12. *will record*] *will remember* for my  
 self, and *mention* to others: The Hebrue  
 implicth



PSALME LXXVII. LXXVIII.

implieth both these, by a double reading. *miracle*] that is *miracles* or *wondrous-works* (as the Greek explyneeth it,) all & every of them, doon of old. So after in verse 15.

V. 13. *discourse*] or *meditate, intreat of*, both in mind and talk.

V. 14. *in the sanctuary*] or *in sanctitie*, in the holy place, as the Greek turneth it: meaning, it is most holy, and secret, hidden from the eyes of the world: as holy things were hidden in the sanctuary, especially the Ark and Cherubims where God sate. So as it was not lawful for people or priests to see them. Num. 4. 6. 7. 15. 20. Levit. 16. 2. Compare also herewith, Psalm. 73. 16. 17. The Chaldee translateth, O God how holy are thy wayes. *a God*] or *a mighty one, a Potentate*: Hebr. *El*. So in the next verse. *as God*] in Greek, *as our God*: in Chaldee, *as the God of Israel*.

V. 15. *marvellous-work*] that is, *works*: wonders. This is taken from Exod. 15. 11.

V. 16. *with arm*] that is, *with power*: an arm stretched out, as Exod. 6. 6. in Greek, *with thine arm*. *of Jacob*] that is the tribes of Israel, born of him. *of Joseph*] this may be meant (as the Chaldee paraphrast taketh it) of all the Israelites whom Ioseph nourished, Gen. 45. 10. 11. & 50. 21. called therefore his sons: or in special, of the tribes of Ephraim and Manasse, the sons of Ioseph, noted from the rest, for more honour. Compare also herewith Psalm. 80. 2. 3.

V. 17. *The waters*] of the red sea, Exod. 14. 21. Psalm. 114. 3. The Chaldee paraphraseth, *They saw thy divine-majestie from the midst of the sea & God*. *trembled*] or *were payned*, as a woman in travayl. So Psalm. 29. 3. & 97. 4.

V. 18. *streamed*] or *gusted* with a tempest. These things were when the Lord looked unto the host of the Egyptians out of the fyre and cloudy pillar, and so feared and hindred them with stormy tempests, that their charret wheels fel off &c. Exod. 14. 24. 25. And thus, Israel was

baptized in the clowd and in the sea, 1 Cor. 10. 1. 2. *thine arrowes*] or *stones* (as this word also signifyeth, Lam. 3. 16.) meaning *haylstones*. See Psalm. 18. 15. Ios. 10. 11.

V. 19. *in the round-aier*] in the sphere, or globe. The aier is so called of the round form, which it (with all the heavens) hath. Of the thonder in the aier, see Iob. 37. 2. - 5. Psalm. 29.

V. 20. *Thy way*] wherein thou wentest, and leddest thy people; confounding thy foes. Exod. 14. 19. 20. 22. Nehem. 9. 11. So elsewhere, *his way is in the whirwind*; Nabu. 1. 3. *were not knowen*] to weet, before that time, nor after, for the waters returned to their force, and drowned the Egyptians: Exod. 14. 27. So his other wayes are past finding out, Rom. 11. 33. that men must walk by faith, not by sight, 2 Cor. 5. 7.

V. 21. *lead thy people*] through the sea, and after through the wilderness towards Canaan; Moses being their King, and Aaron their Priest. The memorie of which mercy is often celebrated. Deut. 8. 2. - 5. 15. & 32. 10. Ier. 2. 2. 6. Amos 2. 10. Mic. 6. 4. Psalm. 136. 16. Act. 7. 35. 36.

PSALME 78.

An exhortation both to learn and to preach the Law of God. 9. The story of Gods wrath against the incredulous & disobedient Israelites. 67. Ephraim being refused, God chose Judah, Sion, and David.

An instructing-psalm, of Asaph:

**C**ome ear my people, to my law: Incline your ear, to the words of my mouth. I will open my mouth in a parable: I will utter hid-things, of antiquitie. Which wee have heard, & have knowen them: and our fathers, have told us. Wee will not hide, fro their sons; to the generation after, telling the prayes of Iehovah: his power also and his marveil, which hee hath done. How he stablished a testi-  
mony,



PSALME LXXVIII.

	mony, in Iakob; and put a law, in Israel: which he commanded our fathers, to make them knowen, to their	for his people? Therefore Ichovah	31
6	sonns. That the generation after, sonns that should be born, might know: might rise up, and tell their	heard, and was exceeding -angry: & fyre was kindled against Iakob, and	32
7	sonns. And they might put their constant-hope, in God: and not forget the acts of God; and might keep	also anger, came up against Israel. Because they beleaved not in God: and	33
8	his commandements. And not be, as their fathers, a generation, perverse and rebellious: a generatio that prepared-not-aright their hart; and	trusted not in his salvation. Though hee had commanded the skyes from	34
9	whose spirit was not faithfull, with God. The sonns of Ephraim, armed shooting with bow: turned-back,	above: and opened the dores of heavens. And rayned upō the Manna to	35
10	in the day of battel. They kept not the covenant of God: and in his Law,	eat: & the wheat of heavens, he gave to the. Man did eat the bread of the	36
11	they refused to walk. And forgate his actions: and his marvelous works,	mighties: hee sent them meat, to satietie. He made an East-wind to pass-	37
12	which he had shewed them. Before their fathers, he had done a miracle:	forth in the heavens: & brought on, a South-wind by his strength. And	38
13	in the land of Egypt, the field of Tsoan. He cleft the sea, and made	rayned flesh upon them as dust: & feathered foule, as the sand of the seas.	39
14	them pass through: and made the waters to stand as an heap. And led	And made it fall, in the midds of his camp: round about his dwelling-	40
15	them with a clowd by day: & all the night, with a light of fyre. He clave	places. And they did eat and were fylled vehemently: and their desire,	41
16	the Rocks in the wilderness: and gave drink, as out of the great deeps. And	he brought unto them. They were not estranged from their desire: their	42
17	brought-forth streames out of the rock: and made waters descend, like	meat was yet in their mouth. When the anger of God, came up against	43
18	rivers. And they added yet, to syn against him: to provoke-bitterly the	them, and slew of the fatt of them: & smote-down the choyse-yong-men	44
19	most-high, in the drye-desert. And tempted God in their hart: asking	of Israel. For all this they synned yet: and beleaved not, for his marvelous-	45
20	meat, for their soule. And they spake, against God they sayd, Can God, furnish a table, in the wilderness? Loe he	works. And he consumed their dayes in vanitie: & their yeres in hasty-ter-	46
	smote the Rock, and waters gushed-out, and streams overflowed: can hee	rour. When he slew them, then they sought him: and returned, & sought	47
	also give bread, or can he prepare, flesh	God early. And remembered, that God was their Rock: and the most-	48
		high God, their redemer. But they flatteringly-allured him with their	49
		mouth: and with their tongue, they lyed to him. For their hart was not	50
		firmly-prepared with him: neyther were they faithfull, in his covenant.	51
		And he being compassionate, mercifully	52



fully-covered iniquitie, and corrupted not: but multiplied to turn-away his anger; and did not stirr-up, all his wrathful-heat. For he remembered that they were flesh: a wind that goeth, and shall not return. How oft did they bitterly-provoke him in the wilderness: grieve him, in the desert! For they returned, & tempted God: and limited the holy-one of Israel. They remembered not his hand: nor the day, in which hee had redeemed them from the distresser. When hee put his signes in Egypt: & his wonders, in the fi-ld of Yloan. And turned their rivers, into blood: & their streames, that they could not drink. He sent among them a mixed-swarm, which did eat them: & he frog, which corrupted them. And he gave their fruit to the caterpillar: and their labour, to the locust. He kyled their vine with hayl: & their wild fig trees, with the blasting haylstone. And he shut-up their cattel to the hayl: and their flocks-of-cattel, to the lightnings. He sent among them, the burning of his asger, exceeding-wrath and indignation, and distress: by the sending, of the messengers of evils. He weighed-out a path, to his anger: he withheld not their soul fro death: & their wild-beast, he shut-up to the pestilence. And smote all the first-born in Egypt: the beginning of strengths, in the tents of Cham. And he made his people passe-forth as sheep: and led them on as a flock, in the wilderness. And led them in confidence-safetie, and they dreaded not: and the sea, covered their enemies. And he brought them to the border

of his holynes: this mountayn, which his right-hand purchased. And he cast out the heathens, from their faces; and made them fall in the line of possession: and made the tribes of israel, to dwell in their tents. And they tempted and bitterly-provoked, the most-hye God: and kept not, his testimonies. But turned-back & unfaithfully-transgressed, like their fathers: they were turned, like a warping bow. And provoked him to anger by their hye places: and by their graven-idols: they stirred him to gealoufie. God heard, and was exceeding-wroth: and vehemently abhorred Israel. And he forsook the dwelling-place of Shilo: the tent he had placed for a dwelling among earthly-men. And gave his strength into captivity: & his bewtreous-glorie, into the hand of the distresser. And shut up his people to the sword: and was exceeding-wroth, with his inheritance. The fyre did eat their choise-yong-men: and their virgins, were not prayed. Their Priests, fell by the sword: and their widowes, wept not. And the Lord awaked, as one out of sleep: as a mighty-one, shewing after wine. And smote his distressers behind: hee gave them, eternall reproch. And he refused the tent of Ioseph: and chose not, the tribe of Ephraim. But hee chose the tribe of Iudah: the mount Sion, which he loved. And builded his sanctuarie, like hye-plaues: like the earth, which hee founded for ever. And he chose David his servant: and took him, from the folds of sheep. Fro after the war, with-yog, brought he him: to feed Iakob his people: & Israel,

55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71



72 Israel, his possession. And he fed them, according to the perfection of his hart: and by the discretions of his hands, led he them.

Annotations.

1 **M**Y Law] or doctrine; for of it the Law hath the name in Hebrue; see Psalm. 19. 8. Christ speaketh in this Psalme, to his people, as the next verse sheweth. So Isa. 51. 4.

2 V. 2. in a parable] that is, in (or with) parables; as the holy Ghost expoundeth it. Mat. 13. 34. 35. All these things spake Jesus to the multitude in parables &c. that it might be fulfilled which was spoken by the Prophet, saying, I wil open my mouth in parables &c. Here the narration & applying of ancient histories are called Parables, because all these things came unto our fathers as types, and were written to admonish us. 1 Cor. 10. 11. What a parable meaneth; see Psalm. 49. 5.

3 wil utter] or well-out as from a spring or fountayn. bidd-things] so the holy Ghost expoundeth it in Greek, Mat. 13. 35. the Hebrue word signifying sharp or obscure speeches, or riddles; see Psalm. 49. 5.

4 of antiquitie] understand, which are of antiquitie, that is, ancient things since the foundation of the world. Mat. 13. 35.

5 V. 5. stablished] or reared-up. testimonie] or witness, meaning the Covenant: see Psalm. 19. 8. in Jakob] among the Israelites, the children of Jakob. to their sons] all their posteritie, as Deut. 4. 9. teach them thy sons, and thy sons sons. So Deut. 6. 6. 7. 21.

8 V. 8. pryncesse] or forward, stubborn. So Israel is noted to be, Exod. 32. 9. Deut. 31. 27.

9 V. 9. Ephraim] the ten tribes of Israel, of which Ephraim was chief, though they were valiant warriors, yet for their synns, fell before their enemies. 1 King. 17. Hos. 10. 11. 14. Some understand it of that slaughter of Ephraims sons mentioned, 1 Chr. 7. 21. 22. 23. which was while their

father lived in Egypt.

V. 10. refused to walk] as 2 King. 17. 14. 15. they would not obey, but hardened their necks &c. and refused his statutes and his covenant, which he made with their fathers &c.

V. 12. a miracle] that is, miracles, marvels, as in verse 2. parable is for parables.

of Tfoan] or of Tanis, as the Greek and Chaldee calleth it. It was a chief citie in Egypt, and the Kings Court or pallace; and a place of great antiquitie, Isa. 30. 3. 4. Num. 13. 23. And the feild of Tfoan, is the cuntry or territories of that citie, as the feild of Edom. Gen. 32. 3. the feild of Moab, Gen. 36. 35. Num. 21. 20. So after, verse 43.

V. 13. clef the sea] the red sea, where the Israelites were baptised, Exod. 14. 1. 1 Cor. 10. 2.

V. 14. a clowe] to shadow them from the sun; and to guide them in their journeyes: a figure of Gods protection over his Church, and guidance of the same. Exod. 13. 21. & 40. 38. Num. 9. 17. 22. Nehem. 9. 19. Isa. 4. 5.

V. 15. the Rocks] once at Horeb, Exod. 17. 6. and agayn at Cadesh, Num. 20. 1. 11. The Rock was spiritually Christ, 1 Cor. 10. 4.

great deeps] that is, the great deep, as the Greek turneth it: the phrase is taken from Gen. 7. 11. though here deeps is put for deep; for the more vehemencie; or, for every of the great deeps. Or wee may turn it, as in deeps very much, to weete drink.

V. 17. to provoke-bitterly] by rebellion, exasperating and causing wrath and bitterness; as both the Hebrue and Greek words signify. Psal. 5. 11. Heb. 3. 16.

V. 18. for their soule] that is, their lust, their appetite; see 1 Cor. 10. 13.

V. 20. bread] that is generally, food, Psal. 136. 25. and in special flesh, as after is explayned, and the Hebrue lechem sometime signifyeth, Levit. 3. 11. Num. 28. 2. Of this their lusting, see Num. 11. 4. &c.

can be propay] The word ran, is agayn to be repeted from the former sentence, See also the note on Psal. 77. 5.

V. 21. ascended] that is, burned: for

10

11

12

13

14

15

16

17

18



fyre mounteth upward: so verse 31.

24

V. 24. *Manna*] or as in Hebrue, *Man*; a smal round thing like Coriander seed, coloured like *Bdelium*, (that is like waxe, and clear, but white,) hard, to be ground in mills, or pounded; of it cakes were made, whose taile was like the best fresh oil, and like wafers made with honey. When the dew fel on the host by night, the Manna fel with it, when the dew was ascended, the Manna appeared like the hoar frost on the earth; then the people gathered it, for when the heat of the sun came, it was melted. It was a meat which they knew not, nor their fathers: when they saw it, they sayd *It is Manna* (that is, a ready meat, or *What is this?*) for they wist not what it was: and Moses sayd, *This is the bread which the Lord hath given you to eat.* Num. 11. 7. 8. 9. Exod. 16. 14. 19. 31. Deut. 8. 3. Of this they had to eat forty yeres in the wilderness, til they came into Canaan. Exod. 16. 35. Ios. 5. 12. It was a figure of Christ, and his spiritual graces, Iohn 6. 31. 32. 33. Rev. 2. 17.

25

V. 25. *man did eat*] or Every one did eat. *bread of the Mighties*] that is, of the Angels, (as the Chaldee and Greek explyneeth it,) which are mighty in strength, Psalm. 133. 20. and Manna is called *their bread*, eyther because by their ministry God sent it; or because it came from heaven the habitation of Angels, as the Chaldee paraphraseth: or because it was excellent, so as the Angels (if they needed any food) might eat it. So the tongue of Angels, 1 Cor. 13. 1. is the most sweet and excellent tongue: Or by *mighties*, we may understand the mightie heavens.

*meat*] The Hebrue *sedah* properly signifyeth venison, that is, meat caught with hunting: but generally is used for all food. So Psalm. 133. 15.

*so satietie*] or enough: for every man had an Omer full (that is, the tenth part of an Ephah or Bushel) of Manna for a day. Exod. 16. 16. 36. and of flesh, they had store, til it came out at their nostrills, and was lothsome unto them, Numb. 11. 19. 20.

V. 26. *brought on*] led or drove forward; as Numb. 11. 31. Then there went forth a wind from the Lord, and brought quails from the sea &c.

V. 27. *flesh as dust*] that is, quails in great abundance; so that he that gathered least, gathered ten Homers full, (that is, an hundred Ephahs or Bushels:) for one Homer conteyned ten Ephahs, Nu. 11. 32. Ex. 45. 11.

V. 28. *made it fall*] the flesh, the quails, being fat and heavie soule; and by the moist south-east wind made more heavy, fel upon the camp, 2 dayes journey on each side, round about the host, and they were about two cubits above the earth. Num. 11. 31. *his camp*] the Lords, because he dwelt among them, Numb. 5. 3. called

ellwhere the hosts of the Lord, Exod. 12. 41. or his, that is, Israels: so verse 63. 64.

V. 30. *They were not estranged*] that is, (as the Greek explyneeth it) they were not deprived, their desired meat was not taken away from them: as it is written, the flesh was yet between their teeth, it was not yet cutt-off: (that is, taken from them, as Ios. 1. 5.) and the wrath of the Lord was kindled against the people Num. 11. 33. Or it may be understood, of their affections and lust not yet changed.

V. 31. *ascended*] that is burned, as ver. 21. This is meant of the plague wherewith God smote the people, Num. 11. 33. 34.

*fat*] that is, the chief, and strongest, as Iudg. 3. 19. So weak poor or base men, are called lean or thin, Psal. 41. 2. *Fat*, (or *fatness*), is here figuratively put for persons: See the notes on Ps. 16. 15. & 106. 15. *choise-yong-men*] yong men are called *choise*, because they are selected for wars & other serviceable assayres when ancient men are let rest. Num. 1. 3. & 8. 24. 25. 26. Exod. 24. 5.

V. 33. *hasty-errour*] or, a suddayn-plague, as was threatened, Levit. 16. 16. to mortall sinners.

V. 36. *flatteringly-allured*] or deceived, that is, went about to deceive, by persuading flattering words.

V. 37. *firmly-prepared*] mightily fortified, as is the battell of the godly, Psal.

26

27

28

30

31

33

36

37



38 Psal. 118. 7. & 17. 8.  
V. 38. *mercifully-covered* made expiation,  
and forgave; so Psal. 65. 4. & 79. 9. *cor-*  
rupted] that is, destroyed utterly: so Deut. 4.  
31. *multiplied to turn*] that is, much and  
often turned away his anger.

39 V. 39. *flesh*] that is, weak, and corrupt.  
see Psalm. 16. 5. *a wind*] mans life is  
a vapour that appeareth for a litle time, and af-  
terward vanisheth away: Iam. 4. 14.

40 V. 40. *How oft*] ten times (as the Lord  
sayd, Num. 14. 22.) this people tempted him,  
and obeyed not his voice. 1. At the red  
sea, for fear of the Egyptians; Exod. 14.  
11. 12. 2. At Marah, where they wanted  
drink; Exod. 15. 23. 24. 3. In the wilder-  
nes of Sin, where they wanted meat; Ex-  
od. 16. 1. 4. In keeping Manna til the  
morrow, which God had forbidden; Exo.  
16. 10. 5. In going out for Manna, on the  
Sabbath day; Exod. 16. 27. 28. 6. At Re-  
phidim, murmuring for lack of water,  
Exod. 17. 1. 2. 3. 7. At Horeb, where they  
make the golden calf, Exod. 32. 8. In Tz-  
berah, murmuring for tediousnes of their  
way, Num. 11. 1. 9. At Kibroth hattaa-  
vah, where they lusted for flesh; Num. 11.  
4. 10. In Paran, where they refuse the  
land of Canaan, being discouraged by  
their spyes, Num. 14. 1. 2. &c. And after  
this they synned seven times; as 1. In  
pressing to goe fight, when God forbade  
them, Num. 14. 44. 45. 2. In the rebellion  
of Korah, Dathan, and Abiram, Num. 16.  
1. &c. 3. In the murmuring for the death  
of Korah, and his company, Num. 16. 41.  
&c. 4. At Meribah, murmuring for lack  
of water, Num. 20. 2. 3. &c. 5. For grief of  
their way, murmuring and loathing Man-  
na, Num. 21. 4. 5. &c. 6. At Shittim, com-  
mitting whordom with the daughters of  
Moab; 7. and in the same place, coupling  
themselves to Baal-peor, and eating the  
sacrifices of the dead. Num. 25. 1. 2. &c.

41 V. 41. *returned and tempted*] that is,  
*effragens*, again and again tempted; contrarie  
to the law, Deut. 5. 16. *limited*] prescri-  
bed limits, bounds, or marks; as before, v. 20.

44 V. 44. *to blood*] The first of the ten

plagues, wherwith God smote the Egy-  
ptians, which had drowned his children  
in their rivers. Exod. 7. 19. 20. 21. & 1. 22.  
whereto agreeth the third vial of wrath  
poured out on Antichrists kingdome; spi-  
ritually called *Egypt*, Rev. 16. 4. 5. & 11. 8.

V. 45. *a mixed swarm*] a mixture, sundry sorts  
of flies, vermine, or hurtful beaſts; by the  
Greek they were flies; by the Chaldee  
mixtures of wild beaſts. It was the fourth  
plague of Egypt; see Exod. 8. 24. *the*

*frog*] that is, frogs, (as afterward caterpillar,  
locust, for locusts, &c.) The second plague  
of Egypt, Exod. 8. 6. figures of unclean spi-  
rits, which gather the Kings of the world to the  
battel of the great day of God. Rev. 16. 13. 14.  
*corrupted*] that is, marred and destroyed.

V. 46. *their fruit*] all that growes out of the  
earth. *caterpillar*] a worm that consumeth  
and spoileth grass and fruits. Joel. 1. 4. *Lo-*  
*cust*] or grasshopper, (which have their  
name of their multitude, for they flye ma-  
ny together. Prov. 30. 27. Nahum 3. 15. Iudg.  
6. 5.) Locusts in those countries, flye in  
the aier, multitudes together; and where-  
soever they fall; they devour every green  
thing. This was the eight plague of E-  
gypt, wherby all herbes and fruits were  
consumed, Exod. 10. 14. 15. Figures of An-  
tichrists ministers, Rev. 9. 3. 4. &c.

V. 47. *blasting-haystone*] a word no  
where found but in this place. The se-  
venth plague of Egypt was grievous hayl  
mixed with fyre, that kyled men, beaſts, herbes  
and trees, Exod. 9. 24. 25. So in Revel. 16. 21.  
Hayl of talent weight, falleth on blasphe-  
mers.

V. 48. *be shut-up*] that is, gave; see Ps.  
31. 6. so verse 52. *lightnings*] or, the fly-  
ing-fyre-coles, thonderbolts: see this word  
Psal. 76. 4. The Greek here turneth it, fyre.

V. 49. *messengers*] or, Angels of evils; or as the  
Greek sayth, evil Angels; such in deed God  
useth to punish men by, Job. 1. 12. 16. &c.  
The Chaldee also translateth, sent by the  
hand of them that doe evil. But hereby may  
be meant Moses and Aaron, whom the  
Lord sent to denounce these plagues be-  
fore they came, & by their hand brought  
them



them on Egypt. *Exod. 7. 1. 2. 19. & 8. 1. 2. 5. 16. 21. & 9. 14. 15. &c.*

50 V. 50. *He weighed*] to weet, making his punishments proportionable to their synns and obstinacie: for as men increase syn, so dooth God judgment. *Levit. 26. 21. 23. 24. 27. 28.* *wild-beast*] that is, *beasts*, which heve their name of *livelynes* (as is noted *Psal. 68. 11.*) therefore some turn it here, *life*; but the Greek playnly sayth *cattel*. The fift plague of Egypt, was the pest or morayn of all bealts and cattel, *Exod. 9. 3.*

51 V. 51. *the first born*] the tenth and last plague, was the death of all the firstlings of Egypt, in the night that Israel kept the passover, and departed the land; *Exod. 11. 27. 29. 30.* The first born usually ministered to God: but God smote all such idolatrous ministers in Egypt, and upon their gods also, he did execution. *Num. 33. 4.* but spared the first born of Israel, by the blood of the Lamb, & after chose the tribe of Levi, to minister in their sted. *Numb. 3. 40. 41. 45. & 8. 16. — 19.*

*beginning of strengthes*] or *chiefest of painful mightes*; so the eldest child is named: *Gen. 49. 3. Deut. 21. 17.* Therefore were they to be given to the Lord. *tents of Cham*] the dwellings of the Egyptians, which were the posteritie of Cham, the son of Noah; *Gen. 10. 6.* See the note on *Psal. 68. 32.*

52 V. 52. *his people pass forth*] the Israelites took their journeys from Rameses, *Exod. 12. 37.* See *Psal. 77. 21.*

54 V. 54. *border of his holynes*] *his holy border*, meaning the land of Canaan, sanctified to be the possession of his people, and limited in all the borders of it, as *Num. 34. 2. 3. — 12.* Or, *border of his sanctuary.*

*this mountayn*] that is, mountany countrie Canaan; called a land of mountayns and vallies, *Deut. 11. 11.* So *Exod. 15. 17.* Or in special he may mean, mount Sion: wherof after, in verse 68.

55 V. 55. *the beithens*] the seven mighty nations of Canaan, where Ioshuah and Israel kylled one and thirty kings: *Deut.*

7 1. *Iosb 12. 7. — 24.* *made them fall, in the line*] that is, made their country fall out by line and mesure, to be the inheritance of Israel. *Iosb. 15. & 16. & 17. chapters.* *tribes*] the posterity of the 12. sonns of Israel, called *tribes*, after the Roman name where at first, the whole multitude was divided into three parts, called therof *tribes*: but the Hebrue name signifieth *Staves* or *rodde*, as growing out of one stock or tree: and these were twelv. *Num. 13. 3. 5. — 16.*

V. 56. *And they tempted*] The Israelites notwithstanding all former mercies, tempted God & synned in Canaan their possession, as is manifested in the book of Iudges.

V. 57. *like their fathers*] whose karkelles fel in the wilderness. For of six hundred thousand men that came out of Egypt, not any one came into Canaan, save Caleb and Ioshua. *Exod. 38. 26. Num. 14. 29. 30. & 26. 64. 65.* *a warping bow*] or, *bow of deceyt*, that shooteth awry, and so deceiveth. So *Hos. 7. 16.*

V. 58. *bye-places*] Temples, Chappels & consecrated places on mountayns, where the nations used to sacrifice, and Israel imitated them. *Num. 33. 51. Deut. 12. 2. 1 King. 11. 7. & 12. 31. 32. & 14. 23.*

*so gealoufie*] to gealous anger, for which, a man wil not spare in the day of vengeance, nor can bear the sight of any ransom, *Prov. 5. 34. 35.* unto this, God is moved by idolatrie, which is spiritual fornication, *Exod. 20. 4. 5. Deut. 31. 16. 17. & 32. 21.*

V. 59. *abhorred*] or refused, with lothsonnes and contempt. So after, verse 67.

V. 60. *the dwelling-place*] the tabernacle set in Shilo, *1 Sam. 1. 3.* There God dwelt among men, *Exod. 29. 44. 45. 46.*

V. 61. *his strengib*] the Ark of his covenant, (called the *Ark of his strengib*, *Psal. 132. 8.*) this was captived by the Philistims, *1 Sam. 4. 11.* The Chaldee translateth it, *his Law.* *beutrou-glorie*] or *sayners magnificence*, meaning the Ark forementioned, as Phineas wife sayd, *the glory is departed fro Israel; for the Ark of God is taken.*



1. Sam. 4. 10. 21.

62 V. 62. [shut up] that is, delivered his people to the sword of the Philistims, who killed thirtie thousand Israelites, 1. Sam. 4. 10.

63 V. 63. The fyre] that is, Gods wrath, by the sword of the Philistims, as vers. 21. So in Ezek. 30. 8. a fyre in Egypt, signifieth (as the Chaldee there expoundeth it) a people strong like fyre. were not prayesed] by hymnes, and songs, as was the wont at their espowfals and mariages: that is, they were not married.

64 V. 64. Their Priests] Hophni and Phineas, 1. Sam. 4. 11. The Hebrue is singularly, His Priests, and so before and after, his choise young men, &c. meaning Israels, who is spoken of, as of one man. But the scripture useth these phrases indifferently; as All Edom was servants, 2 Sam. 8. 14. for which in 1 Chron. 18. 13. is written, All Edom were servants. Of this name Priests; see Psal. 99. 6. wept not] that is, lamented not at their funeral; for Phineas wife her self dyed in travel, 1 Sam. 4. 19. 20.

65 V. 65. awaked] styrrd up himself to punish the Philistims, whereas before he seemed to sleep; as Psal. 44. 24. after wine] or, by reason of wine: that is, when he hath drunk wine, which cheareth and encourageth the hart; so did God behave himself.

66 V. 66. behind] that is, in the hinder secret parts: (as the Chaldee addeth, with emerods in their hinder parts:) for so God smote the Philistims with piles or hemoroids for abusing his Ark; 1 Sam. 5. 1. 6. 9. 12. eternal reproch] by this punishment, and the monuments thereof; for the Philistims were forced to make similitudes of their hemoroids and secret parts, of gold, and send with the Ark home to Israel, as an oblation for their syn. 1 Sam. 6. 4. 1. 11. 15. 17.

67 V. 67. he refused] or abhorred, despised: as verse 59. the tent of Joseph] that is, the tribe of Ephraim the son of Joseph, where the Tabernacle and Ark had remaind many yeres in Shiloh: God returned not the Ark thither, but to Bethshemesh and Kirjathjearim, cities of Judah. 1 Sam. 6. 12. & 7. 1. 2. Wherefore Shi-

loh is used after for an example of judgement, Jer. 7. 12. 14. & 26. 6. 9. Or this may be meant of the ten tribes of Israel, (of whom Ephraim of Joseph was chief) which were cast off for idolatry, and captived by the Assyrians. 2 King. 17.

V. 69. builded his sanctuary] the glorious temple; by Solomon Son of David. 1 King. 6. 1. 2. 3. &c. like hye-places] Kings pallaces or towres. The Greek and Chaldee turneth it Unicorns, whose horns are hye, Psal. 92. 11. For Ramim, hye places, they read Remim, Vaincornes.

V. 70. from the fold of sheep] that is, his base estate. For David keeping his fathers sheep, was by Samuel anoynted King over Israel. 1 Sam. 16. 11. 13. 2 Sam. 7. 8. So Amos 7. 14. 15.

V. 71. to feed Jakob] so the Greek wel explayneth the Hebrue phrase, to feed in Jakob; where in is to be omitted in English, as the like phrase sheweth, 1 Sam. 16. 11. & 17. 34. and the Hebrue it self often omitteth it, as 2 Sam. 5. 2. & 7. 7. So here in the former verse, he chose in David, that is, he chose David. Kings are layd to feed their people; because their office is like to the good shepherds; in guiding & governing. See Psal. 23. 1. And Pastours are Princes, Jer. 6. 3. & 12. 10.

V. 72. discretions of his hands] or Prudencies of his palmes, that is, with most prudent and discreet administration, menaged he them; figuring Christ herein, who is called David, and the great and good Pastour of his flock. Ezek. 34. 23. Iob. 10. 11. Heb. 13. 20.

PSALME 79.

The Psalmist complaineth of the desolation of Ierusalem, 8. He prayeth for deliverance, 13. and promiseth thankfulness.

A Psalm, of Asaph;

O God, the heathens are come, into thine inheritancer; they have defiled the Pallace of thine Holynes: they have layd Ierusalem on heaps. They



2 They have given, the karkels of thy  
servants; *for* meat, to the foule of the  
heavens: the flesh of thy gracious-  
saints, to the wild-beast of the earth.  
3 They have shed their blood, like wa-  
ters, round-about Ierusalem; & *there*  
4 *was* none to bury *them*. Wee are a re-  
proch, to our neighbours: a scoff &  
a scorn, to them *that are* round about  
5 us. How long Iehovah, wilt thou be  
angry to perpetuity: shall thy gealou-  
6 sy, burn as fyre? Powr out thy wrath-  
ful-heat, upon the heathens, which  
know thee not: and upon the king-  
doms; which call not, on thy name.  
7 For, he hath eaten-up Iakob: and his  
habitiō, they have wondrously de-  
8 solated. Remember not against us,  
former iniquities: make hast, let thy  
tender mercies prevent us; for, wee  
9 are brought very low. Help us, O  
God of our salvation; because of the  
glorie of thy name: and ridd-us-free  
and mercifully -cover our synns, for  
10 thy names sake. Why shall the hea-  
thens say, where *is* their God? known  
be among the heathens before our  
eyes; the vengeance, of the blood of  
11 thy servants that *is* shed. Let the sigh-  
ing of the prisoner, come before thy  
face: according to the greatnes of  
thine arm, reserve thou, the sonns of  
12 death. And render, to our neigh-  
bours seven-fold, into their bosome:  
their reproch, wherewith they have  
13 reproched thee O Lord. And wee thy  
people, and sheep of thy pasture, will  
confess to thee, for ever: to generati-  
on and generation; wee will tell, thy  
praise.

**O**F *Asaph*] or to him: see Psal 50.1.  
thine inheritance] or possession; the  
land of Canaan invaded by the Gē-  
tiles. Exo. 15. 17. 1 Sam. 27. 19. Jer. 50. 10. 11.  
Lam. 1. 10. heaps] that is, ruines, Mic.  
1. 6. & 3. 12.

V. 2. *karkel*] for *karkelles*; as after,  
beast, for beasts: and prisoner, verse 11. for  
prisoners: see Psal. 34. 8.

V. 3. *none to bury*] which is a thing  
most dishonourable: Eccles. 6. 3. Compare  
herewith Rev. 11. 2. 9.

V. 5. *gealously*] that is *hot wrath burne*, as  
Psal. 89. 47. So Ezek. 36. 5. elsewhere, it is  
sayd to *smoke*, Deut. 29. 19. this fyre is the  
flame of Iah, Song. 8. 6.

V. 6. *which call not &c.*] a note of  
prophanenes, Psalm. 14. 4. This sentence  
Ieremie useth, Jer. 10. 25.

V. 8. *former iniquities*] iniquities of former  
times (or persons;) done by us, or our fa-  
thers, as Psal. 25. 7. both are joyned togi-  
ther, Lev. 26. 40. Lā. 5. 7. Former, & iniquities,  
differ in gender; yet many times such are  
coupled, the sense being regarded more  
then strict form of words; which the He-  
brue text sometime manifesteth; as Iabō,  
2 Sam. 8. 5. for which in 1 Chron. 18. 5. is  
Iabo: Iahen, 2 Chron. 18. 16. Iahem, 1 King. 22.  
17. So agayn in this Psalm, verse 10.

*brought low*] or, *weakened*, emptied, im-  
poverished. See this word, Psal. 41. 2. &  
116. 6.

V. 10. *known be*] to weet the vengeance;  
let it be open and manifest. The Chaldee  
translateth, *Let him be revealed among the  
peoples, that we may see the vengeance of thy  
servants blood that is shed*. Here agayn the  
words differ in gender, (as was noted be-  
fore, verse 8.) wherfore some turn it, *let  
him* (that is God) *be known, by the vengeance*  
&c. Compare herewith Deut. 32. 43. 43.  
Jer. 51. 36. 37.

V. 11. *the sighing*] or the *growing mourne-  
ful cry*: so Psal. 135. 21. *reserve*] Iah,  
make to remaine, that is, keep alive from  
destruction; which if God had not done,  
they had been as Gomorrah, Isa. 1. 9. And  
this God promised to doe, Ezek. 6. 7. 8.

Annotations.



PSALME LXXX.

- 12.16. *sons of death*] that is, persons appointed to dye, or worthy of death; in Chaldee, delivered to death: as 1 Sam. 20. 31. Deut. 21. 2. So Psal. 102. 21. and, *Son of perdition*, 2 Thes. 2. 3.
- 12 V. 12. *seven fold*] that is, fully and abundantly. See Psal. 12. 7. *into their bosome*] that is, largely, and that it may affect, and cleave unto them, so Isa. 65. 7. Jer. 32. 18. see also Luk. 6. 38.

PSALME 80.

*The Psalmist complaineth of the miseries of the church. 9. Gods former favours are turned into judgments. 15. He prayeth for deliverance.*

- 1 To the mayster of the musk on Shoshānim: Eduth, a Psalm of Asaph.
- 2 **O** Thou that feedest Israel, give ear; thou that leadest Ioseph as a flock: thou that sittest on the Cherubims, shine-bright. Before Ephraim, and Benjamin, and Manasseh; styrre-up thy strength: and come, for salvation to us. O God return us: and cause thy face to shine; and we shall be saved.
- 5 Jehovah God of hosts: how long wilt thou smoke, against the prayer of thy people? Thou makest them eat, the bread of teares: and makest them drink, of tears a great-measure. Thou puttest us a strife to our neighbours: and our enemies, mock among themselves. O God of hosts return us: & cause thy face to shine; and we shall be saved.
- 9 Thou removedst a Vine out of Egypt: thou drovest-out the heathens, and plantedst it. Thou preparedst the way before it: and rootedst-in the roots of it; and it fylled the land. The mountains were covered with the sha-

dow of it: and the boughies of it, were like the Cedars of God. It sent-out the branches therof unto the sea: and the sucking-spriggs therof, unto the river. Why, hast thou burst-down the hedges of it: so that all which pass by the way, have plucked it? The boar out of the wood hath wrooted it up: and the store-of-beasts of the field, have fed it up. O God of hosts, return & now: behold from heavens & see; and visit this vine. And the stock, which thy right-hand planted: and the son, whom thou madest strong for thy-self: *It is* burned with fyre, it is cut-down: at the rebuke of thy face, they perish. Let thy hand be, upon the man of thy right-hand: upon the son of Adam, whom thou madest strong for thy self. And we wil not goe-back from thee: quicken thou us, and we wil call on thy name. Jehovah, God of hosts return us: cause thy face to shine, and we shall be saved.

Annotations.

**S** *Hoshannim*] that is, six stringed instruments, or Lilies: see Psalm. 45. 1. *Eduth*] that is, a Testimonie, or Ornament. An excellent testimonial, of the faith of Gods people in afflictions. The Chaldee applieth it to them that sate in the Synedrion that studied in the testimonie of the Law. See also Psalm, 60. 1.

V. 1. *feedest Israel*] & God, Pastor of the Israelites. See Psalm. 23. 1. *Ioseph*] the posterity of Ioseph, and with them; the other tribes. Ioseph is named as principal, the first birth-right being taken from Ruben, and given to him. 1 Chron. 5. 1. 2. So Psalm. 77. 156. 217. *on the Cherubims*] which were upon the Ark of the covenant, in the sanctuary, from whence God gave oracles to his people, when they sought



fought unto him. *Exod. 25. 22. Num. 7. 89. 1 Sam. 4. 4. 2 Sam. 6. 1. 2 King. 19. 15.* Of these Cherubs, see the note on *Psal. 28. 11.* shine-bright] that is, shew thy glorie, and thy favour to us, as *Psal. 50. 2. & Job. 10. 3.* where Shining, is favour. This is taken from *Deut. 33. 2.* So after in *Psal. 94. 1.*

3 V. 3. Ephraim, Benjamin, and Manasse] that is, the tribes or posterity of these three Patriarches: which were all joynd together in one quarter, on the west side of Gods tabernacle; and when it removed, they went next after it: *Num. 2. 17. 18. 10. 22. & 10. 21. 22. 23. 14.* After the captivity of Babylon also, the remnants of these tribes, dwelled in Ierusalem, for which they were thanked by the people, *1 Chron. 9. 3. Nehem. 11. 2.* a salvation] or ful salvation, and deliverance. By adding a letter, the signification is increased; as in *Psal. 3. 3.*

4 V. 4. return us] or restore us, to weete, from sorow, to joy; from captivitie, to libertie &c. *Psal. 126. 1. & 23. 3.* So the Chaldee sayth, return us from our captivity. face to shine] or, to be light, that is, cheerful, comfortable. See *Psal. 4. 7. & 31. 17. & 67. 2. Dan. 9. 17.* and we shall] or that we may be saved: as *Psal. 43. 4.* so verse 8, and 20.

5 V. 5. smoke] be very angry, against the prayer, that is, not hear, but shut it out, as *Habak. 1. 2. Lam. 3. 8.* So the Chaldee expoundeth it, wilt thou not receive the prayer. See smoke for anger, *Psal. 74. 1.*

6 V. 6. bread of tears] bread sleept in tears, as the Chaldee sayth; or tears in sted of bread, as *Psal. 42. 4.* meaning great afflictions; a great-measure] The Hebrue Shalish is the name of a measure, so called of three, as conteyning a third part of the greatest measure, four times as big, as the usual cup to drink in.

7 V. 7. a strife] contention, or contradiction, that our neighbours contend & speak against us; or strive who shall vanquish & possess us. among themselves] for their pleasure: or, mock at them, (as *Psal. 2. 4.*) that is, at thy people, as verse 6. that is, at us,

as the Greek translateth it. This may be the meaning, though we went before; for the Hebrue sometime changeth person, though it mean the same; as *Deut. 1. 10.* that love me, and keep his (that is, my) commandments. See also *Psal. 59. 10. & 65. 7. & 115. 9.*

V. 8. and wee shall] or, that wee may be saved; This verse is the same with the fourth, save that there was only God; here is added, God of hosts; and in verse 10, (where it is the third time repeated,) is added, Jehovah God of hosts; thus increasing faith and earnestnes in their prayers.

V. 9. removedst a Vine] that is, a Church, the common wealth of Israel; as it is written, the Vineyard of the Lord of hosts is the house of Israel, and the men of Judah, are his pleasant plant. *Isa. 5. 7. Jer. 2. 21.* So the Chaldee paraphraeth, the house of Israel, which is likened to a Vine. And removing or translating, is the word so often used in *Num. 33.* where all the journeyes of Israel are rehearsed.

the heathens] the seven nations of Canaan. See *Psal. 78. 15.*

V. 10. preparedst] or madest ready: so this word is translated in Greek, *Mat. 3. 3.* from *Isa. 40. 3.* & *Mat. 11. 10.* from *Mal. 3. 1.* where the word way is expressed; and here also the Greek sayth, thou madest way; properly it signifyeth to take away all impediments, that the plain way may appear. The Chaldee explayneth it, thou removedst the Canaanites from before it. rootedst in] that is, madest to take deep root.

V. 11. Cedars of God] that is, the great and goodly Cedars, as *Psal. 36. 7.* or, Cedars planted of God, as *Psal. 104. 16.* These the Chaldee expoundeth to be Teachers (of the Law) likened to strong Cedars.

V. 12. the river] Euphrates; see the notes on *Psal. 72. 8.*

V. 13. the hedges] the fences, wherupon the spoile of it followeth, as *Isa. 5. 5.* So after *Psal. 89. 41. 42.*

V. 14. boar] beastly tyrant, like swine, as the Assyrians, Babylonians, &c. which wasted the land of Canaan. *1 King. 17. 6. & 35. 1. 2. &c.* (sort of beasts) as *Psal.*



PSALME LXXXI.

50. 12. So the law threatned, *I will send wild beasts upon you, which shall spoil you, &c.* Levit. 26. 22. But here *beasts*, are wicked people.

16 V. 16. *the stock*] or vine-yard; the base or place which beareth up the vine branches. *and the son*] or branch: understand agayn, visit him, or look upon him. By *the son*, may be meant Christ, as the Chaldee paraphrast playnly sayth, *the King Messiah*: (called in verse 18. *the son of man*, and so here also in the Greek version:) who is *the true Vine*; his Father, *the husbandman*; his disciples, *the branches*; Iohn 15. 1. 5. who taketh part with the afflictions of his people, was himself called out of Egypt, Mat. 2. 15. and when his servants are vexed, it is done unto him. Act. 9. 4. Otherwise, by *the son*, may be understood a young Vine, or branch: as elsewhere boughes are called daughters; Gen. 49. 22. And so by *the son*, be meant *Israel*, as Exo. 4. 22. the Lords plant, Isa. 5. 7.

18 V. 18. *man of thy right hand*] whom thou lovest, honourest, and powerfully helpest. So Iakob called the son whom he loved, Benjamin, that is, *the Son of the right hand*. Gen. 35. 18. Hereby also is meant Christ; called the Son of Gods love, Colos. 1. 13. and the Church his body, translated into his Kingdom. The Chaldee expoundeth it, *the man to whom thou hast sworn by thy right hand*.

PSALME 81.

An exhortation to a solenne praising of God. 5. God challengeth that duty by reason of his benefits. 9. Exhorting to obedience, he complayneth of their disobedience, which turneth to their own hurt.

1 To the mayster of the musik upon Gittith, a psalm of Asaph.

2 SHOUT joyfully, unto God our strength: shout triumphantly, unto the God of Iakob. Take up a psalm, and give the timbrel: the pleasant harp, with the psalterie. Blow

up the trompet in the new-moon: in the appointed-time, at the day of our feast. For it is a statute to Israel: a judgement due, to the God of Iakob. He put it, in Ioseph for a testimony; when he went-forth from the land of Egypt: where I heard a language, that I knew not. I removed his shoulder from the burden: his hands passed from the basket. Thou calledst in distress, & I released thee: I answered thee in the secret place of thonder: I prooved thee, at the waters of Meribah Selah. Hear o my people, and I will testify unto thee: o Israel, if thou wilt hearken to mee. If there shall not be in thee a forreyn God: neyther thou bow-down thy self, to a strange God. I, am Iehovah, thy God; which brought thee up, out of the land of Egypt: open-wide thy mouth, and I will fill it.

But my people hearkned not to my voice: and Israel, was not well-affected to mee. And I sent him away, in the perverse-intendement of their own hart: let them walk, in their own counsels. O that my people, had been obedient to mee: that Israel, had walked in my wayes. Even soon, would I have humbled their enemies: and turned my hand, upon their distressers. The haters of Iehovah, should have falsely-denied to him: and their time, should have been for ever. And he would have fed him, with the fat of wheat: and out of the rock, with honey would I have sufficed thee.

Annotations.

Gittith]



1 **G** *Itith* ] see the note on Psal. 8. 1.  
 3 V. 3. *Take up* ] to weat, in your  
 mouths, or lift up your voice with  
 psalm or song. So in Esa. 42. 2. to lift up, is  
 meant the voice. *give* ] that is, bring the  
 timbrel &c. of these instruments see Psalm.  
 68. 26. & 33. 2.

4 V. 4. *Blow the trumpet* ] or, the Cornet,  
 (wherof see Psal. 98. 6.) this was done,  
 both to proclaym the solemnitie unto  
 men, and to be a memorial for them be-  
 fore God. Levit. 23. 4. Numb. 10. 10. for in  
 their publik worship, the Israelites used  
 trumpets with other musical instruments;  
 2 Chro. 5. 12. 13. & 29. 17. *the new-moon*]  
 when a solemn feast, with special wor-  
 ship was appointed of God, Nu. 28. 11. 14.  
 and at these times (as on the Sabbaths)  
 they used to assemble to worship, and  
 hear Gods word, 2 King. 4. 23. Ezk. 46. 3.  
 Esa. 66. 13. these feasts were a shadow of  
 things to come, but the body is in Christ,  
 Collos. 2. 16. 17. *the appointed-time* ] or,  
 the solemnitie, solemn feast, which was thrise  
 in the yere, 1. at the Paschever, 2. at Pen-  
 tecost, and 3. at the feast of Tabernacles.  
 Deut. 16. 16. of which last, some understād  
 this festivitie, Cesch, as having the name  
 of covering in boothes; others, of the co-  
 vering, that is, the change of the moon, when  
 it is hid by the sun. *feast* ] or daunce;  
 see Psal. 42. 5. This may be meant of all  
 feasts; or in special, of the feast of blowing  
 trumpets, in the first day of the seventh  
 moneth, Levit. 23. 24. or of the passover, 25  
 after, verse. 6.

5 V. 5. *a judgement* ] that is, a rite, or or-  
 dinance; made by God, and a dutie to be  
 performed to him. So judgement, is for du-  
 tie, Deut. 18. 3.

6 V. 6. *in Ioseph* ] among the posteritie  
 of Ioseph, and the other tribes of Israel.  
 Ioseph is named, as principal, having the  
 birthright. 1 Chron. 5. 1. 2. So Psal. 80. 2.  
*from the land* ] so the Greek turneth it, the  
 Hebrue gbnal, being here for meghnal, the  
 same that min, from, as 2 Chron. 33. 8. with  
 2 King. 21. 8. Zach. 4. 3. At their going out  
 of Egypt, the feast of the Paschever was ap-

pointed, Exod. 12. after, in the wilderness,  
 the other feasts. Levit. 23. or we may read  
 it, against the land, viz. to destroy it, and  
 the first born. Exod. 11. 4. 5. The Chaldee  
 applieth this to Ioseph, when he went out  
 of prison, and ruled over the land of Egypt.

*I heard a language* ] Hebr. a lip, used for  
 the speech or language, as Gen. 11. 1.

V. 7. *from the burden* ] that is, burdens,  
 wherwith they were vexed in Egypt, ma-  
 king bricks, building cities &c. Exo. 1. 11.  
 & 5. 4. 5. 7. 8. *basket* ] or pot; such  
 vessels as wherin they caried straw, mor-  
 ter, brick &c.

V. 8. *Thou calledst* ] Israel having left  
 Egypt, Pharaoh with his host pursued  
 them, and they were sore afraid and cry-  
 ed to the Lord, Exod. 14. 10. 15. *secret*  
*place of thonder* ] out of the black cloud,  
 wherwith God guided and protected Is-  
 rael, but with thonder, rayn &c. dismay-  
 ed the Egyptians; Exod. 14. 19. 20. 24. 25.  
 See also Psal. 77. 18. 19. *of Meribah*]  
 that is, of Strife, so named because Israel  
 there strove with Moses, and almost stoned him.  
 Exod. 17. 1. 2. 3. 4. 7. There God proved the,  
 to know what was in their hart, whether  
 they would keep his commandements or  
 no, Deut. 8. 2. Exod. 15. 25. and there they  
 proved God, Psal. 91. 9.

V. 9. *testify* ] or protest, take to witnes,  
 namely the heavens & earth &c. as Deut.  
 31. 28. & 32. 1. 46. & 30. 19. and deeply  
 charge thee. Compare herewith Exo. 19. 3.  
 4. 5. &c. & 20. 12. 23. Jer. 31. 7. 8.

V. 11. *open wide* ] that is, speak and  
 ask freely. This sentence our Saviour o-  
 peneth thus, If ye abide in me, and my words  
 abide in you; ask what ye will, and it shalbe  
 done to you, Ioh. 15. 7. and th' Apostle thus,  
 whatsoever we ask of God, we receive of him,  
 because we keep his commandments &c. 1 Ioh.  
 3. 22. The Chaldee expoundeth it, Open  
 thy mouth to the words of the Lord, & it will be  
 done with all good.

V. 12. *not well-affected* ] had no will, or  
 good inclination; which they showed pre-  
 sently after the giving of the Law, by ma-  
 king themselves gods of gold, and by  
 their



PSALME LXXXII.

their continual rebellions after ward. Exod. 32. 1. — 31.

13 V. 13. *perverse-intendement*] or, *stubborn-opinion*, *writhing* and *obstinate intention*, which they looked after in their erroneous hart. This word is taken frō Deut. 29. 19. and after often objected to them by Ieremie; Ier. 3. 17. & 7. 24. & 9. 14. & 11. 8. And this is noted for a judgment of God, when he suffreth people to walk in their own wayes, Act. 14. 16.

15 V. 15. *humbled*] and so have given them rest from their enemies, as in 1 Chro. 17. 10. compared with 2 Sam. 7. 11.

16 V. 16. *falsly-denied*] or *feignedly-submitted*; see Psal. 18. 45. & 66. 3. *their time*] if this be referred to the enemies, it is meant *their time of distress*; as Psal. 10. 1. and 31. 16. so *time* is used, Ier. 27. 7. Isa. 13. 22. if to Gods people, it meaneth their continued settled state: which the Chaldee translateth, *their strength*.

17 V. 17. *fed him*] that is, *his people*, verse 14. *[at of wheat]* the principal, or flow of corn: so Deut. 32. 14. Psal. 147. 14.

*out of the rock*] out of which God had made his people suck honey & oil. Deut. 32. 13. Spiritually, the Rock is Christ, 1 Cor. 10. 4. the honey is the gracious words that flow from him; *sweetnes to the soule*, and *health to the bones*; Prov. 16. 24. Psal. 19. 11. Song. 4. 11.

PSALME 82.

*An exhortation to the Judges, and reproof of their negligence.*

A Psalm, of Asaph:

1 **G**OD, standeth in the assemblie  
2 of God: he judgeth, in the midst  
3 of the Gods. How long wil ye judge  
4 injurious-evil: and accept, the faces  
of the wicked. Selah? Judge ye the  
poor-weakling & the fatherless: just-  
fic, the afflicted and the poor. Deli-  
ver the poor-weakling & the needy:

ridd-free out of the hand of the wicked. They know not, neyther will they understand; they will walk on in darknes: moved shal he, all the foundations of the earth. I have sayd, ye are Gods; and ye all are sonns, of the most-high. But surely, ye shall dye as men: and as one of the Princes, shall ye fall. Rise-up O God, judge thou the earth: for thou shalt inherit, in all nations.

Annotations.

**T** He assembly of God] that is, the assise (or session) of Magistrates; whose office is the ordinance of God, Ro. 13. 1. 2. Deut. 16. 18. and who are to execute not the judgements of man, but of the Lord, who is with them in the cause and judgement. 2 Chron. 19. 6. Deut. 1. 17. *in the midds of the Gods*] that is, among the Judges, (as the Chaldee translateth) or Magistrates, (verse 4.) who in the Law are called Gods, Exod. 22. 8. 9. 28, because the word of God was given to them, Joh. 10. 34. 35.

V. 2. *How long &c.*] Thus God by his Prophet judgeth and reproveth the Gods or judges, for unrighteous judgement. The Chaldee addeth *How long ye wicked wil ye judge &c.* *accept the faces*] respect the persons, lift up, admire, honour or favour the faces; a thing forbidden both concerning rich and poore, Deut. 1. 17. & 16. 19. Levit. 19. 15. Prov. 18. 5. Lam. 2. 1. — 9.

V. 3. *Judge ye*] that is, defend, deliver; see Psal. 43. 1. Esai. 1. 17. *justifie*] that is, doe justice, as 2 Sam. 15. 4. and acquitt or absolve him, his cause being right. Deuter. 25. 1. Ier. 22. 3.

V. 5. *They know not*] The judges are ignorant of their dūtie. Mic. 3. 1. Ier. 10. 21. Prov. 29. 7. The Chaldee paraphraseth, *They are not wise to doe good, and they understand not the Law.* *they wil walk on*] that is, continue wilfully ignorant, and synful in perverting justice, Asai. 3. 9. To walk in darknes,



darknes, is to live in syn. 1. Job. 1. 8. Ephe. 4. 17, 18. & 5. 8. *moored shalbe* to wees. therefore *moored* as the Chaldee explaineth it; or though *moored* be all the foundations: though all lawes and orders be violated, all estates disturbed, and strongest helps come to ruine. *Esa. 24. 18. 19.*

V. 6. *sonns of the most high* the Chaldee paraphraeth, *as the Angels of the High.* And Magistrates should be as *Angels* for wisdom, 2 Sam. 14. 20.

V. 7. *as earthly-men* as *Adam*; that is, as any other mortal man: so after, *as one of the Princes*, that is, of the other Princes of the world: see the like in Judg. 16. 7. 11. 19. Genes. 49. 16. for this Psalme was spoken to the Magistrates of Israel: for whatsoever the law sayth, it saith it to them that are under the law, Rom. 3. 19.

V. 8. *inherit* that is, have sovereigntie & dominion. So this word meaneth, *Levit. 25. 41. 46. Jer. 49. 8.* And Christ is called *heir*, (that is *Lord*) of all. *Heb. 1. 2.* See *Psal. 135. 8.*

PSALME 83.

A complaint to God, of the enemies conspiracy. 10. A prayer against them that oppress the church.

A song, a psalme of Asaph.

God keep not thou silence: cease not as deaf, and be not still o God. For loe thine enemies, make a tumultuous noise: and thy haters, lift up the head. Against thy people, they have craftily taken secret counsel: and consulted, against thine hidden ones. They have sayd, Come and let us cut them off from being a nation: that the name of Israel, may be remembered no more. For they have consulted in hart together: against thee, they have stricken a covenant. The tents of Edom, and the Ismaelites: Moab and the Hagarens, Gebel and Ammon, and Amalek; the

Philistines, with them that dwell in Tyrus. Also Asshur, is joyned with them: they have been an arm, to the sonns of Lot Selah. Do thou to them as to Midian: as to Sifera, as to Iabin; at the brook of Kishon. Which were abolished in En-dor: they became doong for the earth. Put them even their nobles, as Oreb & as Zeeb: and as Zebach and as Salmunnah, all their authorized princes. Who sayd, Let us possess to our selves, the habitations of God. My God, set them as a rolling-thing: as stubble before the wind. As the fyre burneth a wood: and as the flame, seareth the mountains. So, pursue them with thy tempest: and suddainly-trouble them with thy storm. Fyll their faces with shame: that they may seek, thy name Iehovah. Let them be abashed, and suddenly-troubled unto perpetuall; and let them be ashamed and perish. That they may know, that thou whose name is I E H O V A H, onely thou: art the most hye, over all the earth.

Annotations.

**K**eepe not silence &c. Heb. let not silence (or silence) be to thee: that is, sit not still, but stir up thy self, to help, and avenge us on our enemies. So silence is used for sitting still, *Judg. 18. 20.*  
V. 3. *lift up the head* insolently and boldly, vaunting themselves, and warring against us. So *Judg. 2. 18.* On the contrary, Gods people shall lift up their heads, that is, be of good comfort and courage, when their redemption draweth neer, *Luke 21. 28.*

V. 4. *their hidden ones* that is, as the Greek implyeth in the former, which are



hidden of God in his tabernacle in the day of evil, from the strife of tongues, Psal. 91. 2. and 31. 21. whose life is hid with Christ in God, Colos. 3. 3.

V. 5. [from being] or, that they be no more a nation: Moab and others conspired thus against Israel; after, the like is against Moab; and effected, Lev. 23. 2.

V. 6. [in hart together] this noteth, their earnestnes, craftyness, and joynt consent in evil.

V. 7. [The tents] that is, armies with their Kings and captaines. Judg. 7. 13. 14. 2 King. 7. 7. 10. Jer. 6. 3. Hab. 3. 7.

[Edom] the Edomites, or Idumeans, which were the sons of Esau, named Esau, the brother of Israel; see the notes on Psal. 60. 10.

[the Ismaelites] children of Ismael, the son of Abraham, who was (with the bondwoman Hagar his mother,) cast out of his fathers house for persecuting his brother Isaac; in whose evil wayes his children here walk. Gen. 25. 1. 13. and 25. 9. 10. 14. Gal. 4. 30. 29. 30.

[the Moabites, the posterity of Lot; see Psal. 60. 10. the Hagarens] the Chaldee paraphrast calleth them Hungarians. They were the posterity of Jetur, Adaphish, and other like children of Ismael, son of Hagar, of whom came twelve Princes of their nations, Gen. 25. 13. 15. 16. some of which were called by their fathers name, Ismaelites, (as before,) some by their grandmothers name Hagarens, and dwelt in Arabia, east-ward from Gilead, neer to the Israelites. 1 Chron. 5. 10. 19. The word Hagarens, signifieth fugitives, or strangers, (as the Greek turneth them παρακτοι, 1 Chron. 5. 10.) they were after called Saracens, which in the Arabick tongue is the same.

V. 8. [Gebal] that is, the Gebalites or Gibeans, that dwelt in the Province or Citie Gebal (or Gaba) in Phœnicia neer Sidon, whence Solomon had Masons, or Stone-hewers; 1 King. 5. 12. Ezek. 27. 9.

[Ammon] the Ammonites, that came of Lot, as did the Moabites, Gen. 19. 37. 38. These nations which were neerest allyed unto Israel, and whome God would not

suffer the Israelites to molest, when they came out of Egypt, Deut. 2. 4. 6. 9. 19. combine here together against Israel to cast them out of Gods inheritance, so evil did they reward them, as King Icholhaphat complained, 1 Chron. 20. 16. 17. 22.

[Amalek] the Amalekites, which were of Eliphaz the son of Esau, the brother of Israel, Genes. 36. 12. 16. they dwelt in the south country neer Canaan, Num. 13. 30. were the first that fought against Israel, Exod. 17. 8. &c. for which God would have had their remembrance put out from under heaven, Deut. 25. 17. 18. 19. and K. Saul was sent to perform it, but did it not fully, 1 Sam. 14. 2. 3. 9. & 18. 18. and was himself slayn by an Amalekite. 1 Sam. 31. 8. 9. 10. [the Philistines] or Palestina, see the note on Psal. 60. 10.

[Tyris] the Tyrians, which remembered not the brotherly covenant that had been between them and Israel, Amos 1. 9. See the note on Ps. 45. 13.

V. 9. [Assur] the Assyrians, the posteritie of Shem the son of Noah, Gen. 10. 22. This nation was the rod of Gods wrath against Israel, who in the end captived ten tribes, Esai. 10. 5. 6. 2 King. 15. 29. & 18. 9. 13. 14. &c. The Chaldee paraphrast, Senacherib also the King of Assur &c.

[an arm] that is, an help (as the Greek sayth,) and a strength to Lots sons, the Moabites & Ammonites. Thus were here ten peoples, confederates against God and his people. So in Genes. 15. 19. 20. 21. there are ten wicked nations, whose land is given up to conquest to Abrahams seed.

V. 10. [to Midian] the Midianites, the posteritie of Abraham, by his concubine Keturah, 1 Chron. 1. 32. who being turned Idolaters, drew Israel to syn in the wilderness, for which Moses revenged the Israelites of them, by the slaughter of all their males, and their five Kings, and a wonderful great spoile, Num. 31. 1. 7. 8. 16. 32. &c. but after that recovering and oppressing Israel in their own land, were by Gedeon and 300 men, vanquished, when they lay in the vally like grasshoppers in multitude, Judg. 6. 4. & 7. 25. 26. &c.

and







Lord, is joyed with it, it is written Jeho-  
vib, as Psalm 68. 21. then the Jewes read it,  
Elahim, God, as at other times they read  
it, Adonai Lord; and pronounce not Jeho-  
vah at all at this day; though in ancient  
dayes it appeareth to be otherwise. The  
Greek historie of Baruch, seemeth to use  
itsted of it, Adonai, that is, the Eternal, or  
Everlasting. Bar. 4. 10. 14. 19. 22. 24. 35. & 5. 2.  
See the annotations on Gen. 2. 4.

only thou] or, only thine, that is, which  
only hath Iehovah for thy name; for the  
true God, hath only being, and Idols are  
nothing in the world, 1 Cor. 8. 4. and Angels,  
and Magistrates are called, Elahim Gods, Ps.  
8. and 81. but Iehovah is peculiar to very  
God alone. And this is that name (I sup-  
pose), which the author of the book of  
Wisdom, calleth incommunicable, Wisd. 14.  
21. Yet this is the name of Christ, called,  
Iehovah our justice, Jer. 23. 6. for Gods name is  
in him, Exod. 23. 21. and he is very God, and  
Eternal life, 1 Joh. 1. 20.

PSALM LXXXIII.

The Prophet longeth for the communion of  
the Sanctuary, sheweth how blessed they are  
that dwell therein: He prayeth to be restored  
unto it.

To the master of the musik upon  
Gittith: a Psalm to the sons  
of Korach.

How amiable are thy dwelling-  
places; O Iehovah of hosts: My  
soule longeth and also fainteth, for  
the courts of Iehovah: my hart and  
my flesh, doe shew it, unto the living  
God. Yea the sparrow findeth a  
house, and the swallow, a nest for her,  
where she layeth her young: thine  
altars, Iehovah of hosts, my King, &  
my God: O blessed are they that a-  
bide in thine house: still, they shall  
praise thee Selah. O blessed is the  
man, whose strength is in thee; they  
in whose hart, are the hye-ways.

They that passing thorow the vale of  
Baca, put him for a wel-spring: also  
with blessings, the rayn covereth.  
They shall goe from power to power:  
hee shall appear, unto God in Sion.  
Iehovah, God of hosts, hear thou my  
prayer: give ear, O God of Iakob Se-  
lah. See thou O God, our shield: and  
look-upon, the face of thine Annoyn-  
ted. For, better is a day in thy courts,  
than a thousand: I have chosen, to  
sit at the threshold, in the house of  
my God, rather then to remain in the  
rents of wickednes. For Iehovah  
God, is a Sun, and a shield: Iehovah  
will give, grace and glorie: he wil not  
withhold good, from them that walk  
in perfection. Iehovah of hosts: O  
blessed is the man, that trusteth in  
thee.

Annotations.

Gittith] see Psalms 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.



these *altars* to weat; are the places where the birds nestle neer unto them, in houses, or trees, which sometime were by Gods tabernacle, *Ios. 24. 26.* or understand as before, (*Along for*) *things altars.*

V. 6. the *hyc-mager*] or *caufseyer*, namely, which lead to thy house: that is, they which affect hartily, long after and de-lyre to goe up to thy house. Spiritually these wayes or pathes are made by preaching of the gospel; *Esa. 40. 3. & 35. 8. & 11. 16.*

V. 7. *Libry that passing*] or, of them that pass. [*of Baca*] that is, of mulberry trees; which use to grow in dry places. The Greek sayth, *vale of tears.* Both mean, that through wanes and afflictions wee must come into the kingdome of God. This valley was neer unto Ierusalem, as may be gathered by *2 Sam. 1. 23. 23. Ios. 15. 8.*

put him] or set him, that is, God; making him by faith a well of life unto them; for he is the fountayn of living waters, *Iere. 2. 13.* Or, *set it*, that is, the valley, making it a fountayn, by digging wells therein. And this may be an allusion to that well digged by the Princes and Captayns of Israel, *Num. 21. 16. 18.* also with *bles-*

*sings* *Or*] that is, bountifully and abundantly, the rayn shall cover them. *Reyn* figureth out the doctrine of the gospel; *Deut. 32. 2. Isa. 45. 8. Ios. 24. 26. Revel. 11. 6.* the rayn of blessings, is a bountiful abundant rayn, *Ezek. 34. 26.* (as to sow with blessings, *2 Cor. 9. 6.* is to sow abundantly, or liberally; and blessing, is liberality, *2 Cor. 9. 5. Prov. 11. 25.*) So God would cause a bountiful rayn of grace and comfort, to cover them that goe up to his house in Ierusalem; as elsewhere he is sayd to refresh his inheritance, with the rayn of liberalities strowed upon it, *Psal. 68. 20.* whereas on the contrary, *who shall not goe up to Ierusalem, to worship the King the Lord of hosts, upon them shall come no rayn.* *Zach. 14. 17.* The Greek turneth this sentence thus, the *Longer* (or *Teacher*) shall give blessings; the original *Aloud* being ambiguous, sometime signifying a *Teacher*, *Ios. 24. 26.* some-

time rayn, *Ios. 2. 23. Isa. 30. 30.* so that from the Hebrue it may also be interpreted, with blessings, the teacher shall cover them; the meaning much like the former; the Teacher being God or Christ, in whom wee are blessed with all spiritual blessings in heavenly things, *Eph. 1. 3.* The Chaldec expounds it, with blessings he wil cover them that continue in the doctrine of his Law. Some understand *bracoth*, blessings, to be here as *bracoth*, pools digged and tyllled with rayn. Both mean one thing.

V. 8. *from power to power*] that is, increasing their power (or strength) dayly more and more, as the Apostle sayth, we are changed into Gods image, from glory to glory; *2 Cor. 3. 18.* and Gods justice is revealed from faith to faith, *Rom. 1. 17.* our faith and glory increasing more and more. *Prov. 4. 22.* Or from army to army, (from troupe to troupe) respecting the troupes of Israel which went all the males thrice every yere, to appear before the Lord, *Exod. 23. 14. 17.* The Hebrue *Chajil*, power, is used sometime for an army of men, *Psal. 33. 16.* and sometime for riches, *Psal. 49. 7.* which also may be implied here. he shall appear] or, till he, that is, every one of them, appears, according to the law, *Exod. 34. 23. Zach. 14. 16.*

V. 15. *of thine Anoynted*] or *Messiah*; our Lord Christ, in whom God respecteth us: or David, his figure and father in the flesh, called also Gods anoynted, *2 Sam. 23. 1.*

V. 11. *than a thousand*] to weat, in any other place. [*at the threshold*] that is, be in the lowest roome, and basest estate: as the Greek sayth, *be cast down.* (or *an object*) And by Gods house, may be meant his tabernacle; as *Luk. 11. 31.* with *Mat. 23. 31.* to remayn] or abide my whole life long.

V. 12. *is a Sun*] or, wil be a Sun, that is a light, *Isa. 60. 19. Rev. 21. 23.* understanding hereby all blessings and comforts, by Christ the Sun of righteousness. *Mal. 4. 2.*







PSALME LXXXVI.

meet, Exod. 17. & 18. 7. a signe of concord, love and joy. So Christ is King of justice and of peace, Heb. 7. 1. and the work of justice by him, is peace, Heb. 12. 14. for, being justified by faith, men have peace towards God. Rom. 5. 1. Luk. 1. 19.

V. 11. Faithfulness bringeth] or Truth biddeth out of the earth (or land,) that is, the land bringeth forth faithful increase, answerable to Gods blessings upon it. The land figuring the minds of men, Heb. 6. 6. 7. 8. which by faith apprehend Gods mercy in Christ. *from heaven* the justice of God through faith, not our own justice which is of the Law. Philip 3. 9.

V. 13. the good] or good things; that is the good gift of the holy Ghost, to sanctify his people: as Luk. 11. 13. compared with Mat. 7. 11. See also the note on Psal. 65. 9. *our land* our earthly nature sanctified, brings forth good fruits in Christ. Mat. 13. 23. See Psal. 67. 7.

V. 14. Justice shall goe] or, He wil cause justice to goe before him. *wil put her footsteps* or, wil set (her,) in the way, of his footsteps: which seemeth to mean a settled course of walking in vertue. Or, when he shall put his footsteps into the way.

PSALME 86.

David strengtheneth his prayer by the confidence of his religion, 1. by the goodness and power of God. 11. He desireth the continuance of former grace. 14. Complaining of the proud, he prayeth some taken of Gods goodness.

A Prayer, of David:

**B**OW-down thine ear Iehovah answer mee: for I am poor, afflicted and needy. Keep my soule, for I am merciful: thou my God, save thy servant; that trusteth unto thee. Be gracious unto mee Iehovah: for unto thee doe I call, all the day. Rejoyce, the soule of thy servant: for unto thee Lord, lift I up my soule. For thou Iehovah, art good and mercifully-

pardonest: and much of mercie, to all that call upon thee. Give ear Iehovah, to my prayer: and attend, to the voice of my supplications-for-grace: In the day of my distress, will I call unto thee, for thou wilt answer mee. There is none like thee, among the gods: O Lord, and none like thy works. All nations, whom thou hast made; shall come and bow down themselves before thee O Lord: and shall glorifie thy name. For great art thou, and doest marvelous-things: thou, art God thy self alone. Teach mee, O Iehovah, thy way; I will walk in thy truth: unite my hart, for to fear thy name. I will confess thee, O Lord my God, with all my hart: and will glorify thy name for ever. For thy mercy, is great toward mee: and thou hast delivered my soule from the lowest hell. O God, the proud are risen-up against mee, and the assembly of violent men, seek my soule: and they have not set thee before them. But thou Lord, art a God pitiful and gracious: long suffering, & much of mercie and truth. Turn the face unto mee, & be gracious to mee: give thy strength to thy servant; and save, the son of thine handmaid. Doe with mee a signe, for good: and let my haters see and be abashed: because thou Iehovah, hast holpen mee and comforted mee.

Annotations.

**A** Prayer] the like title is of Psalm 17. To Christ may this Psalm be applied.

V. 1. merciful] or, a gracious-saint: pious, holy, See Psalm. 4. 4. This title God taketh to himself, Lev. 3. 12.

V. 4. Lift I up] see the notes on Psal.



51. 1. The Chaldee sayth, lift up my soule in prayer.

V. 5. mercifully-pardonest] or art propitious, a forgiver: the Chaldee addeth, of them which turne to the Law. See Psal. 25. 31.

V. 8. among the gods] Though there be that are called Gods, whether in heaven or in earth, (as there be many gods, and many Lords;) yet unto us there is but one God &c. 1 Cor. 8. 5. 6. all the gods of the peoples, are idols, Psal. 96. 5. Or, by gods, may be meant Angels, as the Chaldee here explyneth it; & the Princes of the world. and none] to weete, can doe works like thine; or, no works are like thy works. Psal. 136. 4.

V. 11. Vaite my hart] apply and knit it to thy fear onely, and that with simplicitie.

V. 13. hell] or grave: the state of death: see Psal. 16. 10.

V. 14. the proud] Compare this with Psal. 54. 5.

V. 15. pitiful] or, full of ruth, mercy & tender love. When Gods name was proclaimed before Moses, this title with other, was in it, Exod. 34. 5. 6. long suffering] Hebr. long of nostrils, that is, of anger; long ere thou be angry. The nose & anger, have one name in Hebrue, see Psal. 2. 5.

V. 16. son of thine handmayd] that is, born thy servant, of godly parents that were thy servitors. Of Christ this also was true, the son of Marie the Virgin, the handmayd of the Lord. Luk. 1. 48. See the like speech, Psal. 136. 16.

V. 17. Doe with me a sign] or, Shew it me: that is, So deal with me, in my deliverance and preservation, that I may have my self, and may be to others a signe, for good. Korah and his company were for a signe to the Israelites, Numb. 16. 38. & 16. 10. Jonas, a sign to the Ninevites, and Christ to the Jewes, Luk. 11. 30.

PSALME 87.

The nature and glory of the Church. 4. The increase, honour and comfort of the members thereof.

To the sonns of Korah, a Psalme  
a Song:

**H**is foundation, among the mountayns of holynes. Jehovah loveth, the gates of Zion: above all the dwelling places of Iakob. Glorious things, spoken of thee: O Citie of God Selah. I will make mention of Rahab and Babel, to them that know me; Ioe Palestina & Tyrus with Cush; this man was born there. And of Sion, it shalbe sayd; man and man, was born in her: and he, the Most high shall establisth her. Jehovah, will recount, when he writeth the peoples: this man was born there Selah. And fingers as players-on-flutes: all my wellsprings in thee.

Annotations.

**H**is foundation] or The foundation thereof, Gods groundwork of the Temple which was built upo the mountayns Moriah and Sion. 1 Chron. 3. 1. Psal. 2. 6. Some refer it to the Psalme, the foundation (or argument) wherof, is of the Church of Christ. The Chaldee sayth, By the hands of the sonns of Korah the Psalme was sayd, and the Song founded in the mouth of the ancient fathers.

V. 1. gates of Sion] the publik assemblies of the people: see the notes on Psal. 9. 15. The Law was to come out of Sion, Mic. 4. 2. and the scepter of Christs Kingdom; Psal. 110. 2. dwelling places] these the Chaldee expoundeth, Synagogues of the house of Iakob: which were in all the cities of Israel.

V. 3. spoken is] that is, are particularly spoken; all and every of them of the citie of God] that is Jerusalem: so called also Psal. 46. 5. & 48. 2. a figure of the Church. What honourable things are spoken of this City, see Isa. 54. & 62. & 63. & 64. Rev. 11. & 12. chapters. The Hebrue phrase is



shee, is rightly turned according to the Greek, of thee or concerning thee: which many times hath such signification, as Psal. 63.7. & 71.6. & 119.46. 1 Sam. 19.4; so also in the Greek, as Rom. 11.2.

4 V. 4. *Rahab*] that is, as the Chaldee paraphrast sayeth, the Egyptians. So Egypt is called *Rahab*, in Psal. 89.11, Isa. 51.9. eyther for the strength and pride of Egypt, (which the word *Rahab* signifieth,) or of some chief city so named; as elsewhere *Tjoan*; Psal. 78.12. The calling of Egypt to the fellowship of the Church, is also prophesied, Isa. 19.19.21.25. And for *7* wil mention, the Chaldee translateth, the Egyptians and Babylonians they shall mention thy praises. *Babel*] the Babylonians, see Psal. 137.1. their chief city was *Babel*. Of a Christian church there, mention is made, 1 Pet. 5.13. to them] or, among them that know me; to weete my familiars. *Palestina*] the Philistines: see Psal. 60.10. *Tyrus*] the Tyrians; see Psal. 45.13. Of them were Christian disciples, Act. 21.3.4. *Cush*] the Ethiopians, as the Greek translateth; see Psal. 68.32. *this-man*] that is, (as the Greek sayeth,) these-men; meaning, all before mentioned. So the Hebrue often speaketh of a whole nation, as of one man. See Psal. 25.22. & 130.8. But the Chaldee expoundeth it, where this King is borne. was borne there] in the city of God, afore sayd. There, of immortal seed by the word and spirit of God, are men borne anew, 1 Pet. 1.23. Jam. 1.18. A thing to come, is here set down as already doon: so in Isa. 9.6.

5 V. 5. *man and man*] so the Greek also expresseth the Hebraisme. Hereby seemeth to be meant every man, successively, as Hest. 1.8. For Ierusalem is the mother of us all, Gal. 4.26, (So day and day, is every day. Hest. 3.4. Psal. 51.9.) Or, man and man, is many men, of this and that nation, of each estate and degree. *stablish her*] that the gates of hell shall not prevaile against her, Mat. 16.18. Therefore this city lieth square settled in all changes. Revel. 21.16. Ezek. 48.16--20. It may also be read, and

be, wil stablish her on high; and so the Chaldee expounderh it; and Ierusalem is sayd to be above, Gal. 4.26.

V. 6. *writing the peoples*] in the writing of the house of Israel, that is the Church, Ezek. 13.9. Isa. 4.3.

V. 7. *And singers*] or, *And singing are* &c. This may have reference to the solemn worship of God, used in the Church of Israel; where singers and players on instruments, had in charge continually to laud the Lord, &c. 1 Chron. 9.33. & 25.1.2. &c. and dances were used at their holy feasts, to honour him with, Iudg. 21.19.21. So Christ the Lamb, hath harpers with him on mount Sion, that sing as it were a new song before the throne, Rev. 14.1.2.3. Or, it may respect that which followeth, all my springs in thee (or of thee) are singing (that is, doe sing) as also dance, (or as they that dance,) that is, shew joyfulness.

players on flutes] or, dancers, for so this word may also be taken for dancing, (to weete at the sound of the flute or pipe,) as Iudg. 21.21. Compare herewith Isa. 30.29. The Greek here turneth it, *rejoycers*; and it may foretell the joy that should be in the world, for the conversion of the Gentiles. *my wellsprings*] or fountayns; (streames of water, as Psal. 104.10.) that is, all gifts and graces: which the scripture noteth by lively fountayns of waters, wherewith they are refreshed that serve God in his Temple, day and night, Rev. 7.15.17. and wellsprings of salvation, Isa. 12.3. And as Christ is called a fountayn, so is his Church, Song. 4.15.12. in thee] for now, unto principalities & powers in heavenly places, is known, by the Church, the manifold wisdom of God, Eph. 3.10. 1 Pet. 1.12. Or we may read it, as before in the third verse, of thee all my springs, doe sing. &c.

PSALME 88.

A prayer containing a grievous complaint of manifold miseries.

A song a Plalme, to the sons of  
Cc Korach;



Kerach: to the mayster of the musick,  
on Machalath leannoth: an instruct-  
ing. *psalm*, of Heman the Ezrachite.

2 **O** Jehovah, God of my salvation:  
by day I cry-out, & in the night  
3 before thee. Let my prayer, come be-  
fore thee: bow thine ear, to my thril-  
4 cry. For my soule is fylled with evils:  
5 and my life, draweth neer to hell. I  
am counted, with them that goe  
6 down the pit: I am, as a man that hath  
no strength. Among the dead, free:  
like the slayn, that lye in the grave;  
whom thou remembrest no more: &  
they, are cut-away from thine hand.  
7 Thou hast put me, in the pit of the  
lowest-places: in darknes, in the  
8 deep-places. Thy wrathful-heat stay-  
eth upon me: & with all thy billowes,  
9 thou afflictest me Selah. My known-  
acquaintance thou hast put-farr-away,  
from me: hast set me for abominati-  
ons to them: I am shutt-up, and can-  
10 not get out. Mine eye languisheth,  
through mine affliction: I call on thee  
Jehovah, all the day: I spread-out my  
21 hands unto thee. Wilt thou doe a  
miraculous-work to the dead: or shall  
the decessed rise up, shall they confes  
12 thee Selah? Shall thy mercy be told  
in the grave: thy faithfulness, in per-  
13 dition? Shall thy miraculous-work be  
known, in the darknes: and thy jus-  
14 tice, in the land of oblivion? But I,  
unto thee Jehovah doe I cry-out: &  
in the morning, my prayer shall pre-  
15 vent thee. Wherefore Jehovah, doost  
thou reject my soule: doost thou hide  
16 thy face from me? I am poor-afflicted,  
and breathing-out-the-ghost from my  
youth: I bear thine affrightings, I am  
17 doubtfully-troubled. Thy wrathes

pals over me: thy terrours, doe dis-  
may me. They compass me about as  
waters, all the day: they are gone-a-  
18 bout, against me together. Thou hast  
19 put-farr away from me, lover and fel-  
low-freind: my known-acquaintance  
are in darknes.

Annotations.

**M**achalath] a kind of wind-instrument;  
or, by interpretation, *Infirmity*. See  
Psal. 53. 1. leannoth] or, to sing-  
by-turns, which is, when one part answer-  
eth an other in singing; it may also be in-  
terpreted to afflict (or humble). This Psalm  
is the most dolefull of all the Bible, full  
of complaints even to the end. Heman  
the Ezrachite] so the next Psalme is in-  
tituled of Ethan the Ezrachite: there were  
two of this name, Heman & Ethan, sons  
of Zerach the son of Iudah the Patriarch,  
1. Chron. 2. 4. 6. men renowned for their  
wisdome, 1 King. 4. 31. also Heman & E-  
than singers and musicians of the poster-  
tie of Levi the Patriarch, 1. Chro. 15. 17. 19.  
& 16. 42. Heman being son of Joel the son  
of Samuel the Prophet, 1. Sam. 6. 33. him-  
self being also a Seer or Prophet in K. Da-  
vids dayes; 1. Chro. 25. 5. And of the king-  
dome promised to David, dooth Ethan  
intreat, Psal. 89. 4. &c. Christs afflictions  
and kingdome, are in these Psalmes fore-  
told: he was the true David, Hof. 3. 5.

V. 4. draweth neer] or toucheth hell, or  
the grave. So, to touch (or come neer to) the  
gates of death, Psal. 107. 18.

V. 5. a man] Hebr. geber, that is, a  
strong man, but without abilitie or power  
to help my self; as the Greek saith help-  
less.

V. 6. free] that is, acquitted, or dis-  
charged from the troubles and assayres of  
this life: for in death, the prisoners rest to-  
gether, and the servants are free from his mayster.  
Job. 3. 18. 19. or free, that is, sequestred, apart  
from others, as K. Azariah being leproous  
dwelt in an house of freedom, that is, alone,



PSALME LXXXIX.

apart from other men, 2 King. 15. 5. From  
thine hand] that is, from thy care help guidance  
as K. Azariah before sayd, was cut  
off from the house of the Lord, 2 Chron. 26. 21.  
or by thine hand; and so understand, from the  
land of the living, as Isa. 53. 8.

V. 7. pit of the lowest places] the nether-  
most pit, as the Greek sayth; which the  
Chaldee paraphraseth thus, in captivity,  
which is like to the nether pit. darknes] or  
dark places: so Psalm. 143. 3. deep-  
places] or gulfs: see Psalm. 69. 3.

V. 8. stayeth] or, is imposed, and lyeth  
hard. billowes] breaking-waves of the  
sea, see Psalm. 42. 8.

V. 9. set me abominations] that is, made  
me most abominable (or lothsome,) to everie of  
them. can not get out] so Lam. 3. 7. Job.  
19. 8. Of this phrase see the note on Psalm.  
77. 5.

V. 10. languisheth] or pineth away; the  
Chaldee sayth, droppeth tears. Compare  
herewith Levit. 26. 16.

V. 11. the deceased] Hebr. Rephaim,  
dead men are so called, as being inevitable or  
unrecoverable to life; so Isa. 14. 9. & 26. 14. 19.  
Prov. 2. 18. & 9. 18. & 21. 16. See also Psalm.  
6. 6. The Chaldee expoundeth, shall the  
bodies which are delivered to the dust, rise up?

V. 12. perdition] Hebr. Abaddon, the  
grave where bodies perish, and seem to be  
lost. So Job. 28. 22. & 26. 6.

V. 13. darknes] that is, the place and  
state of the dead; called the land of darknes,  
and shadow of death, Job. 10. 21. 22. So Eccles.  
6. 4. Note here the sundry titles given to  
the state of death. land of oblivion] where  
dead men are, (as is before noted;) which  
also are forgotten, out of minde, Psalm.  
31. 13. Eccles. 2. 10. & 9. 5.

V. 14. breathing out the ghost] that is,  
ready to dye, expiring: through continual  
miseries. The Greek sayth, in labours from  
my youth. from the youth] or, for the  
shaking off, that is, the affliction. am  
doubtfully troubled] or distressed, for fear  
least evils should befall me.

V. 17. dismay] suppress, or cut mee off.  
The Hebrue word is larger then usual, to

increase the signification. The Greek  
turneth it, trouble.

V. 19. my known acquaintance are in  
darknes] that is, withdraw and hide them  
from my sight; and (as Job complayneth,)  
are strangers unto me. See Job. 19. 13. 24. Or  
as the Greek referreth it to the former,  
and my known-friends (to weet, thou hast  
put farr) from calamitie; or for the calamitie,  
that is upon me. Or, as the Chaldee pa-  
raphraseth, and to my known friends, dark  
am in their sight.

PSALME 89.

The Psalmist praiseth God for his covenant,  
6. for his wonderfull power, 16. for the care of  
his Church, 20. and for his favour to the king-  
dome of David. 39. He complaineth of contra-  
rie events, 47. expostulateth, praiseth & blessing  
God.

An instructing-psalme, of Ethan  
the Ezrachite.

I Will sing, the mercies of Iehovah,  
for ever: to generation and genera-  
tion, will I make-known, thy faith-  
fulness with my mouth. For I sayd;  
mercies shalbe built-up, for ever: the  
heavens, thou wilt stablish thy faith-  
fulness in them. I have stricken a co-  
venant with my chosen: I have sworn,  
to David my servant. I will stablish  
thy seed unto eternitie: to genera-  
tion and generation, wil I build up  
thy throne Selah. And the heavens,  
shall confess thy marvelous work Ie-  
hovah: also thy faithfulness, in the  
Church of the Saints. For who in  
the skye, may be compared to Ieho-  
vah: may be likened to Iehovah, a-  
mong the sonnes of the mighties?  
God is daunting-terrible in the secret  
of the saints very-much and fearful,  
over all round about him. Iehovah,

CC 2

God



PSALME LXXXIX.

	God of hosts; who <i>is</i> like thee, mightie Iah? and thy faithfulness, <i>is</i> round-about thee. Thou rulest, over the swelling of the sea: when the waves thereof rise-hye, thou stillest them.	And my faithfulness and my mercie <i>shalbe</i> with him: and in my name, shall his horn be exalted. And I wil set his hand in the sea: and his right- <i>hand</i> in the rivers. Hee shall call on mee, my father thou: my God, and rock of my salvation. I also wil give him <i>to be</i> the first-born: High, above the Kings of the earth. For ever, will I keep for him my mercie: and my covenant, <i>shalbe</i> faithfull to him. And his seed I will put to perpetuities: and his throne, as the dayes of heavens. If his sonns shall leave, my law: and shall not walk, in my judgements. If they shall profane my statutes: & not keep, my commandements. Then will I visit their trespasss with the rod: and their iniquities with stripes. But my mercie, I will not make frustrate from with him: nor deal-falsly, against my faithfulness. I will not profane my covenant: and that which is gone out of my lips, I will not chage. Once, I have sworn by my holynes: if I lye unto David. His seed, shall be for ever: and his throne, as the Sun before me. As the Moon, it shall be stablished <i>for</i> ever: and a witness in the skye, faithful Selah. But thou hast cast off, and refused: hast been exceeding-wroth with thine Anointed. Hast abolished, the covenant of thy servant: hast prophaned his crown to the earth. Hast burst-down all his hedges: hast put his fortresses a ruine. All that pass by the way, robb him: he is a reproch, to his neighbours. Thou hast exalted, the right- <i>hand</i> of his distressers: hast rejoyced, all his enemies. Also thou hast turned, the edge of his sword: and hast not made him	25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44
10			
11	Thou hast beaten-down Rahab as a wounded-man: thou hast scattered thine enemies, with the arm of thy strength. Thine <i>are</i> the heavens, thine also <i>is</i> the earth: the world and plenty thereof, thou hast founded them.		
12			
13	The North and the right-side, thou createdst them: Tabor and Hermon, in thy name they shall showt. Thou hast an arm, with might: strong is thy hand, exalted is thy right-hand.		
14			
15	Justice and judgement, <i>are</i> the prepared-place of thy throne: mercy and truth, goe-before thy face. O blessed <i>are</i> the people, that know the showing-sound: Iehovah, in the light of thy face they shall walk-on. In thy name, they shall be glad all the day: & in thy justice shall they be exalted.		
16			
17	For thou, <i>art</i> the glorie of their strength: and in thy favourable-acceptation, our horn shall be exalted.		
18			
19	For of Iehovah, <i>is</i> our shield: and of the holy-one of Israel, our King. The spakest thou in a vision, to thy gracious-saints: & saydest, I have put help, upon a mighty-one: I have exalted,		
20			
21	<i>me</i> -chosen out of the people. I have found, David my servant: with oile of mine holines have I anointed him.		
22			
23	With whom, my hand shall be established: also mine arm shall strengthen him. The enemy shall not exact upon him: & the son of injurious evil, shall not afflict him. And his distressers I will beat-down from his face: and them that hate him I wil plague.		
24			



45 him to stand, in the battel. Thou  
 46 hast made his brightness to cease: and  
 47 his throne, thou hast cast-down to  
 48 the earth. Thou hast shortened, the  
 49 dayes of his youth: hast enwrapped  
 50 him, with shame Selah. How long Ie-  
 51 hovah, wilt thou hide thy self to per-  
 52 petuitie? that thy hot-wrath burn like  
 53 the fyre? Remember how transitorie  
 I am: unto what vanitie, thou hast  
 created all the sonns of Adam. What  
 strong-man shall live, and not see  
 death: shall deliver his soule, from  
 the hand of hell Selah? Where be  
 those thy former mercies Lord: thou  
 swarest to David, by thy faithfulness?  
 Remember Lord, the reproch of thy  
 servants: that I bear in my bosome,  
 of all great peoples. Wherewith thine  
 enemies, Iehovah, doe reproch: wher-  
 with they doe reproch, the footsteps  
 of thine Anointed. Blessed be Ieho-  
 vah forever; Amen, and Amen.

Annotations.

1 **O**F *Ethan*] see the note on Psal. 88. 1.  
 3 V. 3. *I sayd*] to weete, by thy spi-  
 rit: therefore the Greek changeth  
 the person, and translateth, thou (Lord)  
 saydest. *built up*] that is conserved,  
 propagated, increased continually. *in them*  
 or *with them*, that so long as the heavens  
 endure, thy faithfulness shall continue; as  
 verse 30. 37. 38. Psal. 72. 5. & 119. 89. or by  
 heavens may spiritually be meant the  
 church, called often heaven, and the king-  
 dome of heauen, *Esai. 66. 22. Revel. 4. 1. 2. &*  
*12. 1. & 15. 1. Math. 3. 2. & 13. 24. 31. and*  
*the planting of the Church, is called the*  
*planting of the heavens, Esai. 51. 16.*  
 4 V. 4. *my chosen*] *mine elect* people. There-  
 fore the Greek changeth the number, *my*  
*chosen ones*: but the Chaldee translateth,  
*with Abraham my chosen. David*] the

figure & father of Christ according to the  
 flesh; who also is called David, *Ezek. 34.*  
*23. Jer. 30. 9. Hos. 3. 5.* of him is this and  
 other Psalmes chiefly to be understood.  
*Act. 2. 30. & 13. 36. &c.*

V. 5. *thy seed*] Christ and Christians, the  
 children of Christ, the son of David. *Heb.*  
*2. 13. Rev. 22. 16.* *thy throne*] the king-  
 dome of Christ, unto whom God gave the  
 throne of his father David, to reign over the  
 house of Iakob for ever, *Luk. 1. 32. 33. 69. Je-*  
*rusalem is this throne, Jer. 3. 17.* which is  
 continually builded of God, *Psal. 147. 2.*

V. 6. *the heavens*] the heavenly creatures,  
 Angels, and godly men; *Luk. 2. 13. 14. Phil.*  
*3. 10. Rev. 7. 9. 10. 11. 12.* So the Chaldee  
 expoundeth it, *the Angels of heaven.* See al-  
 so *Psal. 50. 6.* *in the church*] or in the  
 congregation, to weete, shall be confessed, or ce-  
 lebrated.

V. 7. *sonns of the mighties*] or of the Gods,  
 that is, Princes of the world. See *Psal. 29. 1.*  
*& 82. 1. 6.* The Greek sayth, *sonns of God,*  
 wherby also Angels may be meant, as *Iob.*  
*1. 6.* and so the Chaldee here paraphra-  
 seth.

V. 8. *daunting-terrible*] in Greek, glo-  
 rified. See *Psal. 10. 18.* *the secret*] or  
 myserie, or (as the Greek turneth it) coun-  
 cel: meaning the church or congregation,  
 where the secrets or mysteries of Gods King-  
 dom are manifested, *Mat. 13. 11. Rom. 16.*  
*25. 1 Cor. 4. 1. Eph. 3. 4.* This word is sun-  
 dry times used for a Council or Congregati-  
 on, *Psal. 111. 1. Ezek. 13. 9. Jer. 6. 11. & 15.*  
*17.* or it may here be vnderstood of the  
 company of Angels, as *1 King. 22. 19.*

*very-much*] to weete, terrible, or referring  
 it to the later, in the great secret-council.  
*over all*] or, above all; see *Psal. 76. 12.* The  
 Chaldee paraphraseth, *above all the An-*  
*gels which stand round about him.*

V. 11. *Rahab*] in Greek, the proud;  
 hereby may be meant the Egyptians, as  
*Psal. 87. 4.* (and so the Chaldee expounds  
 it of Pharaoh the wicked) or, the proud sea,  
 as *Iob. 26. 12.* both were subdued, when  
 Israel came out of Egypt, *Exod. 14. & 15.*  
 See *Isa. 51. 9.* The raging sea, and swelling wa-  
 ters,



1771, doe also signify wicked enemies of God and his people, *Eesai. 57. 20. Jude 13. Psal. 124. 4. 5.* thine ] or, to thee the earth, to weete, belongeth; See *Psal. 24. 1. 2.*

13

V. 13. The North ] which God hath stretched out over the empty-place; *Iob. 25. 7.* the right side ] that is, the south (as the Chaldee paraphrast explyneth;) so called because a man standing with his face to the east, (as they were wont when they prayed, the south is on his right hand. So the East is called *Kedem*, before; and the West, *achor*, that is, behind; *Iob. 23. 8. Esai. 9. 12.* It seemeth that this turned to superstition and idolatrie that men prayed towards the east; therefore God so ordered his tabernacle and temple, that all worshipped there, with their faces to the west; *Ezek. 8. 16. Exod. 27. Num. 3.* Tabor ] a goodly mountayn in Galilee, *Ios. 19. 22. Iudg. 4. 6. 12.* Hermon ] an other fayr mountayn, eastward, without Iarden, called also *Shirion*, See *Psal. 42. 7. & 19. 6.* by these are meant the east and west parts, answerable to the former North and South: as the Chaldee paraphrast sayth, Tabor in the west, and Chermion that is in the east.

15

V. 15. the prepared-place ] establishment, or base, on which the throne is settled; so the word sometime signifieth, as *Exa. 3. 3. Psalm. 104. 5.* So *Psal. 97. 2.* goe-before ] or come before, prevent; as prest and ready at hand.

16

V. 16. the showing-sound ] or the alarme, the shrill clanging-sound of the trompet, which was blowe at the warts, journies, assemblies, solemn feasts, and over the sacrifices of Israel; *Psal. 81. 4. & 27. 6. Num. 10. 3. 9. 10. Ios. 6. 1. 15.* or the showing, the jubilation, to weete of the King that is among his people, as *Num. 23. 21.* who by the sound of his word, as of a trompet, warneth, informeth and guideth his people. *Isa. 55. 1. Eze. 33. 3. - 7. 8. Hos. 8. 1. Jer. 6. 17. 2 Chron. 13. 12. 25. Zach. 9. 14. Rev. 1. 10. & 4. 1.* light of thy face ] the favour of God shining in the gospel and light of the knowledge of the glory of God, in the face of Iesus Christ, *Iob. 31. 31. 2 Cor. 4. 6.* See also the

notes on *Psal. 4. 7. & 44. 4.*

V. 18. the glory ] or bewty, by whome they conquer, and triumph over their enemies. our horn ] a signe of honour, strength, Kingdome, glory and salvation, *Psal. 112. 9. & 92. 11. & 148. 14. 1 Chro. 25. 5. Luk. 1. 69.* So after, in verse 25.

V. 19. of Jehovah ] or to him, to weete pertaineth. our shield ] that is our protection; or protector, meaning David & Christ: see *Psal. 47. 10.*

V. 20. in a vision ] by the spirit of prophesie; *Isa. 1. 1. Lam. 2. 9.* to thy gracious saint ] that is Saints, (for so the Greek changeth the number;) meaning the prophets Samuel, & Nathan; the one of which anointed David, the other foretold of the perpetuities of his kingdome; *1 Sam. 16. 2 Sam. 7. 4. 5. &c.* put help ] the Chaldee addeth for my people. upon a mighty-one ] or a Worthy; a Champion, meaning David, who help Gods people in fighting the battels of the Lord. *1 Sam. 18. 13. 14. 30.* But chiefly these things are meant of Christ. The Chaldee expoundeth it, one mighty in the Law. chosen ] and consequently beloved, as *Math. 12. 18.* from *Eesai. 42. 1.*

V. 21. oile of mine holynes ] that is, mine holy oile, poured on David by Samuel; on Christ by the Holy Ghost. *1 Sam. 16. 1. 13. Luk. 4. 18. 21. Iob. 3. 34.*

V. 23. The enemy shall not exact ] or not feare, as a creditor doeth on the debtor. Satan & death prevailed not against Christ, though he became surety for our debts. *Iob. 14. 30. 1 Cor. 15. 26. Heb. 2. 14.* See this word *Psal. 55. 16.* son of injurious. evil ] that is, the injurious, wicked person: this promise is in *2 Sa. 7. 10.* applied in this phrase to all Gods people. A son of evil, is one addicted and given over to it; *Deut. 13. 13.* So sons of death, *Psal. 79. 11.* son of perdition, *1 Thes. 1. 3.*

V. 26. set his hand ] that is, give him power & dominion over them that dwell by the sea & rivers; wherof see the notes on *Psal. 72.*

V. 27. my father ] so God promised, I will

18

19

20

21

23

26

27



PSALME LXXXIX:

will be his father, and he shall be my son, 2 Sam. 7.14. The Apostle applieth this to Christ, and proveth hereby that he is greater than the Angels, Heb. 1.4.5.

V. 28. first born] or first-begotten, that is, the principal, as is after explained. For the first born had three prerogatives, a double portion of goods, Deut. 21. 17. the government or chiefly, 2 Chron. 21. 3. and the priesthood, Num. 8. 14. 15. 17. Mal. 2. 6. 7. & 3. 3. See the notes on Psal. 78. 51. This honour is peculiar to Christ, who is sayd to be the first born of every creature, and the first born of the dead, that in all things he might have the preeminence, Colos. 2. 15. 18. to be worshiped therefore of all the Angels of God, Heb. 1. 6. and prince of the Kings of the earth, Rev. 1. 5. The Chaldee addeth, the firstborn of the Kings of the house of Judah.

V. 30. his seed] Christians born of God, are called Christs seed and children, Isa. 53. 10. Heb. 2. 13. and Christ is called the Everlasting Father, Isa. 9. 6. his throne] that is, kingdome; which shall be perpetual. 2 Sam. 7. 13. Heb. 1. 8. Dan. 2. 44. & 7. 14. The accomplishment of these promises can not be found in Solomon, whose seed and throne was overthrowne, Jer. 22. 30. Ezek. 21. 25. 26. 27.

V. 31. If his sonne &c.] This explaineth the promise, If he syn &c. 2 Sam. 7. 14. 15. for being understood of Christ, he properly synned not, 1 Pet. 2. 22. but was made syn for us, 2 Cor. 5. 21. and the synns of his sonns or people, are counted his, for God layd on him the iniquitie of us all, Isa. 53. 6.

V. 33. with the rod] the rod of men, 2 Sa. 7. 14. that is, with moderate correction, and for their profit, that they may be partakers of my holynes. Heb. 12. 6. 10.

V. 34. not make frustrate] not break off, or cease, (as Psal. 85. 9.) that is, not utterly take: for, the mountayns shall sooner remove, Isa. 54. 10. and no afflictions can separate us fro the love of God, which is in Christ Jesus our Lord, Rom. 8. 35. — 39. See the fulfilling of this touching David, in 1 King. 21. 6. 12. 13. 36. 39.

V. 36. Once] or One-time: see Psal. 62. 12. by my holynes] by my self who am the holy God, Genes. 22. 16. Esai. 5. 16. Because he hath no greater to swear by, God sweareth by himself; and willing more abundantly to shew the heires of promise the stablenes of his counsel, bindeih himself with an oth. Heb. 6. 13. 17. 18.

if I lye] that is, surely I will not lye: for so the Hebrue phrase is sometime explained; as Mar. 8. 12. if a signe be given to this generation, for which in Math. 16. 4. is written, a signe shall not be given. So, if they shall enter into my rest, Psal. 95. 11. Heb. 3. 12. which the Apostle openeth thus, he sware that they should not enter. Heb. 3. 18. An oth usually implyeth an imprecation, which for the most part is concealed. See 1 Sam. 14. 44. 1 King. 20. 10.

V. 37. as the sun] that is, perpetual & glorious, (as the Chaldee explaineth it, shall shine as the sun,) See Psal. 72. 5.

V. 38. it shall be stablised] or, which is stable, referring it, (as doth the Greek,) to the Moon, which although it sometime waxeth and sometime waneth, and seemeth to be gone, yet is continually renewed, and so stable: a fit resemblance of the throne or Church of Christ, which hath not alwayes one face or appearance in the world, though it be perpetual.

and a witness] the moon and perpetuities of it, with the successive course of night and day, is made a witness of Gods faithfulness in his covenant. Jer. 33. 20. 21. Christ also himself is called a faithful witness, Rev. 1. 5. Esai. 55. 4. and faithful, meaneth stedfast, as 2 Sam. 7. 16. compared with 1 Chron. 17. 14 and that lyeth not; Prov. 24. 5.

V. 39. But thou] or, And thou; a word of grief & indignation, as Psal. 2. 6. Echan complaineth of the miseries of the church, wherby all the former promises, seem to be frustrated.

V. 40. his crown] or diademe, profaned, by casting to the ground. Next, a separation, is figuratively used for a crown or garland, such as Kings wore, 2 Sam. 1. 10. and bye Priests, Exod. 29. 6. as being a signe of their separation from others in respect of



of some dignity or holynes: and hereof the *Nazarites* had their name, *Num. 6. 2. 5. 7.* So *Psal. 132. 18.*

43 V. 42. *rob*] or *rife him*, meaning Christ in his members: for that which is done to any one of them, is doen unto him. *Act. 9. 4. Mat. 25. 40. 45.*

45 V. 45. *his brightnes*] or *puritie*; that is, the splendent glorie and dignitie of the kingdom defiled & profaned by the enemies.

46 V. 46. *dayes of his youth*] of his strength and vigour; hastening old age and miserie upon him. *Hos. 7. 9.* See the contrary, *Psal. 103. 5. Job. 33. 25.*

48 V. 48. *how transitory*] or of what worldly-time, of what short durance: see *Psal. 39. 6.* the Greek turneth it, *what my substance is.* Compare herewith, *Job. 10. 9. 10. &c.*

49 V. 49. *see death*] that is, *dye*. So *Luke 2. 26. Psal. 16. 10.* The Chaldee sayth, *see the Angel of death, the hand of hell*] the power of the grave, or, of death; see *Psal. 49. 36. 10.*

51 V. 51. *of all great peoples*] or, *of all the many (the multitudes of) peoples*.

52 V. 52. *the footstepps*] or *foot soles*; that is, the wayes, life, actions, and sufferings. *Psal. 56. 7. & 49. 6.* This referred to Christ, respecteth the oracle, *Gen. 3. 15.* that the serpent should bruise the footsole of the womans seed. Referred to Christians, which follow his footsteps, in suffering and dying with him, that we may be glorified with him, (*1 Pet. 2. 21. Rom. 8. 17.*) it noteth the scandal of the cross of Christ, to the Jewes a stombling block, & to the Greeks, foolishnes, *1 Cor. 1. 23. 1 Pet. 4. 13. 14.* The Chaldee understands it of *the slacknes of the footstepps*.

53 V. 53. *Bless'd be*] These be words of faith and joy, as finding an issue out of the tentation: and rejoycing in the midds of tribulation; as *Rom. 7. 24. 25. 1 Cor. 1. 3. 4. &c.* and *Amen.*] Thus is this third book of the Psalmes also concluded. See the notes

on *Psal. 41. 14. & 72. 19.*

## The fourth Book.

### PSALME 90.

*Moses setting forth Gods providence, 3. complaineth of humane fragilitie, 7. divine chastisements, 10. and brevitie of life. 12. He prayeth for the knowledge and sensible experience of Gods good providence.*

A prayer, of Moses the man of God.

**L**ord, thou hast been to us an habitation, in generation and generation. Before the mountayns were born; and thou hadst brought forth the earth and the world: even from eternitie unto eternitie, thou art God. Thou turnest sory-man, unto contrition: & sayest, return ye sonns of Adam. For a thousand yeres, in thine eyes, are as yesterday when it is past: & as a watch in the night. Thou cariest them away with a floud, they are as a sleep: in the morning, as the grass that is changed. In the morning, it flourisheth and is changed: at the evening, it is cut down and withereth. For wee are consumed in thine anger: and in thy wrathful-heat, wee are suddainly-troubled. Thou hast set our iniquities before thee: our hidden-synns, to the light of thy face. For all our dayes, doe turn-away in thine exceeding-wrath: wee have consumed our yeres, as a thought. The dayes of our yeres, in them are three skore and ten yeres; and if they be in strengths, fowr skore yeres; and their pride, is molestation & painful-iniquitie: for it is, cut-down speedily, and we flye away. Who knoweth the strength of thine anger: & according to thy



12 to thy fear, thine exceeding-wrath? To  
number our dayes, so make thou us  
13 to know: that we may apply the hart  
to wisdom. Return Iehovah, how  
long! and let it repent thee, concern-  
14 ing thy servants. Satisfie us in the  
morning with thy mercie: that wee  
may shewt and rejoyce, in all our  
15 dayes. Make thou us rejoyce, accord-  
ing to the dayes thou hast afflicted  
us: the yeres wherein we have seen evil.  
16 Let thy work appear unto thy servants:  
and thy comly-honour, unto their  
17 sonns. And let the pleasantnes of Ie-  
hovah our God, be upon us: and the  
work of our hands, establish thou up-  
on us; yea the work of our hands, es-  
tablish thou it.

*Annotations.*

1 **T** He man of God] that is, the Prophet,  
as Deut 33.1. For a Prophet, a Seer &  
a man of God, were all one; 1 Sa. 9. 6.  
8. 9. 10. 11. The Chaldee paraphrast shew-  
eth it here, saying, A prayer that Moses  
the Prophet of the Lord prayed, when the peo-  
ple of the house of Israel, had synned in the wil-  
dernes. This Psalm hath reference to that  
historie in Num. 14. an habitation] or  
mansión, in all our travailes in this terrible  
wildernes. Exo. 33. 24. Deut 3. 15. & 33. 27.

2 V. 2. were born] this and the next word  
brought forth, are similitudes taken from  
procreation of children, to signifie the  
creation of the world. Like speeches are  
in Job. 38. 28. 29. of the rays, dew, yee and  
frost.

3 V. 3. unto contrition] till bee becautire,  
or broken; that is, even to death: as the  
Chaldee explyneth it, Thou turnest away  
for thy syn unto death. return] the body  
to the earth, Psal. 146. 4. and the praise to God,  
Ecclef. 12. 7.

4 V. 4. a ward] a ward or custodie; which  
is about thine bowers: for the Jewes

divided the day into twelve bowers, John.  
11. 9. and so the night: which they sub-  
divided into foure watches, 1 Mathew  
14. 15. named the evening, midnight, cock  
crowing, and dawning: Mark. 13. 35. Luke 21. 38.  
38. 39. Math. 24. 43. See also Exod. 14. 24.  
1 Sam. 11. 11.

V. 5. a sleep] the Chaldee paraphrasteth,  
If they turn not, thou wilt bring death upon  
them, which is like a sleep unto them: and in the  
world to come they shalbe changed, as the grass  
which is cut downe.

V. 6. changed] or changeth, to weete,  
the estate thereof; that is, groweth or grow-  
eth, as the Chaldee explyneth it. And so  
the Hebrue (which generally signifieth a  
change, passage, or shifting,) is sometime u-  
sed for the better, to grow, Job. 14. 7. So  
to change the strength, Esai. 40. 31. is to renew  
or increase it.

V. 8. our hidden synns.] or, synns of our  
youth, as the Chaldee here taketh it. The  
Hebrue word will bear both: so also the  
sense: for wee have both secret synns, Psal.  
19. 13. & synns of our youth, Psal. 15. 7. Which  
God often punisheth us for, Job. 10. 12.  
to the light of thy face.] that is, knowing,  
remembering, manifesting, and punish-  
ing them. Gen. 16. 17. Psal. 109. 14. 15. For  
the Lord lightneth things that are hid in dark-  
nes, and maketh the counsels of the hart mani-  
fest, 1. Cor. 4. 5. hee is of pure eyes and cannot  
see evil, Hab. 1. 13. therefore David prayeth,  
hide thy face from my synns, Psal. 51. 11.

V. 9. doe come away] or, turn the face,  
decline, as the day drawing to an end. Jer.  
6. 4. as a thought] or as a word, a sound  
that passeth out of the mouth, as Job. 37. 2  
as a tale that is told, for mans life is  
breath or vapour, Psal. 39. 6. Lam. 4. 16. and  
so the Chaldee translateth it, as the breath  
of the mouth in winter. Moses bewayleth  
the decaying of the people in the wilder-  
nes: for they came out of Egypt, six hun-  
dred thousand men, Exod. 12. 37. and yet  
scarcely were left, Psal. 105. 27. and being  
mustered at mount Sina: 1. from 60. yeres  
old and above, they were 60350. men,  
besides the wife of Levi, Num. 2. 42.



but for their syn, at Kadeth God sware their karkesses should fall in the wilderness, Num. 14. 28. 29. which came so to pass. For being mustred about 38. yeres after, ther was of all that armie, not left a man alive, save Caleb and Josua. Num. 16. 63. 64. 65.

10 V. 10. if they ] (the yeres) be in strengthes; that is, most strong and valid: or, if by reason of great strength. *their pride*] or prowess, that is, the excellencie, or lustyhed of those yeres, the bravest of them, is but miserie. *painful iniquitie*] pain and miserie, the punishment of syn. Iniquitie is often put for the punishment of it, Psal. 51. 5.

11 V. 11. according to thy fear ] or, as thy fear; that is, who knoweth (or acknowledgeth) thy wrath; so as thy fear teacheth men to doe? meaning by fear, eyther Gods law, as Psal. 19. 10. or his fearfull judgements upon synners, which should strike a fear into mens harts. Deut. 13. 11. Psal. 119. 120. Ion. 1. 16. Or, as thy fear; that is, so as to fear thee, for thy wrath, and by it to depart from evil, as Prov. 16. 6. 2 Cor. 5. 10. 11. or, even according to thy fear, so is thy wrath. The Chaldee paraphraseth, who knoweth to turn away the strength of thy anger; but the just which fear thee; appeasing thy wrath.

12 V. 12. may apply ] or, may bring, may make come. *to wisdom*] or, may get a hart of wisdom, that is, a wise hart; and so may bring it to thee, when we shall come to judgement.

13 V. 13. how long? ] wilt thou afflict me? as the Chaldee paraphraseth: or, wilt thou defer to help us? see Psal. 6. 4. *repent thee*] to weep, of the evil attended or inflicted upon thy servants, as Deut. 32. 36. Ios. 2. 13. Ion. 3. 10. Jer. 18. 5.

14 V. 14. in the morning ] that is, early, after the dark night of afflictions; see Psal. 5. 4. or 36. 5.

15 V. 15. the yeres &c. ] that is, as wee have bene many dayes & yeres afflicted: so let us have many yeres of comfort.

16 V. 16. thy remedy becom ] or magnificence, in releasing us from trouble, and refreshing

ing us with mercie.

V. 17. the pleasantnes ] or bewtie; that is, the accomplishment of thy covenant & promise to our fathers, let now be seen vpon us. So the staff bewtie (or pleasantnes) in the Lords hand, signified his covenant with them, Zach. 11. 7. 15. or generally it meaneth Gods amiable grace & favour: see Psal. 17. 4. The Chaldee expounds it, the pleasantnes of Paradise. *stablish*] or direct, firm and sure. For the Lord worketh all our actions for us, Esai. 46. 12. and without him wee can doe nothing. Iob. 15. 5.

PSALME 91.

The state of the godly. 3. Their safetie. 9. Their habitation. 11. Their keepers. 14. Their friend; with the effects of them all.

17 **H**EE that sitteth, in the secret of the most-hye: shall lodge-himself in the shadow of the Almighty. I will say; of Iehovah, my safe-hope & my fortrels: my God, in him will I trust, For hee will deliver thee, from the snare of the fouler: fro the woe-ful pestilence. Hee will cover thee, with his wing; and under his fethers thou shalt hope-for-safety: his truth, shall be a bulker and a shield. Thou shalt not fear, for the dread of the night: for the arrow, that flyeth by day. For the pestilence, that walketh in the darknes: for the stinging-plague, that wasteth at noon-day. A thousand, shall fall at thy side; and ten thousand at thy right-hand: unto thee, it shall not come neer. Onely, with thine eyes shalt thou behold: & shalt see, the reward of the wicked. Because thou Iehovah my safe-hope: the most-hye, thou hast put for thy mansion. There shall not befall unto thee any evil: and the plague, shall not come



PSALME XCI.

11 come-nigh thy tent. For his Angels,  
12 will hee command for thee: to keep  
thee, in all thy wayes. Vpon their  
13 hāds shall they bear thee up: lest thou  
dash thy foot against a stone. Thou  
shalt tread upon the fierce-Lion and  
14 the Asper: thou shalt tread-down, the  
lurking-Lion and the Dragon. Be-  
cause hee cleaveth unto mee, there-  
fore will I deliver him: I will set him  
on hye, because hee knoweth my  
15 name. Hee shall call on mee, & I will  
answer him; with him will I be in di-  
stres: I will release him, and will ho-  
16 nour him. With length of dayes, wil  
I satisfie him: and will make him to  
see, my salvation.

Annotations.

- 1 **S**ECRET ] in Greek, help. shall lodge ]  
or, that lodgeth; abideth. shadow ] that  
is defense, as Num. 14. 9. So the Greek  
sayth, protection; the Chaldee addeth, sha-  
dow of the clouds of the glory of the Almighty.
- 2 V. 2. I will say ] or, doe say, namely,  
to that man for his further comfort and as-  
surance; as verse 3. &c. or, in his name; put-  
ting my self for an example. The Greek  
for more playnnes changeth the person,  
thus; Hee shall say to the Lord thou art mine  
helper &c. The Chaldee addeth, David  
sayd, I will say, &c. of Iehovah ] or,  
to him, that he is my safe hope, (or my shelter.)
- 3 V. 3. of the fouler ] as Psalm. 124. 7. or  
hunter, meaning the devil that hath the  
power of death, and seeketh to destroy.  
Heb. 1. 14. 1 Pet. 5. 8. the woeful pestilence ]  
Hebr. the pest of woeful-evils, that is, the most  
woeful, noysom and contagious pest.
- 4 V. 4. the dread of the night: the dreadful-  
evil, that terrifyeth in the night, Proverb. 3. 25.  
Song. 3. 8. arrow ] so the pestilence is  
called, Deut. 32. Ezech. 9. 10. The Chaldee  
calleth it, the arrow of the Angel of death.
- 5 V. 5. the stinging-plague ] the murrays

(or pest) that suddainly pricketh and destroy-  
eth. Deut. 32. 24. Th' Apostle in Greek cal-  
leth it a sting or prick, 1 Cor. 15. 55. from  
Hos. 13. 14. as there the Lxx. turned it. The  
Chaldee here expounds it, the company of  
Devils, at noon-day ] that is, openly; so  
Ier. 15. 8.

V. 8. shalt thou behold ] or, regard, consider,  
as the Greek turneth it.

V. 9. Because thou Iehovah ] an unper-  
fect speech, as in verse 2. understand, Be-  
cause thou sayest, thou Iehovah art &c. or,  
because thou hast put Iehovah who is my covert:  
even the most hye hast thou put for thy mansio,  
or dwelling-place.

V. 10. befall unto thee ] or occasionally-  
be sent, be thrust upon thee, or caused to come  
unto thee: so Prov. 13. 21.

V. 12. upō their hāds ] or, their palms: which  
the Chaldee expoundeth, their strength.  
This scripture the Devil alleged when he  
tempted Christ, to throw down himself  
headlong: Math. 4. 6. Luk. 4. 10. 11. but  
some of these words, are there omitted.

lest thou dash ] or, that thou dash (or hurt)  
not. The Angels are all ministering spirits sent  
forth to minister for their sakes, which shall be  
heires of salvation. Heb. 1. 14. See also Psal.  
34. 8. a stone ] the Chaldee interprets  
it, evil concupiscence, which is like unto a stone.

V. 13. the fierce-Lion ] or Libbaud, in  
Hebrew Shachal. Of Lions there be di-  
vers kinds: see Psal. 7. 3. or, Cock-  
atrice, basilisk, as the Greek here turneth  
it: see Psal. 18. 5. under these names, are  
meant all other things dangerous or ad-  
verse to the life of man, which by faith  
are overcome; as Mark. 16. 17. 12. Heb. 11.  
34. 34. In hns 1219 201 22 10 2010

V. 14. He decumb to mee ] or, is fastened,  
that is, affixed to mee, in faith, hope, love,  
delyte &c. The Chaldee expounds it, to  
my word, God cleaveth in love to his peo-  
ple, Deut. 7. 7. so they also unto him; The  
Greek here turneth it, he layeth in me. Ello  
where it is commonly used for fast-  
pleasing. Gen. 34. 8. Eph. 3. 17. Deut. 1. 12.  
let him on hye ] to weat, in a safe defen-  
sed place, as the word importeth: ther-  
fore



PSALME XCII.

- 15 **I**fore the Greek sayth, I will protect him. See the notes on Psal. 20. 2.  
V. 15. honour him] give him honour, or glorie: Elsewhere, his people are sayd to honour or glorify him, Psal. 50. 15. See 1 Sam. 2. 30.  
16 V. 16. satisfy] or give him his full. So Abraham, Isaac, David, Iob &c. are sayd to be full or satisfied with dayes, Gene. 25. 8. and 35. 29. 1 Chron. 23. 1. Iob. 42. 17. make him to see] that is, to enjoy; or shew him: see Psal. 50. 23.

PSALME 92.

The Prophet teacheth how good it is to praise God, 5. for his great works, 7. for his judgments on the wicked, 11. and for his goodness to the godly.

- 1 **A** Psalm a song, for the day of Sabbath.  
2 **I**T is good, to confesse to Iehovah:  
3 and to sing psalm, to thy name o most-hye. To shew forth thy mercy in the morning: and thy faithfulness, in the nights. Upon the ten stringed-instrument, and upon the psalterie:  
4 with meditation upon the harp. For thou hast rejoyced mee, o Iehovah, with thy work: in the acts of thy hands, will I shew. How great are thine acts Iehovah, very deep are thy thoughts. A brutish man, knoweth not: and an unconstant-fool, understandeth not this. When wicked-men  
5 spring-up as the grass; and all that work iniquitie doe flourish: that they shall be abolished unto perpetuities.  
6 But thou art high, for ever Iehovah.  
7 For loe thine enemies, Iehovah; for loe thine enemies shall perish: they shall be scattered, all that work iniquitie. And my horn shall be exalted as the Unicorns: mine old-age, shall

be anointed with fresh oile. And mine eye shall behold, on mine enviers: of evil-doers that rise-up against mee, mine eares shall hear. The iust, hee shall spring-up as a Palm-tree: as a Cedar in Lebanon, shall hee grow. They that are planted, in the house of Iehovah; in the courts of our God; shall they flourish. Yet, shall they sprout in grayness: they shall be fat & green. To shew, that Iehovah is righteous: my Rock, and no injurious evil is in him.

Annotations.

**O**F Sabbath] that is, of Cessation, or Resting, to weet, from our own works, wills, wayes, and words, Exod. 20. 10. Esai. 58. 13. Heb. 4. 10. which day was the seventh from the creation, wherein God rested from all his work, and blessed and sanctified it, & commanded it to be kept holy unto him, Genes. 2. 2. 3. Exod. 20. 8. which was a token of his mercy unto, & sanctification of his people, Nehem. 9. 14. Exod. 31. 13. 14. This day was sanctified by an holy convocation or assembly of the people, Levit. 23. 3. offering of sacrifices, Nu. 28. 9. 10. singing of Psalmes, as this title sheweth, with 1 Chron. 19. 26. 27. reading & expounding the scriptures, Mat. 13. 15. & 11. 21. praying. Mat. 16. 13. disputing, conferring, meditating of Gods word & works; Mat. 17. 2. & 18. 4. and doing works of mercy to them that were in need: Mat. 12. 2. 7. 11. 12. The Chaldee paraphraseth thus, An hymne a song which the first man Adam, sayd for the Sabbath day.  
V. 3. in the nights] see Psal. 134. 3.  
V. 4. with meditation] or meditated-song: or upon Higgayon with the harp. The word signifieth meditation, as Psal. 9. 17. Here some think it to be the name of an instrument, or, a solemn sound: the Greek turneth it a song.

V. 5. with thy work] which is all done well



PSALME XCII. XCIII.

well and perfectly; Gen. 1.31. & 2.2.3. Deut. 32.4.

10 V. 10. *shalbe scattered*] or *shall depart themselves*, The Chaldee paraphrast sayth, *shalbe separated fro the congregation of the just, in the world to come*.

11 V. 11. *shalbe exalted*] or, *thou wilt exalt, as the Unicorn, therwith to smite mine enemies*; as Deut. 33. 17. The horn signifieth kingdom and strength, and glorie: and the Chaldee here translateth it *strength*. See Psal. 75. 5. 11. Psal. 22. 21. *mine old age*]

so also the Greek translateth it: or, *when I am old*. After which seemeth to be understood, *shalbe anointed*, (or, *as before, shalbe exalted*) *with oile*. Often times words are not expressed, which are understood: as is observed on Psal. 69. 11. & 137. 29. Others, for *mine old age*, doe turn it *I shal be anointed*. *fresh*] or, *green oile*.

12 V. 12. *mine eye shall view*] to weete, *evil, or destruction*, as the Chaldee explyaineth: *or the reward of my foes*. See Psal. 34. 9. & 91. 8. *shall hear*] the Chaldee addeth, *the voice of their breakings*.

13 V. 13. *palm tree*] or *date tree*, which groweth not in these cold parts: it is a tree of tall and upright stature; wherto the scripture hath reference, Song 7. 7. the branches, *sayr and green*, wherwith they made bootes at their solemne feasts, Levit. 23. 40. the fruit *pleasant to eat*; Song. 7. 8. Exod. 15. 27. This tree though laden and pressed, yet endureth and prospereth; therfore the branches caried in the hand, or worn in garlands, were signes of victorie; Rev 7. 9. with such groven trees, the walls of Gods house, and other holy things were bewtified, 1 King 6. 29. & 7. 36. figures of the flourishing estate of the godly alwayes, as this Psalme sheweth, with Ezek. 40. 16. 26. 31. & 41. 18. 19. 10. wheras the wicked prosperitie, is momentary & grass; verse 8.

*Cedar*] see the note on Psal. 29. 4.

15 V. 15. *shall grow*] or *grow*, waxing in stature and fruitfulness; through the blessing of God, in whose house they are planted, 1 Cor. 3. 8. Vnto this, are all Gods people

exhorted, Ephes. 4. 15. 26. Colos. 1. 10. The Chaldee paraphrasteth, *Yes, as their fathers shall they procreate children, in grayness*]

or *hoary-age*, when naturall strength decayeth; God ministreth vigour above nature. See Psal. 71. 9. 18. Esai. 65. 22. Heb. 11. 11. 12.

V. 16. *no injurious evil*] *no manner of injustice*; for the th'Hebrue hath a letter more then ordinarie to increase the signification, as Psal. 3. 3. & 125. 3. And this respecteth Moses speech; Deut. 32. 4. where *injurious evil*, is opposed to Gods faithfulness in his administration.

PSALME 93.

The Majestic power and holynes of Christs kingdome.

I Jehovah reigneth, is clothed with high-majestic: clothed is Jehovah, hath girded himself with strength: the world also is established, it shall not be mooved. Stable is thy throne from then: thou art from eternitie. The floods have lifted up, O Jehovah; the floods have lifted up their voice: the floods lift up their dashing-noise. Than the voices of many waters; the wondrous-strong billowes of the sea: more wondrous-strong is Jehovah in the high-places. Thy testimonies, are very faithful; holynes becometh thine house, Jehovah, to length of dayes.

Annotations.

I *is clothed*] or *hath put on*, to weete, as an ornament, and in abundant measure: for so *clothing* doeth signify, Psal. 61. 14. *gyrded himself*] that is, is in a readines, to perform his work. Esai. 59. Luk 12. 37.

V. 2. *from then*] that is, from the time that thou hast been; which is, from eternity: Or, *before then*; which the Chaldee expoundeth *the beginning*: this phrase spo-



PSALME XCIII.

ken of God, or Christ. meaneth eternitie, Proverb. 8. 22. in respect of the creatures, it is the beginning of time: Esai. 44. 8.

3 V. 3. The floods ] these are often put for the tumultuous rage & tyrannie of peoples, Psal. 65. 8. & 18. 5. Esai. 17. 12. 13. but here, the Chaldee explaineth it, of their lifting up their voice with song.

4 V. 4. wondrous strong ] excellent, or magnificent billows: this phrase is taken from Exod. 15. 10. See also this word, Psal. 8. 3. the high place ] or height, that is heaven. So Psal. 71. 19.

5 V. 5. faithful ] or, made sure constant. See the note on Psal. 19. 8. so length of dayes ] that is, for ever. See Psal. 21. 5. & 23. 6.

PSALME 94.

The Prophet calling for justice, complaineth of tyranny and impietie. 8. He teacheth Gods providence. 12. He sheweth the blessednes of chastisements. 16. God is the defender of the afflicted.

1 **O** God of vengeance Iehovah: O  
2 God of vengeance shine thou  
3 clearly. Be thou lifted-up, O judge  
4 of the earth: render a reward, unto  
5 the proud. How long, shall the wicked,  
6 O Iehovah: how long, shall the  
7 wicked shew gladnes? Shall they utter,  
8 shall they speak a hard word: shall  
9 they boast themselves, all that work  
10 iniquitie? Thy people Iehovah they  
bruise in pieces: and afflict thine heritage.  
They slay the widow and the stranger:  
and murder the fatherless.  
And say, Iah shall shall not see: nor Iakobs  
God, understand. Understand ye brutish among  
the people: & unconstant-fools, when will ye  
be prudent? He that planted the ear, shall  
not hee hear: or hee that formed the eye,  
shall not hee see? Hee that cha-

stiseth the heathens, shall not hee rebuke? hee that teacheth man knowledge? Iehovah, knoweth the thoughts of man: that they are vanitie. O blessed is the man he whom thou chastenest O Iah: and teachest him out of thy law. To give him quietnes, from the dayes of evil: untill a pit-of-corruption, be digged for the wicked. For Iehovah will not leave his people, and will not forsake his inheritance. But judgment shall return, unto justice: and after it, all the upright in hart. Who will rise-up for mee, against evil-doers? who wil stand-up for me, against the workers of iniquitie? Unless Iehovah, had been an helpfulness unto me: my soule had almost dwelt in silence. When I sayd, my foot is mooved: thy mercy Iehovah, stayed mee up. When many were my cogitations within mee: thy consolations, delyted my soule. Shall the throne of woeful-evils, have fellowship with thee: which frameth molestation by a decree? They run-by-troups, against the soule of the just: & cōdemn-as-wicked, the innocent blood. But Iehovah is to mee for an hye-refuge: and my God, for the rock of my safe-hope. And hee will return upon them, their iniquity, and in their malice hee will suppress them: Iehovah our God, will suppress them.

Annotations.

**G**od of vengeance ] so whom vengeance belongeth as Deuter. 32. 35. and which punisheth evils. So elswhere hee is called the God of recompense, Ier. 51. 36. shine clear ] so our comfort, and our foes terrour. See Psal. 10. 3. & 80. 3.



PSALME XCV.

V. 2. be lifted up ] on thy throne, and in thy just judgement. So Psal. 7. 7. 8.

V. 4. Viter ] or talk lavishly, well out as a fountayn: see Psal. 19. 3. Lam. 3. 11. a hard word ] hard things; durable reproches; see Psal. 31. 19. boast ] or exalt themselves with speaking & applying things to their own praise. This word is used in the good part, Esai. 61. 6.

V. 9. that planted the ear ] that is, made, and set it in the body. So in Esai. 51. 16. hee is sayd to plant the heavens.

V. 10. man knowledge ] here is to be understood, shall not hee know? Such unperfect speeches through passion of mind, are often in scripture. Psalm. 6. 4. 2 Sam. 5. 8. supplied in 1 Chron. 11. 6. The Chaldee maketh this paraphrase, Is it possible that hee hath given the Law to his people, and they not be rebuked when they syn? Did not God teach the first man knowledge?

V. 11. the thoughts of men ] the inward disceptations and reasonings of all men, even the wisest. This sentence Paul allegeth against the wisdom of the world, 1 Cor. 3. 10. and as an expositor, in stead of men, he putteth the wise.

V. 12. the man ] Hebr. geber, the mighty; chastest ] or nurturest, instructest, as this word is Englished, Deut. 4. 36. which this place seemeth to have reference unto. For chastisement or restraint is by word, or deed. And here the doctrine of Gods Law, is opposed to all wise mens cogitations.

V. 14. not leave his people ] not give them over, or reject them; (as the Greek turneth it;) to weete, those whom he hath foreknown and chosen; because it hath pleased the Lord to make them his people; as 1. Sam. 12. 22. Rom. 11. 1. 2. &c.

V. 15. judgement shall return to justice ] that is, severity to mercie; the rigour of the Law, changed to the clemency of the Gospel. So judgement is often used for sentence of punishment, as Jer. 51. 9. and justice for grace and mercie, see Psal. 24. 6. Of judgement, which in the affliction of Gods people, & prosperitie of the wicked, seemeth to be

parted from justice, shall return unto it, when the godly are delivered & the wicked punished. after it ] so the Greek turneth it: or, after him, meaning God.

V. 16. who wil rise up ] or who standeth up, namely to assist me? meaning, no man doeth.

V. 17. an helpfulness ] that is, a full help, see Psal. 44. 17. in silence ] the place of stillnes and silence, that is, the grave, as the Greek explaineth it: so Psal. 115. 17. see also Psal. 49. 13.

V. 18. is mooved ] or slippeth: see Psal. 38. 17.

V. 19. my cogitations ] my careful troubled thoughts, perplexed as the branches of a tree, (for so the word properly signifieth,) therefore the Greek turneth it sorowes. So Psal. 139. 23.

V. 20. of woeful evils ] or of mischiefs; the mischievous tyrannous throne, of the unrighteous judge: shall it have fellowship, (or be joyned) with the (o God) meaning, it shall not: as Shalt thou build? 2 Sam. 7. 5. 10 Thou shalt not build; 1. Chron. 17. 4. See also Psal. 5. 5. which frameth ] or, hee that frameth, or formeth. by a decree ] or, for a statute; a law.

V. 21. run-by-troupe ] combine, and gather together as banded to fight: in Greek, they hunt for.

V. 23. will turn ] Hebr. hath turned; that is, will assuredly turn. in their malice ] or, for their evil.

PSALME 95.

An exhortation to praise God, 3. for his greatness, 6. and for his goodness. 8. A warning not to harden the hart against Gods word, as Israel had doen; who therefore entred not into his rest.

Come, let us shewt joyfully to Jehovah: let us shewt triumphantly, to the Rock of our salvation. Let us prevent his face with confession: with Psalmes, let us shewt triumphantly to him. For Jehovah is a great God.



God: & a great King, above all gods.  
 4 In whose hand, are the deep places of  
 the earth: and the strong-heights, of  
 5 the mountains, are his. Whose the  
 sea is for he made it: & the dry-land,  
 6 his hands have formed. Come, let us  
 bow-downe our selves, and bend-  
 downe: let us kneel, before Iehovah  
 7 our maker. For, he is our God; and  
 wee are the people of his pasture, and  
 sheep of his hand: to day, if ye shall  
 8 heare his voice. Harden not your  
 hart, as in Meribah, as in the day of  
 9 Massah, in the wilderness. Where your  
 fathers tempted mee: proved me, al-  
 10 so saw my work. Fourtie yeres, I was  
 yrked with that generation, and sayd,  
 they are a people erring in hart: and  
 11 they, know not my wayes. So that  
 I sware in mine anger: if they shall  
 enter, into my Rest.

*Annotations.*

- 1 **C**ome] or Goe to. The holy Ghost by  
 David thus exhorteth Israel to laud  
 the Lord and obey his voice. For he  
 penned this Psalm; Heb. 3. 7. & 4. 7.  
 the Rock] meaning Christ, as the Apostle  
 sheweth, Heb. 3. 6. 7. the Greek translateth  
 it God our saviour.  
 2 V. 2. prevent] come first and speedily.  
 3 V. 3. great God] or great Potentate. *Al.*  
 So Christ is also intituled, Tit. 2. 13. all  
 gods] Angels, Princes, or false gods. Psalm.  
 8. 6. & 82. 6. & 96. 4. 5.  
 4 V. 4. deep places] or, deep closets. Hebr.  
 serethim; that is, deep secret places for  
 which serch is made, Job. 38. 1. 2. &c. and  
 which cannot by mans serch be found.  
 Job. 38. 4. 5. 6. 38. strong-heights] or, wea-  
 ry-sum-heights, hie mountes, which weary  
 men to cline them: but the word hath  
 also a signification of strong, and not being  
 wearyed, Num. 23. 22.  
 7 V. 7. of his hand] that is, of his guidance,

Psal. 77. 21. See also Psal. 100. 3. to day]  
 hereby is meant the whole time wherein  
 Christ speaketh by his gospel, Heb. 3. 7. 13.  
 15. and 4. 7. 8.

V. 8. in Meribah] that is in the Conten-  
 tion (or Provocation as the Greek turneth  
 it.) The name of a place in the wilder-  
 nes, where Israel contended with Moses, and  
 tempted the Lord, saying, Is the Lord among us  
 or not? because there was no water for the peo-  
 ple to drink. Therefore hee called the place  
 Massah (Tentation) and Meribah (Conten-  
 tion.) Exod. 17. 1. 2. 7. Also another  
 place, where again they contended with Mo-  
 ses and with the Lord. Num. 10. 1. 3. 13. day  
 of Massah] that is, of Tentation: by day a-  
 gaine, we may understand the whole space  
 wherein they tempted God ten times as is  
 sayd, Numb. 14. 22. (so the day of salvation,  
 1 Cor. 6. 2. is the time thereof.) Yet there  
 was a special day and place of Tentation  
 named Massah. Exod. 17. 2. 7. wherupon  
 Moses warned the people, Ye shall not tempt  
 the Lord your God, as ye tempted him in Mas-  
 sah. Deut. 6. 16.

V. 9. tempted mee] hereupon the Apo-  
 stle sayth, they tempted Christ, 1. Cor. 10. 9.

my work] that is, works; Heb. 3. 9 both  
 in miraculous mercies giving them bread  
 from heaven, and waters out of the rocks  
 &c. Psal. 78. 19. 24. &c. and in punish-  
 ments for their rebellions, Psalm. 78. 31. 33.  
 &c. Heb. 3. 17. For work sometime signifi-  
 eth reward. Psal. 109. 20. Job. 7. 2. Lev. 19. 13.

V. 11. if they shall enter] that is, they  
 shall not enter. Heb. 3. 11. 18. a part of the  
 oath is not uttered; see Psal. 89. 36. This  
 oath was made at Cadish, where the peo-  
 ple through unbelief refused to enter the  
 promised land. Numb. 14. 21. 22. 23. 30. 31.  
 Heb. 3. 17. 19. my rest] the land of Ca-  
 naan. Deut. 12. 9. 1 Chron. 23. 25. a figure  
 of a better rest which wee that have be-  
 lieved the word, doe enter into, Heb. 4. 3.  
 for if that land (wherein now they were)  
 had ben their rest, David would not have  
 spoken of an other. There remaineth  
 therefore a Rest for the people of God, let  
 vs studie to enter into it. Heb. 4. 8. 9. 11.



*An exhortation to praise God, for his greatness. 5. The vanity of Idols. 8. God onely is to be served. 9. His reign and judgement is to be shewed to the Gentiles.*

1 **S**ing ye to Iehovah, a new song:  
2 Sing ye to Iehovah, all the earth.  
3 Sing ye to Iehovah, bleſſe ye his  
4 name: preach-the-good-ridings of  
5 his ſalvation, from day to day. Tell  
6 among the nations his glory: among  
7 all peoples, his marvellous-works. For  
8 great, is Iehovah and praised vehemently:  
9 fearful he is, above all Gods.  
10 For all the gods of the peoples are  
11 vayne-idols: but Iehovah, made the  
12 heavens. Glorious-majeſtie & com-  
13 ly-honour are before him: ſtrength  
and bewteous-glorie, in his ſanctua-  
rie. Give to Iehovah, ye kinreds of  
the peoples: give to Iehovah, glorie  
and ſtrength. Give to Iehovah, the  
glory of his name: take up an obla-  
tion, & come into his courts. Bow-  
down your ſelves to Iehovah, in the  
comly-honour of the ſanctuarie: tre-  
ble ye at his face, all the earth. Say  
ye among the nations, Iehovah reign-  
eth; the world alſo ſhal be ſtabliſhed,  
it ſhal not be mooved: hee will judge  
the peoples, with righteouſneſſes.  
Let the heavens rejoyce, & the earth  
be glad: ree let the ſea, and the plen-  
ty therof. Let the field ſhew glad-  
nes, and all that therein is: then let all  
the trees of the wood, ſhowt-joyful-  
ly. Before Iehovah, for he cometh;  
for he cometh, to judge the earth: he  
will judge the world with juſtice; &  
the peoples, with his faithfulnes.

*Annotations.*

**A** New ſong &c.] ſee *Pſal. 33. 3.* This  
Pſalm is a part of that ſong where-  
with God was celebrated, when  
the Ark of his covenant was brought  
with joy into Davids citie from Obed-  
edom's houſe, *1 Chron. 16. 23.* &c. And it  
conteyneth a prophesie of Chriſts king-  
dome; and of the calling of the Gentiles  
from idols, to ſerve and praise the living  
God.

V. 2. *preach-the good-tidings*] or *Euan-  
gelize*: ſee *Pſal. 40. 10.*

V. 4. *praised*] and *praiseworthy*: ſee *Pſ.  
18. 4.*

V. 5. *Vain-idols*] or *things of naught*; as  
the Apoſtle openeth this word, ſaying,  
*wee know that an idol is nothing in the world*,  
*1 Corinth. 8. 4.* *Elim* and *Elohim*, in Hebrue  
are Gods; of *Strength*. *Elilim*, idols; as being  
*Al-Elim* not Gods, without ſtrength. So  
eſſewhere they are plainly called *lo Elohim*,  
no Gods, *2 Chron. 13. 9.* *unable to doe good  
or evil, and vn-profitable.* *Iere. 10. 5.* *Eſa. 44.  
9. 10.* And as the name of God, is joyned  
with things to ſhew their excellencie, *Pſal.  
36. 7.* ſo is this contraryweiſe, to ſhew  
their vanity; as of *Physicians*, *Iob. 13. 4.* of *ſhep-  
herds*, *Zach. 11. 17.* of *ſaſe doctrine.* *Ier. 14. 14.*  
The Greeke here turneth it *daimonia*, devils;  
by which name idols are called, *1 Cor. 10.  
19. 20.* *Rev. 9. 20.* *2 Chron. 11. 15.*

V. 6. *bewteous-glorie*] for this in *1. Chr.  
16. 27.* is written *joyfulnes*.

V. 7. *Give &c.*] Compare *Pſal. 29. 1. 2.*  
The Chaldee expoundeth it, *Bring a new  
ſong to God.*

V. 8. *to his courts*] *to his face, or preſence*,  
as *1. Chron. 16. 29.*

V. 9. *of the ſanctuarie*] or *of ſanctitie*; ſee  
*Pſal. 29. 2.* *tremble*] or *be payned*, as in  
travel of childbirth.

V. 10. *with righteouſneſſes*] *that is, moſt  
righteouſly.*

V. 11. *Let rejoyce*] or *ſhall rejoyce*; and  
ſo the reſt. So *Pſal. 98. 7. 8. 9.* The Chal-  
dee paraphraſeth, *Let the hoſts of heaven re-  
joyce, and the juſt of the earth be glad.*

V. 13. *with juſtice*] or, *in juſtice*, *that  
is, juſtly.* ſo *Rev. 12. 11.* *Act. 17. 31.* *Pſal. 9. 9.*



PSALME XCVII.

PSALME 97.

*The majestie of Gods kingdom. 7. The Church rejoyceth at Gods judgements upō idolaters. 10. An exhortation to godlynes and gladnes.*

1 **I**ehovah reigneth, let the earth be  
glad: let the many yles, rejoyce.  
2 Clowd & gloomy-darknes are round-  
about him: justice and judgment, are  
3 the stable-place of his throne. Fyre,  
goeth before him: & flameth, round-  
4 about his distressers. His lightnings  
illuminate the world: the earth, seeth  
5 and trembleth. The mountayns, like  
waxe, melt at the presence of Ieho-  
6 vah: at the presence, of the Lord of  
all the earth. The heavens declare his  
justice: and all peoples, see his glorie.  
7 Abashed be al they that serve a grave-  
thing, that gloriously-boast themselves  
8 in vayn-idols: bow down your selves  
to him all ye Gods. Sion heareth, &  
rejoyceth, and glad are the daugh-  
9 ters of Iudah: because of thy judge-  
ments Iehovah. For thou Iehovah,  
art high above all the earth: vehem-  
10 ently art thou exalted, above all  
Gods. Ye lovers of Iehovah hate e-  
vil: hee keepeth, the soules of his  
gracious-saints; hee will deliver the,  
11 from the hand of the wicked. Light,  
is sown for the just: and joy for the  
12 right of harte. Rejoyce ye just, in Ie-  
hovah: and confels, to the remem-  
brance of his holynes.

*Annotations.*

1 **I**ehovah] that is Christ, called Iehovah  
our justice, *Jer. 23. 5. 6.* of him & his reign  
is this Psalm, as the 7. verse manifest-  
eth. *the many yles]* that is, nations or  
gentiles dwelling in the yles: as, the yles

shall wayt for his Law, *Eesai. 42. 4.* which is  
expounded thus, the Gentiles shall trust in his  
name. *Mat. 12. 21.* So *Eesai. 60. 9.*

V. 2. gloomy-darknes] see *Psal. 18. 10.*  
this noteth the terrour of his doctrine &  
administration. *Mal. 3. 2. Mat. 3. 12.* as at  
the law giving, *Deut. 4. 11.* The Chaldee  
sayth, *A cloud of glorie and gloomy-darknes.*

*stable-place]* establishment, or base, see *Pf. 89. 15.*

V. 3. Fyre] severe judgments for Christs  
enemies, as *Esa. 42. 25. & 66. 15. 16. Ps 50. 3.*

V. 4. illuminate] or have illumined: as  
at the giving of the law, there were thon-  
ders, lightnings, voices, earthquakes &c. *Ex-  
od. 19.* so the like proceed frō the throne  
of Christ, *Rev. 4. 5.* trembleth] or is payn-  
ed; see *Psal. 77. 17.*

V. 5. at the presence] or, from the face.

V. 6. The heavens] heavenly creatures, as  
thunder, lightning, tempest &c, or the  
Angels, as the Chaldee interpreteth. See  
*Psal. 50. 6.*

V. 7. vayn-idols] see *Psal. 96. 5.* all  
ye Gods] that is, as the Greek sayth, all ye  
his Angels; see *Psal. 8. 6.* Vnto this th' Apo-  
stle seemeth to have referēce saying, when  
he bringeth in his first begotten son into the  
world, he sayth; And let all the Angels of God  
worship him. *Heb. 1. 6.* Although the very  
words of the Apostle are found in the  
Greek version of *Deut. 32. 43.* but the He-  
brue there hath none such. See the fulfil-  
ling of this, *Luk. 1. 13. 14. Mark. 1. 13. Rev. 5. 11. 12.*

V. 8. daughters] that is, cities of Iudah,  
the Christian Churches: see *Psal. 48. 12.*

V. 11. Light is sown] that is, Comfort  
and joy is reserved after trouble, as *Eph. 3. 16.* but hidden for the present, as seed  
in the ground; for, we are dead, and our life  
is hid with Christ in God, *Col. 3. 3. 4.* & it doeth  
not yet appear what we shall be. *1. Iob. 3. 2.*

V. 11. confels to] that is, celebrate it.  
See *Psal. 30. 5.*

PSALME 98.

The Psalmist exhorteth the Jewes, 4. the  
Gentiles,



PSALME XCVIII. XCIX.

*Gentiles, 7. and all creatures to praise God, for his salvation by Christ.*

1 A Psalm;  
Sing ye to Iehovah, a new song, for  
2 he hath doen marvelous things :  
his right-hand hath sayed him, and  
the arm of his holines, Iehovah hath  
made known, his salvation : to the  
3 eyes of the nations, he hath revealed  
his justice. Hee hath remembred his  
mercy, & his faithfulness to the house  
4 of Israel: all the ends of the earth have  
seen, the salvation of our God. Showt  
triumphantly to Iehovah, all the earth:  
5 showt-cheerfully, and showt-joyfully  
and sing-psalms. Sing-psalms to Ie-  
hovah with harp: with harp, & voice  
6 of a Psalm. With trumpets, & voice  
of the cornet: showt-triumphantly,  
7 before the King Iehovah. Let the sea  
rore, & the plenty therof: the world,  
8 & they that sit therein. Let the rivers  
clap the hands: together let the moun-  
9 tains showt-joyfully. Before Iehovah,  
for he is come to judge the earth: he  
will judge the world in justice, & the  
peoples, in righteousness.

*Annotations.*

1 **A** New song ] see Psal. 33. 3. *sayed*  
him ] or, got him salvation, and victo-  
rie over all his enemies. See Esai.  
59. 16. & 63. 5.  
2 V. 2. his salvation ] the redemption by  
Christ, as Luk. 2. 37. 31. 32. so his justice, is  
that which is by faith in Christ, Rom. 10. 3. 4.  
6. 10.  
3 V. 3. remembred ] and consequently per-  
formed his mercy &c. so Luk. 1. 54. 55. 72. 73.  
74. all the ends ] that is, the dwellers in  
the ends of the earth: so Esai. 52. 10.  
6 V. 6. voice of the cornet ] or, sound of the  
trumpet: for here are two severall words

for trumpets, some of which were made  
of metal, as silver &c. Num. 10. 2. some of  
horn, Ios. 6. 4. and these were used both  
in warrs, and in the worship of God: see  
Psal. 81. 4.

V. 8. clap the hands ] or, clap palms: a  
signe of joy; as Isa. 55. 12. Psal. 47. 2.

V. 9. in justice ] that is, justly. So Psal.  
96. 13. in righteousness ] that is, most  
righteously. So Psal. 9. 9.

PSALME 99.

*The Prophet setting forth the kingdome of  
God in Sion, & exhorteth all, by the example  
of forefathers, to worship God at his holy moun-  
taine.*

1 Iehovah reigneth, the peoples are  
2 styrr'd: he sitteth on the Cheru-  
bims, the earth is moved. Iehovah, is  
3 great in Sion: and hye he is above all  
4 the peoples. Let them confesse thy  
name, great & fearful; holy it is. And  
the strength of the King, loveth judg-  
ment: thou, hast stablished righteous-  
nesses; thou hast doen in Iakob, judg-  
ment and justice. Exalt ye Iehovah,  
5 our God; & bow-down your selves,  
at the footstool of his feet; holy he is.  
6 Moses and Aaron, with his Priests; &  
Samuel, with them that call on his  
name: they called upon Iehovah, and  
hee answered them. In the pillar of  
7 a clowd, hee spake unto them: they  
kept his testimonies, and the decree  
hee gave them. Iehovah our God,  
8 thou answeredst them: a God forgi-  
ving, thou wast unto them; & taking  
9 vengeance, on their practises. Exalt  
ye Iehovah, our God; and bow-down  
your selves, at the mountayn of his  
holynes: for Iehovah our God, is ho-  
ly.



PSALME XCIX. C.

Annotations.

**I** **A**Re styrrd] or, though they be styrrd, to weet, with anger; as the Greek translateth be angry: see Psal. 4. 5. This is opened in Revel. 11. 17. 18. thou (Lord) reignest, and the nations are angrie. Thus the wicked are affected: but the godly doe rejoyce. Psal. 97. 1. he sitteth for, even he that sitteth on the Cherubims, reigneth: see Ps. 80. 2. is mooved] with indignation, styrrd up to resist, as Act. 17. 13.

**4** V. 4. the strength] this is joyned with Gods wrath, Exr. 8. 22. and here seemeth to have like meaning; that God is strong to punish in judgement the rebellious, & defend his people.

**5** V. 5. at the footstool] or toward it, meaning the Sanctuarie and Ark there. Esai. 60. 13. 1 Chron. 28. 2. Lam. 2. 1. Psal. 132. 7. Ezek. 43. 7. hee is] as is expressed, verse 8. or it (the temple) is holy.

**6** V. 6. with his Priests] or among his principall officers; see the like phrase in Psalm. 54. 6. The Hebrue Cohén, which wee call a Priest, or Sacrificer, is the name of the Kings chief officer, as in 2 Sam. 8. 18. Davids sonns were Cohéns, (Chief-rulers, Aularchai as the Greek termeth them;) which is expounded in 1 Chron. 18. 17. to be the first (or Chief) at the Kings hand. It hath the name of ministraton, Esai. 61. 6. 10. and was a title specially given to Aaron and his sonns, that ministred unto God in the Sanctuarie. Exod. 28. 3. 4. 41. called] or were calling: that is, prayed for the people, as Exod. 32. 11. &c. Num. 14. 17. 19. & 16. 22. 45. 1 Sam. 7. 9. & 12. 19. 23. Hereupon Moses and Samuel were noted for chief intercessors with God, Jer. 15. 1. So the Chaldee here expounds it, his Priests which gave their lives for the Lords people; and Samuel prayed to the Lord for them, at the fathers of old, which prayed in his name.

**7** V. 7. of a cloud] as Exod. 33. 9. Num. 16. 42. and this noteth Gods favour, but with some obscuritie: and so is inferiour to the mediation of Christ, who hath without cloudes or shadowes obteyned

eternal redemption for us; that wee may goe boldly to the throne of grace, for to receive mercie and find grace to help in time of need. Heb. 4. 14. 16. & 7. 25. & 9. 11. 12.

V. 8. a God forgiving] a mighty God that pardonedst or tookest away, to weet, the punishment of their syn: see Psal. 25. 18. and taking] or though thou tookest vengeance. on their practises] theirs, that is, the peoples, for whom Moses prayed, as Numb. 14. 20. 21. 23. Exod. 32. 14. 34. 35. or theirs, that is, Moses and Aarons synns; which God punished and would not be intreated; as Num. 20. 12. Deut. 3. 23. 24. 25. 26.

PSALME ICO.

An exhortation to praise God chearfully for his grace, goodnes, and fidelitie.

A Psalm for confession:

**S**Howt ye triumphantly to Iehovah, all the earth. Serve ye Iehovah with gladnes: come before him, with singing-joy. Know ye, that Iehovah he is God: he made us, and \*not we: his people, and sheep of his pasture. Enter ye his gates, with confession; his courts with praise: confess ye to him, bless ye his name. For Iehovah is good, his mercie is for ever: and his faith, unto generation & generation.

Annotations.

**F**Or confession] for the publick praise of God, with thanks for his mercies.

all the earth] that is, as the Chaldee translateth, all inhabitants of the earth.

V. 2. singing] or shouting; shouting-merth.

V. 3. made us] this word is used both for our first creation in nature, Gen. 1. 26. and for the making of us hye and excellent



lent with graces and blessings; as 1. Sam. 12.6. Deut. 32.6. Esai. 43.7. & 29.23. Eph. 2.10. and not wee ] or, and hee we are; as the Hebrue in the margine readeth it. Both senses are good: and the Chaldees keepeth this latter, hee we are.

sheep ] or flock which hee feedeth. See Ezek. 34.30.31. Psal. 95.7.

V. 4. confession ] the sacrifice of thanks was thus named; 2 Chron. 29.31. Ier. 17.26.

V. 5. faith ] or, faithfulness: truth, in performing his promises.

PSALME IOI.

David maketh a profession of godlines, touching his own person, his house, and the cite of God; in cherishing the good, and suppressing the wicked.

A Psalm, of David:

**M**ercy and judgment I will sing: to thee, Iehovah will I sing-psalm: I will doe-wisely in the perfect way; when wilt thou come unto mee? I will walk in the perfection of mine hart, in the midst of mine house. I wil not set, before mine eyes, any word of Belial: I hate the doing of them that turn-aside; it shall not cleave unto mee. A froward hart, shall depart from mee: I will know none evil. He that in secret hurterh-with-tongue his fellow-friend, him will I suppress: the haughty of eyes and large of hart; him, I cannot suffer. Mine eyes shall be on the faithful of the land, for to sit with mee: hee that walketh, in the perfect way, he shall minister to me. He shall not sit with-in my house, that doeth deceit: hee that speaketh lyes, shall not be established, before mine eyes. In the mornings, I will suppress all the wicked of the land: for to cut off from the cite of Iehovah, all the workers

of iniquitie.

Annotations.

**M**ercy and judgment ] This may be meant of Davids own administration: howbeit the Chaldees understand it of Gods; saying, If thou dealest mercifully with me, if thou dost judgment with me; for all, I will sing praise.

V. 2. doe wisely ] behave my self prudently; as David is sayd to doe; 1 Sam. 18.14. when wilt thou come ] namely, to assist me in the performance hereof: or, when thou shalt come, namely, to call me unto an account of my life, &c.

V. 3. of Belial ] that is, mischievous (or wicked) word or thing. See Psal. 41.9.

V. 4. know ] or acknowledge, that is regard, or approve; so Psal. 1.6.

V. 5. hurteth with tongue ] that traduceth, or (as the Hebrue phrase is) betongueth. Hereupon a man of tongue, is for a prattler or calumniator, Psal. 140.11. The Chaldees paraphrase, He that speaketh with a third (or threefold) tongue, against his neighbour; meaning a backbiter or calumniator, which is sayd of the Hebrue doctors to have a threefold tongue, because he hurteth three therewith, both himself by his syn, & his neighbour whom he backbiteth, and the receiver of his tale, whom he corrupteth. Hereupon is that saying of Ben Syrach, A third tongue hath disquieted many: Eccles. 18.14. and a third tongue hath cast out virtuous women, Eccles. 18.15. meaning the backbiter or talebearer. See the annotations on Levit. 19.16.

large ] or wide, broad of hart; meaning proud; as Prov. 21.4. So, large of soule, Prov. 28.25. is proud in minde. I cannot ] here the word bear; or suffer is to be understood, as is expressed Prov. 30.21. So Iob. 31.23. and in Greek, 1. Cor. 3.2.

V. 8. In the morning ] that is, every morning, or early: see Psal. 73.14.

PSALME IO2.

The Prophet in his prayer, complayneth of his miseries.



PSALME CII.

*miserics. 13. He taketh comfort in the eternitie  
and mercie of God. 19. The record hereof, is  
for posteritie. 24. He susteyneth his weaknes,  
by the unchangeableness of Christ.*

1 A prayer, for the poor-afflicted  
when he shalbe overwhelmed: & shall  
pour-forth his meditation, before Ie-  
hovah.

2 **I**ehovah, hear my prayer: & let my  
3 cry come unto thee. Hide not thy  
face from me, in the day of distress  
upon mee: incline thine ear unto me;  
in the day I call, make hast answer me.

4 For my dayes are consumed as smoke:  
& my bones, are burnt as an hearth.

5 Mine hart is smitten as grasse and wi-  
thered: that I forget, to eat my bread.

6 For the voice of my groning: my  
7 bone cleaveth, to my flesh. I am like,  
to a pelican of the wildernes: I am,

8 as an owle of the deserts. I watch &  
am, as a sparrow, solitarie upon the

9 house-roof. All the day mine enemies  
doe reproch mee: they that rage a-

10 *gainst* me, have sworn against me. For  
I eat ashes, as bread: and mingle my

11 drinks, with weeping. Because of  
thyne angry-threat and thy fervent-

12 wrath: for thou hast heaved me up,  
and cast me down. My dayes *are*, as

13 a shadow declined: and I, am wither-  
ed as grasse. And thou Iehovah, sit-

14 test for ever: & thy memorial, to ge-  
neration and generation. Thou wilt

arise, wilt have tender-mercy upon  
Sion: for the time to be gracious un-

to it, for the appointed-time is come.

15 For thy servants delyte in the stones  
thercof: and doe pittie the dust there-

16 of. And the hethens shall fear, the  
name of Iehovah: and all the Kings

17 of the earth, thy glory. When Ie-

vah shall build up Sion: shall appear,  
in his glorie. Shall turn, unto the  
prayer of the lowly: and not despise,  
their prayer. This shalbe written, for  
the generation after: and the people  
created, shall praise Iah. For he hath  
looked-down from the height of his  
holynes: Iehovah, from the heavens  
did behold the earth. To hear, the  
groning of the prisoner: to loose, the  
sonns of death. To tell in Sion, the  
name of Iehovah: and his praise, in  
Ierusalem. When the peoples shalbe  
gathered together: and the king-  
doms, to serve Iehovah. He hath af-  
flicted my strength in the way, he hath  
shortned my dayes. I said; *o* my God,  
take me not away, in the mids of my  
dayes: thy yeres *are* through genera-  
tion of generations. Afore-time, thou  
hast founded the earth: and the hea-  
vens, *are* the work of thine hands.  
They shal perish, but thou shalt stand:  
and they all, shall wax-old as a gar-  
ment: as a vesture, shalt thou change  
them and they shalbe changed. But  
thou *art* the same: and thy yeres, shall  
not be ended. The sonns of thy ser-  
vants shall dwel: & their seed, shalbe  
established before thee.

*Annotations.*

**F**Or the poor ] agreeing to his estate; or,  
of the poor. overwhelmed ] with tears,  
cares, sorowes &c. see Psal 61.3.

V. 4. *as smoke* ] or, with the smoke, vanish-  
ing in the aier; so Ps. 37. 20. The

Hebrue letters \* *beth*, with, &  
\* *raph*, *are* are one like another,

and sometime put one for another, as 2.  
Sa. 5. 24. with 1. Chron. 14. 15. *an hearth* ]

the place wheron fyre burneth. Compare  
Job. 30. 30.



PSALME CII.

5 V. 5. *as grass*] or *as the herbs*, smitten with blasting. *Am. 4. 9.* *to eat my bread*] The Chaldee applieth this to the bread of the soule, the Law of God.

6 V. 6. *to my flesh*] that is, *my skin*, as *Job. 19. 10.* so elsewhere *skin* is put for *flesh*, *Job. 18. 13.* See also *Lam. 4. 8.*

7 V. 7. *a Pelican*] a bird living in wild and desolate places, *Zeph. 2. 14.* *Esa. 34. 11.* It seemeth to have the name in Hebrue of vomiting, and to be that foule which we call the shovellard, which swalloweth shel fishes, and after vomitteth them to get the fish. It was a bird unclean by the law, *Levit. 11. 18.* Some think it to be the bitour; which maketh a lowd and dolefull noise. Compare *Iob. 30. 29.*

9 V. 9. *rage against me*] or *vant against*; or would make a fool of me the Greek sayth, *that praise me*; meaning feignedly. The word signifieth to lift up with praise and glorie; & also ingloriously to vaunt, rage, or be mad; see *Psal. 5. 6.* & *75. 5.* The word against is here to be understood: as in *Proverb 8. 35.* *he that synneth against me.* An example of such raging madnes, see against Christ, *Luk. 6. 11.*

12 V. 12. *declined*] or *stretched-out*; as the shadow of the sun, when it is neer down, which though it seem longer, yet soon passeth away. So *Psal. 109. 23.* & *144. 4.*

13 V. 13. *sitest*] that is *continueth*, as the Greek explaineth it: for *sitting* and *standing* (as after in verse 27.) are often used for *sure* and *settled abiding*. The Chaldee addeth, *sitest for ever in heaven.* thy memorial] or remembrance of thee: so *Psal. 135. 13.* from *Exod 3. 15.*

14 V. 14. *th appointed time*] promised for restauration of the Church; as *Dan. 9. 2. 24. 25.* &c. *Jer. 29. 10.*

15 V. 15. *delight*] or *doe favour the stones*, though ruinous; as *Nehem. 2. 13.* &c. & *4. 2.* *Zach. 1. 12.*

18 V. 18. *the lowly*] so the Greek here turneth it, which elsewhere we call *beath*, that groweth in the wilderness, *Jer. 17. 6.* & *48. 6.* by the name in Hebrur, it seemeth to be some naked shrubb, and so a fit

resemblance of Gods afflicted people made low naked and desolate by their enemies. Or we may turn it, *the broken-down*, or *ruined*: from *Jer. 41. 18.*

19 V. 19. *This shalbe*] or *Let this be written*, to weat, for remembrance to ages after, as *Exo. 17. 14.* *Deut. 31. 19. 21.* This sheweth these to be propheties for our times.

20 *created*] that is, restored & made anew, as *Psal. 114. 30.* *Esa. 65. 18.* *created in Christ Iesus unto good works*, *Eph. 2. 10.* So, a people born, *Psal. 22. 32.*

20 V. 20. *the height of his holynes*] that is, *his holy hye-place*, or, *his high-sanctuarie*; meaning heaven. This is taken from *Deut. 26. 15.*

21 V. 21. *growing*] or *mournfull-crye*, so *Psal. 79. 11.* *sons of death*] appointed to dye, as *Psal. 79. 11.*

24 V. 24. *in the way*] in the course of my life; see *Psal. 2. 12.* He respecteth the affliction of Israel, in the way that God led them through the wilderness, *Deut. 8. 2. 3.*

25 V. 25. *take me not away*] or, *make me not ascend*; see *Iob. 12. 32.* The Chaldee addeth, *take me not away out of this world, bring me unto the world that is to come.*

26 V. 26. *Afore-time*] that is, *At the beginning*; as *Heb. 1. 10.* where these things spoken to God, are applied to Christ, to prove his godhead.

17 V. 17. *shal stand*] that is, *indure* or *continue*, as the Greek expresth it, *Heb. 1. 11.* *change them*] by *folding them up*, as the Greek explaineth, *Heb. 1. 12.* for the heavens when they are changed shalbe folded like a book, *Esa. 34. 4.*

28 V. 28. *art the same*] or, *art hee*: that is, *unchangeable*, *Mal. 3. 6.* *Iam. 1. 17.*

29 V. 29. *shall dwell*] to weat, in *Sion*, verse 14. 22. as is also expresth, *Psal. 69. 36. 37.* *before thee*] that is, *so long as thou doost dure*; meaning for ever as the Greek well explaineth it. So *before the Moon*, & *Sun*, *Psal. 72. 5. 17.* is, *so long as the Moon and Sun indure.*

PSALME 103.

David styrreth up his soule to bl p God for his



his mercies. 6. He remembreth Gods former actions to his people, 8. his pittie, 9. patience, 10. clemencie. 11. Mans frailty. 12. Gods constancie in his graces, for which all are to bless him.

A Psalm of David;

1 MY soule, bless thou Iehovah: &  
2 All my inward-parts, the name  
3 of his holynes. My soule, bless thou  
4 Iehovah: & forget not, all his rewards.  
5 That mercifully-pardoneth all thine  
6 iniquities: that healeth all thy sick-  
7 nesses. That redeemeth thy life from  
8 the pit-of corruption: that crowneth  
9 thee, with mercie and tender-pitties.  
10 That satieth thy mouth with good-  
11 things: thy youth is renewed, as an  
12 Eagles. Iehovah doeth justices: and  
13 judgmets, to all oppressed. He made  
14 known his wayes to Moses: his ac-  
15 tions, to the sonns of Israel. Iehovah  
16 is pittiful and gracious: long suffering,  
17 and much of mercie. He will not  
contend to continual-aye: neyther  
keep (his anger) for ever. He hath  
not doen to us, according to our  
synns: nor rewarded us, according  
to our iniquities. But as is  
the height of the heavens, above  
the earth: so strong is his mercie, o-  
ver them that fear him. As farr-  
remote as the East is from the West:  
so farr-hath-he-removed, our trespas-  
ses from us. As a father hath pittie,  
on his sonns: Iehovah hath pittie, on  
them that fear him. For he knoweth  
our forming: remembring that we  
are dust. Sory-man, his dayes are as  
grass: as a flou of the field, so flou-  
risherh he. For a wind passeth over it  
and it is not: & the place thereof, shall  
not know it any-more. But the mer-  
cy of Iehovah, endureth front eternity

and unto eternitie, upon them that  
fear him: and his justice, to the chil-  
drens children. To them that keep  
his covenant: and that remember his  
precepts, for to doe them. Iehovah  
hath firmly-prepared his throne, in  
the heavens: and his kingdome, ru-  
leth over all. Bless Iehovah, ye his An-  
gels: mightie of strength, doing his  
word; hearkning, to the voice of his  
word. Bless Iehovah, all ye his hosts:  
his ministers, doing his pleasure.  
Bless Iehovah, all ye his works; in all  
places of his domination: my soule,  
bless thou Iehovah.

Annotations.

A [Li his rewards] that is, any of his be-  
nefits. All is often used for any: Psal.  
147. 20. 1 King. 10. 20. Or rewards, for  
benefits: see Psal. 13. 6.

V. 3 [sicknesses] all diseases griefs & pu-  
nishments in soul or body, (and spiritual-  
ly synns) are meant by the word sicknesses,  
Exod. 15. 26. Deut. 28. 59. 61. Esai. 33. 24. See  
also Psal. 41. 5. and 147. 3.

V. 4. [pit-of corruption] death and the  
grave, the Chaldee sayth fro Gehenna, (or  
Hell,) whither men hasten by their synns,  
till God by chastisement bringeth them  
to repentance, & then spareth the. See this  
at large handled, Job. 33. 19. 23. 24. 27. 28. 30.

V. 5. [good-things] Hebr. the good thing:  
see the notes on Psal. 85. 5. [is renew-  
ed] or thou renewest thy self, as an eagle, as thy  
youth: thy flesh being fresher then in child-  
hood, thou returning to the dayes of thy  
youth, as is sayd, Job. 33. 25. This change is  
by the renewing of the mind, Rom. 12. 2.  
wrought by the hely Ghost, Tit. 3. 5. The  
Chaldee applieth it to renuing in the world  
to come. [as an eagle] which casteth her  
fethers yerely, and new grow up, wher-  
by shee seemeth fresh & yong flyeth hye,  
and liveth long. Compare Esai. 40. 31.

V. 6. [justices] that is, all manner justice,  
and



and that which is chiefest. Things are often spoken of plurally, for their excellencie. So wisdoms, Prov. 9. 1.

7 V. 7. *his wayes*] wherein men ought to walk; as Exod. 18. 20. Psal. 25. 4. 5. or, wherein himself walketh, his administration, his works; as Psal. 77. 20. Job. 40. 14. This later seemeth most meant here, by comparing it with Exod. 33. 13. & 34. 6. 7.

8 V. 8. *long suffering*] or slow-to-anger: see Psal. 86. 15.

9 V. 9. *contend*] or *chide*: compare E. 3. 5. 16. *keep*] understand, *his anger*, as both Greek and Chaldee doe explain it: sometime the Hebrue it self manifesteth the defect, as he set, 1 Chron. 18. 6. that is, he set garrisons, 2 Sam. 8. 6. This phrase is taken from the law, Levit. 19. 18. So Jer. 3. 5. Nahum. 1. 2. See also Psal. 109. 21.

13 V. 13. *Jehovah hath pittie*] the Chaldee expounds it, the Word of the Lord hath pittie. So in verse 19. for *Jehovah* is the Word of the Lord.

14 V. 14. *our forming*] that is, our formed-nature and condition; our matter and form: the original word properly is a *formed-vessel* of earth: applyed to our frail estate, Rom. 9. 20. 21. sometime this is spoken of our fictions and sinful imaginations, Genes. 6. 5. Deut. 31. 21. and so the Chaldee interpreteth it here, *our evil concupiscence, which carrieth us into error*.

15 V. 15. *as the grass &c.*] that is, few, & transitorie, though making a sayr shew. Compare Psal. 90. 5. 6. Job. 14. 1. 2. Lam. 1. 10. 11. 1 Pet. 1. 14.

16 V. 16. *nat know it*] or *know him*, that is, he shall have no more place here. So Job. 7. 10.

18 V. 18. *to doe them*] this noteth the outward practise and operation of the law; whereas *keeping* or *observing* is with the hart and spirit of man. Prov. 3. 1. 3. & 4. 4. 21. Psal. 78. 8.

19 V. 19. *prepared his throne*] or *stablished it*; a signe of dominion and government, to be administr'd in heaven, wherby the Church is figured, Rev. 4. 1. 2. See also Psal. 9. 5. 3. 9. & 11. 4.

V. 20. *hearkning*] or *to hearken, to obey*; and this noteth a willing and ready mind in the Angels: and our Lord teacheth us to pray for the like, Math. 6. 10. The Hebrue phrase *to obey*; may be Englished *obeying*, as the like in Psal. 104. 15. 21. & 109. 11. See also Psal. 49. 15. & 65. 11. & 109. 21.

V. 21. *his hosts*] or *armies*; the thrones, principalities, powers &c. that are in the heavenly places, Ephes. 3. 10. Col. 1. 16. for they are *his hosts*, 1 King. 22. 19. Gen. 32. 1. and generally all creatures are *his hosts*, see Psal. 14. 10. *ministers*] the Angels which minister unto him. Psal. 104. 4. Dan. 7. 10. the same title is given also to men. Esa. 61. 6.

PSALME 104.

A meditation upon Gods powful works, and wonderful providence in creating and governing the world and creatures therein. 31. Gods glory is eternall. 33. The Prophet voweth perpetually to praise him.

**M**Y soule, blest thou Ichovah: Ichovah my God, thou art vehemently great: thou arayest thy self with majestie and comly honour. Decking himself, with light as with a garment: stretching-out the heavens, as a curtaine. Planchering his lofes, in the waters: making the clouds his charret: walking, upon the wings of the wind. Making his Angels spirits: his ministers, a flaming fyre. He hath founded the earth, upon her bases: it shall not be moved, for ever & aye. Thou coveredst it with the deep, as with a rayment: the waters stood, above the mountains. At thy rebuke they fled: at the voice of thy thonder, they hasted away. The mountayns they went up, the valleys they went down: to the place which thou foundedst for them. Thou didst set a bound, they shall not pass: they



02 they shall not return, to cover the  
10 earth. That sendeth wellsprings, in  
11 the vallies: they walk, between the  
12 mountains. They give-drink, to all  
13 the wild-beasts of the field: the wild-  
14 asses, break their thirst. By them,  
15 the foule of the heaven dwelleth:  
16 frō between the branches, they give  
17 the voice. That watereth the moun-  
18 tains, from his lofts: the earth is fil-  
19 led, with the fruit of thy works. That  
20 maketh grasse to grow, for cattel: and  
21 the herb, for the use of man: bring-  
22 ing forth bread out of the earth. And  
23 wine that rejoyceth the hart of fory-  
24 man: making the face chearful with  
25 oil: & bread, that upholdeth the hart  
26 of fory-man. Filled are, the trees of  
Iehovah: the Cedars of Lebanon,  
which he planted. That there, the  
birds may make their-nests: the  
stork, the fyrr-trees are her house.  
The high mountains, for the wild-  
goats: the rocks, a shelter for the co-  
neyes. He made the moon, for ap-  
pointed-times: the sun, knoweth his  
going-down. Thou puttest darknes,  
and it is night: in it doe creep forth,  
all wild beasts of the wood. The lurk-  
ing-Lions, roaring for the prey: and  
seeking their meat of God. The sun  
riseth, they gather-them-away: and  
couch-down, in their dennes. Out-  
goeth man unto his work: and to his  
labour, till evening. How many are  
thy works, Iehovah: all of them, hast  
thou done in wisdom: the earth is full  
of thy riches. This sea great, and  
wide of spaces: there are creeping  
things, even innumerable: small wild-  
beasts, with great. There goe the  
ships: Livjathan, whom thou hast for-

med to play therin. They all, look-  
attentively unto thee: to give *them*,  
their food in his time. Thou givest it  
to them, they gather it: thou open-  
est thine hand, they are filled with  
good. Thou hidest thy face, they  
are suddenly-troubled: thou gather-  
est their spirit, they breath-out *the*  
*ghost*, and returne unto their dust.  
Thou sedest forth thy spirit, they are  
created: and thou renewest, the face  
of the earth. The glorie of Iehovah  
be for ever: rejoyce let Iehovah, in his  
deeds. He looketh upon the earth,  
and it trembleth: he toucheth the  
mountains, and they smoke. I will  
sing to Iehovah in my life: I wil-sing-  
psalms, to my God while I am. Sweet  
shall my meditation be of him: I will  
rejoyce in Iehovah. Consumed be  
synners, out of the earth, and wicked-  
men be they no more; my soule, bless  
thou Iehovah; Hallelu jah.

Annotations.

**A** Nil comely-honour] that is, shewest  
thy self by all thy works, to be God  
over all, to whom glorie and ho-  
nour is due. Therefore God challengeth  
Iob (and so all men) to doe thus if they  
can, and they shalbe celebrated of him.  
Iob 40. 4. 5. -- 9. Of these words, see Psal.  
8. 2. 6.

V. 2. Decking] or Clothing. or He clo-  
theth, to weete himself with light, dwelling in  
the light, that none can attayn unto, 1 Tim 6.  
16. and at first, commanding the light to  
shine out of darknes, wherwith he decked  
the world, Gen. 1. 3. 2 Cor. 4. 6.  
as a curtain] that is, as a canopic, or tent, Song. 1.  
5. Jer. 42. 19. When he spred out the fir-  
mament, by himself alone, Gen. 1. 6. Esa.  
44. 24. & 51. 13. Job. 37. 18.

V. 3. Planchering] He plancketh, or plan-  
cheth

27  
28  
29  
30  
31  
32  
33  
34  
35  
I  
23  
21  
3



cheereth his lofts, (or upper-chambers) that is the clouds aloft, or upper regions of the aier, as after in verse 13. in the waters among them; or, with waters, which are above in the firmament, Genes. 1.7. where God bindeth the waters in the clouds, and the cloud is not broken under them, Job. 26. 8. making] or putting, that is, disposing them his charret, to sit and ride on, as Esa. 19. 1. Rev. 14. 14. Compare Psal. 18. 11.

V. 4. spirits] that is, spiritual substances, so differing from Christ, who is no made or created spirit, but the maker of all things, Psal. 102. 26. & from men made of flesh and blood, Luk. 24. 39. The original word also signifieth winds; and Angels by interpretation are messengers; wherupon some translate he maketh the winds his messengers: but the Holy Ghost in Heb. 1. 14. sheweth this to be spoken of Angels properly; who are named also ministering spirits, Heb. 1. 14. flaming fyre] effectually in their administration: the Angels therefore have appeared like horses & charrets of fyre

2 King. 6. 17. & 2. 11.

V. 5. bases] firm and fit groundfells; see Psal. 24. 2. & 78. 69. Job. 38. 4. 6.

V. 6. the deep] or depth of waters, which hid all the earth, till God separated them, Gen. 1. 2. 9.

V. 8. they went up] that is, the mountains shewed themselves on hye, when the waters of the deep were gathered into the channels of the sea, Gen. 1. 9. & 8. 5. &c. Or, They (that is, the waters) went up the mounts, and down the sales, when they were parted from the dry land; as if that thing were effected by thunder, wind & tempest, called here Gods rebuke driving the waters, verse 7. see Psal. 18. 16.

V. 9. a bound] or limit, shutting up the sea with dories and barrs, saying hitherto shalt thou come, but no further, and here shall it stay thy proud waves; as Job. 38. 8. 10. 11. So Ps. 136. 8.

V. 10. That sendeth] or He sendeth so after. wellsprings] or fountains, meaning rivers flowing from such; as the next words shew. they walk] that is, run:

so Psal. 105. 41.

V. 11. break] that is, slake or quench their thirst. So we say, to break ones fast.

V. 12. give the voice] the Chaldee addeth, the voice of singing: that is, sing lowd and cheartully: see Psal. 148. 2. 14.

V. 13. his lofts] or his hye chambers; the skyes; that give rayn. the fruit] that is, the rayn which God onely giveth, Jer. 14. 22. & 10. 13. and consequently the corn and herbs that grow after rayn. Compare Job. 38. 26. 27. 28. Deut. 11. 14. 15.

V. 14. the use] or service. bringing] or to bring; but this is referred still to God: so after, to make, that is, making faces &c. see Psal. 103. 30. bread] that is bread-corn: so Esa. 28. 25. & 30. 13. Job. 28. 5. Eccles. 11. 1.

V. 15. cheartully] or merry, so the Greeke turneth it, so also the Hebrae signifieth; as Esth. 8. 15. or, to shine. with oile] wherewith they used to annoint them, Ps. 23. 5. or more then oile, that is, wine makes the face seem more cheartully then if it were oincted. upholdeth] that is, comforteth: so Gen. 18. 9.

V. 16. trees of Jehovih] this is after expounded, which he planted. So the Chaldee expoundeth, Trees which the Lord created.

V. 17. the stork] a bird somewhat like a crane, named in Hebrae Chasidab, or mercie or kindness, which is sayd to be in this foule that the young will nourish their dames, when they are old.

V. 18. wild goates] or roes, named of climbing rocks for they haunt hye hills and rocks where they are safe from dogs that hunt them. 1 Sam. 24. 3. Job. 39. 2. commended for wisdom; that being a people not mighty, they make their houses in the rock; Prov. 30. 24. 26.

V. 19. appointed times] seasons of the yere, as the Chaldee paraphraseth sometimes to be counted by it: or certayn times, for that the moon is not alwayes seen, eth] to weet, by Gods commandement, the time and place for to sit and rise: see Job. 38. 12.

V. 21. for the prey] or at it: see Esa. 31. 4. Job.



PSALME CIV. CV.

- 23 *Job. 4. 11. & 39. 1. 2.*  
V. 23. labour ] or his tilth, service, husbandrie; as Gen. 2. 5.
- 24 V. 24. riches ] or possessions.
- 25 V. 25. wide of spaces ] or of hands, that is, broad and spacious, reaching out his arms on every side. *Job. 11. 9* A like phrase is of other spacious things, *Gen. 34. 21. Nehem. 7. 4. Isa. 33. 21.*
- 26 V. 26. *Leviathan* ] or the whale; or the sea-dragon: see *Psal. 74. 14. Job. 40. 20. &c.* to play ] or playing in it, as *Behemoth* and the beasts are sayd to play on the mountayns, *Job. 40. 15.* which word is also used for conflict, or fight, *2 Sam. 2. 14.*
- 27 V. 27. look attentively ] or, ways with hope: so *Psal. 145. 15.* in his tyme ] that is, in due season, see *Psal. 1. 3.*
- 28 V. 28. openest &c. ] that is, givest freely; as *Deut. 15. 11.*
- 29 V. 29. gubernet ] that is, takest away: see *Psal. 30. 9.* to their dust ] their earth, wherof they were made: *Gen. 1. 24. & 3. 19. Psal. 145. 4.* This is taken from *Job. 34. 14. 15.*
- 30 V. 30. renewest ] by causing new creatures, to come in place of the old: *Eccles. 1. 4.* and restoring the estate of things decayed, *Ezek. 37.*
- 31 V. 31. be ] or shalbe for ever. *rejoyce* ] in beholding the holy order and obedience of his creatures, and not repent or be sorry for the work of his hands, & destroy them. *Eesai. 65. 19. Genes. 6. 5. 6.*
- 32 V. 32. they smoke ] a sign of fear. *Exod. 19. 18.* so *Psal. 144. 5.*
- 33 V. 33. in my life ] so long as I live: so *Psal. 63. 5. & 146. 2.*
- 34 V. 34. Sweet shall be ] that is, delightful to me: or, be it sweet, that is, acceptable, to God.
- 35 V. 35. Consumed be synners ] or, they shal be consumed, by synners, meaning men given to syn. See *Psal. 1. 1.* *Hallelu-jah.* ] that is, Praise ye *Job*, an Hebrue phrase kept in the Greek, *Rev. 19. 3. 6.* and in other languages, set sometime in the beginning, sometime in the end of Psalms; but first used in this place, where consuming of syn-

ners is mentioned; as in the new Testamēt it is first used in *Rev. 19.* where the destruction of *Antichrist the Man of syn*, is foretold.

PSALME 105.

An exhortation to praise God, and to seek out his works. 7. The story of Gods providence over *Abraham*; 16. over *Joseph*, 23. over *Jakob* in *Egypt*; 26. over *Moses* delivering the *Israelites*, 37. Over the *Israelites* brought out of *Egypt*, fed in the wilderness, and planted in *Canaan*.

Confess ye to *Iehovah*, call on his name: make known his actions among the peoples. Sing ye to him, sing-psalm to him: discourse, of all his marvelous-works. Glorie ye, in the name of his holynes: let the hart of them that seek *Iehovah*, rejoyce. Seek *Iehovah* & his strength: seek ye, his face continually. Remē ye, his marvelous-works that he hath doen: his wonders, & the judgments of his mouth. Seed of *Abraham* his servant: sons of *Jakob* his chosen-ones. He, is *Iehovah* our God: his judgments, are in all the earth. He remembreth his covenant for ever: the word that he commanded, to the thousand generation. Which he stroke, with *Abraham*: and his othe, unto *Isaak*. And stablished it to *Jakob* for a decree: to *Israel*, for a covenant of eternitie. Saying, To thee, will I give the land of *Canaan*: the line, of your inheritance. When they were, men (few) of number: very few, and strangers in it. And walked-about, from nation to nation: from one kingdome, to another people. He suffered not any man to doe them wrong: but reprov'd, kings for them.

Touch



15 Touch not mine anoynted: & to my  
16 Prophets, doe no evil. And he called  
a famine, upon the land: he brake all  
17 the staff of bread. He sent before the  
a man: Ioseph was sold, for a servant.  
18 They afflicted his feet with fetters: his  
19 soule entred, the yron. Vntil the  
time his word came: the saying of Ie-  
20 hovah tryed him. The King sent, &  
21 looked him: the ruler of the people,  
and released him. He put him Lord  
of his house: and ruler, of all his pos-  
22 session. To bind his Princes to his  
23 soule: & make-wise, his Elders. And  
Israel came into Egypt: and Iakob,  
24 sojourned in the land of Cham. And  
he increased his people greatly:  
and made them stronger, than their  
25 distressers. He turned their hart, to  
hate his people: to deal-craftily, with  
26 his servants. He sent, Moses his ser-  
vant: Aaron, whom he had chosen.  
27 They put among them, the words of  
his signes: and wonders, in the land  
28 of Cham. He sent darknes, and made  
it dark: and they turned-not-rebelli-  
29 ous, aganſt his word. He turned their  
waters to blood: and slew, their fish.  
30 Their land abundantly-brought-forth  
frogs: in the privie-châbers of their  
31 kings. He sayd, and there came a  
mixed-swarm: lice, in all their bor-  
32 der. He gave their showers to be hayl:  
33 fyre, of flames in their land. And  
smote their vine, and their fig tree: &  
34 brake, the trees of their border. He  
sayd, and the grasshopper came: & the  
caterpillar, even without number.  
35 And did eat-up all the herbs in their  
land: and did eat-up, the fruit of their  
36 ground. And he smote all the first-  
born in their land: the beginning, of

all their strength. And he brought  
forth them, with silver and gold: and  
none, among their tribes was feeble.  
Egypt rejoyced when they went-out:  
for the dread of them, had fallen up-  
on them. He spread a cloud for a  
covering: and a fyre, to inlighten the  
night. They asked, and he brought  
the quail: and with the bread of hea-  
vens, he satisfied them. He opened  
the Rock, & the waters flowed-out:  
they went, in dry-places like a river.  
For he remembered, the word of his  
holynes: to Abraham his servant.  
And brought-forth his people with  
joy: his chosen, with showing-joy.  
And gave to them, the lands of  
the heathens: and they possessed, the  
labour of the peoples. That, they  
might observe his statutes, and keep  
his lawes; Hallelu-jah.

37

38

39

40

41

42

43

44

45

Annotations.

**C** All on his name ] or, proclaym, that is,  
preach his name. The first part of this  
Psalm, is part of that which David  
appointed to laud the Lord with, when  
his Ark was seated in Ierusalem. 1 Chro.  
16.7.8. — 22.

V. 2. discourse ] or talk, meditate.  
V. 3. Glorie ] or Praise your selves: See  
Psal. 143. — 100.

V. 4. his strength ] that is, his Ark, from  
whence God gave his oracles; Num 7. 39.  
See Psal. 78. 61. The Chaldee paraphraseth  
thus, Seek ye the doctrine of the Lord and his  
law. his face ] his counsel and oracle: see  
the notes on Psal. 17. 8.

V. 6. of Abraham ] in 1 Chron. 16. 13.  
it is, of Israhel. his servants ] this is meant  
of the seed as well as of Abraham, as the  
next words shew: therefore the Greek  
turneth it servants.

V. 8. He remembreth ] therefore also Re-  
member

I

2

3

4

6

8



member ye, as it is written, 1 Chron. 16. 19. the word ] of the matter: the conditions of the covenant: & to the promises, which for the more certainly are sayd to be 88

V. 11. *the land of Canaan* the son of Cham the son of Noah, who was cursed by his grandfather, and made a servant to his brethren, Gen. 9. 18. 22. 25. This Canaan had eleven sons, heads of their families, Gen. 10. 1. 20. they seated in the lesser Asia in a goodly country, having the great sea westward, the river Euphrates, Syria, and Arabia eastward; the wilderness on the south, and the mounts of Lebanon on the North. It was the pleasantest of all lands, and flowed with milk and honey, Ezek. 20. 6. it had store of rivers, and fountains, of corne and wine and oile, and mines of mountains and valleys, watered with the raine of heaven, and cared for of God continually, Deuter. 8. 7. 8. 9. & 11. 10. 11. 12. This land God promised Abraham to give unto his seed, Gen. 12. 6. 7. & 15. 18. 17. See also the notes on Psal. 25. 13. *the portion* that is, the portion of your patrimonie, measured as by line. See Psal. 16. 6.

V. 12. *When they were* ] in 1 Chron. 16. 19. it is, when ye were men of number, that is, a few men, soon numbered: so Gen. 34. 30. Deut. 4. 17. The contrary is, without number, or innumerable, Psal. 149. 5.

V. 13. *from nation to nation* ] up & down in the land of Canaan, where were seven mighty nations, Deut. 7. 1. How there the Patriarchs walked as strangers, see Gen. 12. 8. 9. 10. & 13. 18. & 20. 1. & 23. 4. & 26. 1. 23. & 28. 29. & 35. 1. & 46. Heb. 11. 9. 13.

V. 14. *wrong* ] or, to oppress them. *reproved Kings* ] plaguing Pharaoh, Gen. 12. 17. threatening, Abimelech, Gen. 20. 3.

V. 15. *anointed* ] men consecrated to me by the oile of the spirit: see 1. Job. 1. 29. 27. *Prophecy* ] so Abraham is called, Gen. 22. 7. See Psal. 74. 9.

V. 16. *called famine* ] that is, effectually brought it: so 2 King. 8. 1. The contrary hereof is, to call for carne, Ezek. 4. 29.

the land ] of Canaan, Egypt, and other countries. Gen. 41. 34. &c.

*staff* ] or stay, stabiliment. so bread is called, Levit. 26. 26. Ezek. 4. 16. for it upholdeth mans hart, Ps. 104. 14.

V. 17. *servant* ] Hebr. Ishi, a noble man: see Psal. 49. 3. The Chaldee sayth, a wise man, for a servant ] for a slave, by his brethren to the Ismaelites, and by them to the Egyptians: Gen. 37. 28. 36.

V. 18. *his soule entred* ] or, as the Greek sayth, passed through the yron, that is, he (his body) was layd in yrons, when he was cast into prison most unjustly. Gen. 39. 20. and there, he was in perill of his life. Of soule, see Psal. 16. 10.

V. 19. *by word came* ] that is, the word spoken of him was fulfilled, which God had shewed Ioseph in a dream, touching his advancement, Gen. 38. 5. & 39. 10. & 41. 9. So coming is for fulfilling, Jer. 17. 15. 1 Sam. 9. 6. Job. 6. 8. *tried* ] or sued him, by trying as in fyre, his faith and patience in afflictions, as 1 Pet. 1. 7. see Psal. 12. 7.

V. 20. *The King* ] Pharaoh (for that Ioseph interpreted his dream,) set him out of prison, a ruler over the land. See Gen. 41. 14. &c. & 45. 8.

V. 22. *To bind* ] that is, informe, and govern as subjects: see Psal. 23. *to his soule* ] to his will or pleasure, (as Psal. 17. 12.) so as without him, no man should lift up his hand or his foot, (that is, attempt to doe any thing) in all the land of Egypt. Gen. 41. 44. 40. Or, with his soule, that is, with himself, as the Greek expoundeth it, to nurture his Princes as himself, which may mean, to inform them in vertue, wisdom, &c. wherein himself excelled, Gen. 41. 38. 39. *With* is sometime used for as: Psal. 103. 4. & the soule for oner self: see Psal. 16. 10. The words following seem to favour this exposition.

*his Elders* ] or Senators, the Kings Nobles and Counsellours, Gen. 50. 7.

V. 23. *came into Egypt* ] being sent for by Pharaoh, and encouraged thereto by God himself, Gen. 41. 17. 20. & 45. 1. 4. of Cham ] the father of Mizraim, or Egypt: see Psal. 78. 51.



24 V. 14. *treasur* made them fruitful: that  
the land was soon full of them, Exod. 12. 9.  
25 V. 15. *deal craftily* or *conspire guile-  
fully* for their destruction; as Genes. 32. 18.  
Pharaoh & his people fretting at Israels  
prosperitie, thought to work wisely with  
them, when they plotted their ruine. Ex-  
od. 1. 9. 10. 12. &c.  
26 V. 16. *had chosen* to be Moses his mouth  
to the people, and prophet to Pharaoh:  
Exod. 4. 12. 14. 16. & 7. 1. 2. &c.  
27 V. 17. *words of his signes* the signes  
which he spake & commanded, together  
with the doctrine and use of them, for  
letting of Israel goe. See Exod. 7. 1. 1. 3.  
&c. Or, words of signes, as words of song,  
Psal. 132. 13. are signes & songs. So Psal. 145. 5.  
28 V. 18. *darknes* the ninth plague of  
Egypt, where was black darknes in all  
the land, for three dayes; that no man saw,  
in other, nor rose from the place where he was.  
Exod. 10. 21. 23. *turned not rebellious*  
or, they disobeyed not: (see Psal. 9. 11.) that  
is, his words (or word) were not disobeyed, or  
changed, but effected as God had spoken:  
see a like phrase noted on Psal. 49. 15. Or,  
they may be referred to Moses & Aaron,  
who performed the things commanded  
them, though with danger to them.  
29 V. 19. *to blood* the first of the ten  
plagues, Exod. 7. See Psal. 78. 44.  
30 V. 30. *frogs* the second plague, Exo.  
8. 2. 6. Psal. 78. 45. *Kings* Pharaoh &  
his Princes: so Esai. 19. 2.  
31 V. 31. *swarm* of flies, or beasts; see Ps.  
78. 45. This was the fourth plague, Exod.  
8. 14. *like* the third plague. All the  
dust of the land was lice, and went upon man  
and beast, Exod. 8. 17.  
32 V. 32. *showers* of rayn, in sted wher-  
of they had hay; the seventh plague. Exo.  
9. See Psal. 78. 47. *of flames* that is,  
forely flaming & blasting: never was the  
like there seen, Exo. 9. 24.  
33 V. 33. *for me*, so after, v. 34.  
34 V. 34. *grasshoppers* or locust: the eight  
plague, Exod. 10. See Psal. 78. 46.  
37 V. 36. *the first born* the tenth plague,

whereof see Psal. 78. 51.  
V. 37. *feble* ready to fall through weak-  
nes, there being an annie of six hundred  
thousand men, Exod. 12. 37. & 13. 18. A  
like promise is made to the church, Esai.  
33. 24.  
V. 38. *dead of them* that is, of death  
for their sakes: so that they forced them  
out, and gave them treasures, Exod. 11. 33.  
39 See the like speech, Esai. 3. 17. & 5. 1.  
V. 39. *afyre* that they might travel  
night and day, towards the promised  
land; Exod. 13. 21. Psal. 78. 14.  
V. 40. *quayl* that is, quayles which  
for their lust he gave them, Num. 11. 32.  
See Psal. 78. 27. 28. *bread* of manna, wherof  
see Psal. 78. 24. 25. & Exod. 16. 13. 14.  
V. 41. *the Rock* at Rephidim, Exod. 17.  
and at Kadesh, Num. 20. 11. 12. 13. 14. 15. 16.  
so that the people, and their beasts drank. Numb.  
20. 11. and for this, the wild beasts, dragons,  
of striches, honoured God, Esai. 43. 20. this  
mercy is applied to other times, Esai. 48. 21.  
V. 42. *heathens* the seaven nations;  
wherof see Psal. 78. 55.  
V. 43. *keep his name* The end of all  
Gods mercies was, that he might be glo-  
rified in his peoples obedience: see Exod.  
19. 4. 5. 6. Deut. 4. 1. 40. & 6. 21. 24. 25.  
Psal. 115. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
The Psalmist exhorteth to praise God. 4. He  
prayeth for pardon of syn. 5. God did with the  
fathers. 7. The storie of the peoples rebellion,  
and Gods mercies. 47. He conquereth with  
prayer and prayer. 48. He conquereth with  
prayer and prayer. 49. He conquereth with  
prayer and prayer. 50. He conquereth with  
prayer and prayer. 51. He conquereth with  
prayer and prayer. 52. He conquereth with  
prayer and prayer. 53. He conquereth with  
prayer and prayer. 54. He conquereth with  
prayer and prayer. 55. He conquereth with  
prayer and prayer. 56. He conquereth with  
prayer and prayer. 57. He conquereth with  
prayer and prayer. 58. He conquereth with  
prayer and prayer. 59. He conquereth with  
prayer and prayer. 60. He conquereth with  
prayer and prayer. 61. He conquereth with  
prayer and prayer. 62. He conquereth with  
prayer and prayer. 63. He conquereth with  
prayer and prayer. 64. He conquereth with  
prayer and prayer. 65. He conquereth with  
prayer and prayer. 66. He conquereth with  
prayer and prayer. 67. He conquereth with  
prayer and prayer. 68. He conquereth with  
prayer and prayer. 69. He conquereth with  
prayer and prayer. 70. He conquereth with  
prayer and prayer. 71. He conquereth with  
prayer and prayer. 72. He conquereth with  
prayer and prayer. 73. He conquereth with  
prayer and prayer. 74. He conquereth with  
prayer and prayer. 75. He conquereth with  
prayer and prayer. 76. He conquereth with  
prayer and prayer. 77. He conquereth with  
prayer and prayer. 78. He conquereth with  
prayer and prayer. 79. He conquereth with  
prayer and prayer. 80. He conquereth with  
prayer and prayer. 81. He conquereth with  
prayer and prayer. 82. He conquereth with  
prayer and prayer. 83. He conquereth with  
prayer and prayer. 84. He conquereth with  
prayer and prayer. 85. He conquereth with  
prayer and prayer. 86. He conquereth with  
prayer and prayer. 87. He conquereth with  
prayer and prayer. 88. He conquereth with  
prayer and prayer. 89. He conquereth with  
prayer and prayer. 90. He conquereth with  
prayer and prayer. 91. He conquereth with  
prayer and prayer. 92. He conquereth with  
prayer and prayer. 93. He conquereth with  
prayer and prayer. 94. He conquereth with  
prayer and prayer. 95. He conquereth with  
prayer and prayer. 96. He conquereth with  
prayer and prayer. 97. He conquereth with  
prayer and prayer. 98. He conquereth with  
prayer and prayer. 99. He conquereth with  
prayer and prayer. 100. He conquereth with  
prayer and prayer.  
**H**allelu-jah, Confess ye to Jeho-  
vah for he is good: for his mer-  
cie endureth for ever. Who can ex-  
press, the powers of Jehovah: can  
cause to hear, all his praised. O bles-  
sed, are they that keep judgment: he  
that doeth justice, in all time. Re-  
member me Jehovah, with the favour-  
able acceptation of thy people: visit  
me,



5 me, with thy salvation. To see the  
good, of thy chosen; to rejoyce, with  
the joy of thy nation: to glorie, with  
thy inheritance. Wee have synned  
6 with our fathers, we have doon croo-  
kedly we have doon-wickedly.

7 Our fathers in Egypt, did not pru-  
dently-minde thy marvellous-works;  
they remembered not, the multitude  
of thy mercies: but turned-rebelli-  
ous, at the sea at the red sea. Yet he  
8 saved the, for his name sake: to make  
known his power. And he rebuked  
9 the red sea, and it was dried-up: and  
he led them in the deeps, as in the  
10 wildernes. And he saved them, from  
the hand of the hater: and redeemed  
them, from the hand of the enemy.  
11 And the waters covered their distres-  
sers: one of them, was not left. And  
12 they beleaved in his words: they sang,  
his prayse.

13 They made halt, they forgot his  
works: they wayted not, for his coun-  
sel. But lusted with lust, in the wilder-  
nes: and tempted God, in the desert.  
15 And he gave to them, their request:  
and sent leannes, into their soule.

16 And they envyed at Moses, in the  
camp: at Aharon, the holy-one of Je-  
17 hovah. The earth opened, and swal-  
lowed up Dathan: and covered, over  
18 the congregation of Abiram. And a  
fyre burned in their congregation: a  
flame, burnt up the wicked.

19 They made a calf in Horeb: and  
bowed themselves, to a molten-idol.  
20 And turned their glorie: into the  
form of an ox, that eateth grass.  
21 They forgot, God their saviour: that  
22 did great-things, in Egypt. Marve-  
lous work, in the land of Cham:

23 fearful-things, by the red sea. And he  
sayd, to abolish them: had not Moses  
his chosen, stood in the breach before  
him: to turn his wrathful-heat, from  
destroying them.

24 And they contemptuously-refu-  
sed, the land of desire: they beleaved  
not, his word. But murmured in their  
25 tents: they heard not, the voice of  
Iehovah. And he lifted up his hand  
26 to them: to sell them in the wilder-  
nes. And to sell their seed among  
27 the heathens: and to fann them, in the  
lands.

28 And they were joyned to Baal pe-  
hor: and did eat, the sacrifices of the  
dead. And moved indignation, by  
29 their actions: and the plague brake in  
upon them. And Phineas stood,  
30 and executed judgment: and the  
plague was restreyned. And it was  
31 counted to him, for justice: to gene-  
ration and generation, for ever.

32 And they caused fervent-wrath,  
at the waters of Meribah: and evil was  
to Moses, for their sake. For they  
33 bitterly-provoked his spirit: and he  
pronounced it, with his lips.

34 They abolished not, the peoples:  
which Iehovah had sayd unto them.  
But mixed themselves among the he-  
35 thens: and learned, their works. And  
served their idols: and they were to  
36 them for a snare. And they sacrific-  
ed their sonns, and their daughters;  
to Divils. And shed innocent blood,  
38 the blood of their sonns and of their  
daughters; whom they sacrificed to  
the idols of Canaan: & the land was  
impiously-distayned, with bloods.  
And they defiled themselves by their  
39 works: & whored, by their practises.

And



40 And the anger of Iehovah was  
kindled against his people: and he ab-  
41 horred, his inheritance. And he  
gave them into the hand of the hea-  
42 thens: and their haters, ruled over  
them. And their enemies oppressed  
43 them: and they were humbled, un-  
der their hand. Many times, did he  
deliver them: and they bitterly pro-  
voked by their counsel: and were  
brought down, by their iniquitie.  
44 Yet he saw, whē distress was on them,  
45 when he heard, their cry. And he  
remembered toward them his cove-  
nant: and repented, according to the  
46 multitude of his mercies. And gave  
them to tender mercies: before all  
that led them captives.  
47 Save thou us, Iehovah our God;  
and gather us from the heathens: for  
to confesse unto the name of thine ho-  
48 ly ones; to glorie in thy praise. Blessed  
be Iehovah, God of Israel, from eter-  
nitie and unto eternitie; and let all  
the people say, Amen; Halelu-jah.

Annotations.

- 2 **T** He powers] that is, the powerful works:  
such as after follow, verse 8. &c.  
Thus also were Christs miracles na-  
med, Mat. 11. 20. 21. So after, praise, for  
praiseworthy acts, cause to hear] that  
is, sound forth; or display, so as it may be  
heard; so Psal. 26. 7.  
4 V. 4. visit me] that is, come and be-  
flow thy saluation, (help or deliverance)  
upon me, See Psal. 2. 5. and compare here-  
with Luk. 1. 68. 69.  
5 V. 5. To see] That I may see, or enjoy  
see the notes on Psal. 17. 4. to glory]  
or boast joyfully; see Psal. 34. 3. thy in-  
heritance] that is, the people whom thou  
inheritest: see Psal. 28. 9.  
6 V. 6. fumed with our fathers] This con-

fession agreeth with the law, Lev. 16. 40.  
and with the practises of other godly. Jer.  
3. 25. Dan. 9. 5.

V. 7. turned-rebellious] the Greek sayth,  
provoked to bitterness; see Psal. 5. 11. By the  
red sea, the Israelites distrusted God, and  
murmured against Moses; Exod. 14. 11. 12.  
yet there he saved them, verse 15. 16. &c.

the red sea] so the new Testament cal-  
leth it in Greek, Heb. 11. 29. but the He-  
brue is the sea Suph; that is the sea of sedge  
or sea-weeds, which grew therein.

V. 9. he rebuked] that is, powerfully  
repressed the waves, &c. See the like,  
Nahum. 1. 4. Isa. 40. 2. Mat. 8. 26. Psal. 18. 16.

in the deeps] Israel went in the bottom of  
the red sea, on dry ground; the deep waters  
being as walls on each hand of them; Ex-  
od. 14. 21. 22. 29. See also Isa. 63. 11. 12. 13.

V. 10. the hater] Pharaoh and his host  
that pursued them, Exod. 14. 23. 24. 30.

V. 12. they sang] as is expressed, Ex-  
od. 15.

V. 14. with lust] that is, greedily,  
even weeping for desire of flesh to eat, and  
loathing Manna, Numb. 11. 4. 6.

V. 15. leannes] a suddayn plague wher-  
by the soules or lives of the fattest of the  
were taken away; see Psal. 78. 30. 31. also  
Isa. 10. 16.

V. 16. the holy one] sanctified of the  
Lord to the work of the Priesthood; Exo.  
29. 44. Levit. 3. 12. &c. which Korah with  
other Levites envied, opposing their own  
holynes, Num. 16. 1. 3. 5.

V. 17. Dathan] and Abiram, princes,  
with their families and all their goods,  
went down alive into hell, Numb. 16. 31.  
33.

V. 18. the wicked] 110. men that would  
burn incense to the Lord, were burnt  
with fyre from the Lord, Numb. 16. 34.  
Korah was the chief of them.

V. 19. in Horib] a mount in the wil-  
dernes called the mountain of God, Exod. 3.  
1. 1 King. 19. 2. for there God gave his  
Law, and made a covenant with them.  
Dent. 4. 10. & 9. 2. but while Moses was  
with God on the mount, they made the-  
selves

7

9

10

12

14

15

16

17

18

19



selves a God of gold. Dent. 9. 12. 9. -- 12. Exod. 32. 1. 4. 31. It was called also Sin u, P<sup>sa</sup>l. 68. 9. of bushes that there grew; and Horeb, of the drynes: for it was a waterless desert. Dent. 8. 15.

20 V. 10. *their glorie*] that is, their God: so Ier. 2. 11. Thus did they like the heathens, Rom. 1. 23. *form*] patterne, structure, or type as the Apostle calleth it in Greek, Heb. 8. 5. from Exod. 25. 40.

23 V. 23. *to abolish*] or, *that he would destroy them*; and put out their name from under heaven, as is expressed, Dent. 9. 13. 14. *in the breach,*] *in the gap,* which their syn had opened, for God as an enemy to enter and destroy them. A similitude taken from warr, when by a breach in the wall, the enemy entreth the citie: so Ezk. 13. 5. & 22. 30. But Moses earnest prayer stopped this breach. Exod. 32. 11. -- 14. *destroying*] Hebr. *corrupting*, that is, *consuming them*. See P<sup>sa</sup>l. 57. 1.

24 V. 24. *land of desire*] the pleasant land of Canaan, which was to be desired for the pleasures and profits of it, above all other countreyes, Ezk. 10. 6. Dent. 11. 11. 12. This land they through unbelief refused to take possession of. Num. 14. 1. 2. 3. &c. Heb. 3. 19. So meat of desire, is daintie meat; Iob. 33. 10.

26 V. 26. *his hand*] that is, *sware*, (as the Chaldee explyneth) for so *lifting up the hand* often signifieth, as Gen. 14. 22. Rev. 10. 6. Dent. 32. 40. Nehem. 9. 15. How God sware against this people, see Num. 14. 21. 23. P<sup>sa</sup>l. 95. 11.

27 V. 27. *to fane*] that is, *scatter*: see P<sup>sa</sup>l. 44. 12. Ezk. 10. 23.

28 V. 28. *were joyned*] or, *coupled*, yoked-unequally with infidels, which th<sup>e</sup> Apostle forbiddeth, 2 Cor. 6. 14. *Baal-pehor*] the God of Moab and Madian, to whome by Balaams counsel, Israel joyned. Num. 25. 3. & 31. 16. Rev. 2. 14. *Baal* signifieth a Lord, master, husband or patron: Pehor was the name of a mountayn, where this God was worshipped, and had a temple called *Beth-pehor*: Num. 23. 18. Dent. 2. 19. *Baal* was a common name wherby the

heathens called their Gods, 1 King. 1. 2. Iudg. 8. 33. and so Israel also called the true God, Hof. 2. 16. but for the shameful abuse of Gods worship, the scriptures turn *Baal*, a Lord, into *Bosbeth*, a shame; as *Ierub-besbeth*, 2 Sam. 21. 21. for *Ierub-baal* (or *Gedon*) Iudg. 8. 35. & 9. 1. *Ish-bosbeth*, 2 Sam. 2. 10. or *Esh-baal*, 1 Chron. 8. 33. *Aephi-bosbeth*, 2 Sam. 9. 10. or *Merib-baal*, 1 Chron. 8. 34. So the Greek in 1 King. 18. 25. for *Baal* hath *Aischunes*, that is *Shame*. Hereupon the Prophet sayth, they went to *Baal-pehor*, & separated themselves unto that *Shame*, (*Bosbeth*;) Hof. 9. 10. and so Ieremy calleth the Idols, *Shame*, or *Confusion*, Ier. 3. 24. & 11. 13. *the dead*.] idols, that have no life or breath, and so are opposed to the living God, Ier. 10. 5. 10. 1 Thes. 1. 9.

V. 29. *brake in*] with violence kylling 29  
14. thousand men. Num. 25. 9.

V. 30. *Phineas*] nephew of Aaron the Priest: he being zealous for the Lord, thrust thorow with a spear, Zimri and Cozbi that wrought abomination, Num. 25. 7. 8. &c.

V. 31. *for justice*,] for a just action, though doen without ordinary authority; and God rewarded him for it, Numb. 25. 11. 12. 13.

V. 32. *Meribah*] that is, *Contention*, where they strove with the Lord; Numb. 20. 12. See P<sup>sa</sup>l. 95. 8. *evil war*] Gods displeasure towards Moses, who uttering his anger, was for it deprived of coming into the land of Canaan: Numb. 20. 12. Dent. 3. 25. 26.

V. 34. *the peoples*] the heathens in Canaan, as is noted, Iudg. 1. 21. 27. 29. 30. 31. 33. though God commanded them, Exod. 23. 32. 33.

V. 35. *idols*] or *images*, named in Hebrue of the curious labour spent in framing and serving them, Ier. 10. 9. Isa. 44. 9. 12. 13. 15. or of sorrow that they bring to such as worship them: P<sup>sa</sup>l. 16. 4. sometime they are called Gods, 2 Sam. 5. 21. compared with 1 Chron. 14. 11. *a snare*] a scandal (as the Greek sayth,) wherby they fell into miseries, Iudg. 2. 12. 13. 14. 15. Exod. 23. 33.



PSALME CVII.

37 Verſ. 37. *divils*] the idoles foremen-  
tioned, whereby divils are worſhipped,  
and not God, as 1 Cor. 10. 19. 20. Rev. 9. 20.  
2 Chron. 11. 15. Deut. 32. 17. Lev. 17. 7. Divils  
here are called *Shedim*, *Wasters*, in opposi-  
tion to *Shaddai*, God Almighty, Psal. 68. 15.

38 V. 38. *with bloods*] that is, with blood-  
*shed*; as the Chaldee expounds it, with  
*lynns of murder*.

39 V. 39. *whored*] committed ſpiritual  
whordom, that is, idolatric; ſee Psal. 73.  
27. Iudg. 2. 17. Ezek. 23. 7. 37.

42 V. 42. *their haters*] the heathens rouſed  
about, as was prophesied, Levit. 26. 17. and  
fulfilled Iudg. 3. 8. 14. & 4. 2. & 6. 1. &  
10. 7. 8. 9. & 13. 1.

43 V. 43. *Many times*] by Ehud, Barak, Ge-  
deon, Jephthah, Samſon, &c. Iudg. 3. & 4.  
& 7. & 11. & 15. Nehem. 9. 28. 30.  
*by their counſel*] that is, purpoſely & ad-  
viſedly, as 1. Chron. 12. 19.

46 V. 46. *gave them*] that is, procured  
mercie (or favour) towards them.

47 V. 47. *from the heathens*] among whom  
diverſe Iſraelites were ſcattered by reaſon  
of their often troubles at home. So 1. Chr.  
16. 35. 36. *to glorie*] that we may glory,  
or comend our ſelves.

The fifth Book.

PSALME 107.

The Pſalmiſt exhorteth the redeemed, in praizing  
God, to obſerve his manifold providence. 4. o-  
ver travellers, 10. over captives, 17. over ſick-  
men, 23. over ſea men 33. and in divers va-  
rieties of life.

1 **C**onfeſs ye to Iehovah, for he is  
good: for his mercie endureth for  
ever. Let the redeemed of Iehovah,  
2 ſay it: whom he hath redeemed, from  
the hand of the diſtreſſer. And ga-  
3 thered them, out of the lands: from  
eaſt, & from weſt, from north & from  
4 the ſea. They wandred in the wil-  
dernes, in the deſert without way:

they found not, a dwelling citie. Hun-  
gry and alſo thirſtie: their ſoule, was  
overwhelmed in them. And they  
cried unto Iehovah, in their diſtreſs:  
he rid them free, out of their angui-  
ſhes. And he led them, in a right  
way: for to come, unto a dwelling  
citie. Let them confeſs to Iehovah  
his mercie: and his marvelous works,  
to the ſonns of Adam. For he hath  
ſatiſfied, the thirſtie ſoule: and fylled  
the hungry ſoule, with good.

They that ſit, in darknes & the ſha-  
dow-of death: bound, in affliction &  
yron. Becauſe they turned-rebelli-  
ous againſt the words of God: & de-  
ſpiſed, the counſel of the moſt-hye.  
And he humbled their hart with mo-  
leſtation: they ſtumbled down, and  
there was no helper. And they cri-  
ed unto Iehovah, in their diſtreſs: he  
ſaved them, out of their anguiſhes.  
He brought them forth, from dark-  
nes and ſhadow-of death: & brake,  
their bands. Let them confeſs to  
Iehovah his mercie: and his marve-  
lous works, to the ſonns of Adam.  
For he hath broken, the doores of  
braſs: and hewed aſunder, the barra-  
of yron.

Fools, for the way of their treſ-  
paſs: and for their iniquities, are  
afflicted. Their ſoule, abhorreth  
all meat: and they approach, to the  
gates of death. And they cry unto  
Iehovah, in their diſtreſs: he ſaveth  
them, out of their anguiſhes. He ſen-  
deth his word, and healeth them: &  
delivereth, from their corruptions.  
Let them confeſs to Iehovah his mer-  
cie: and his marvelous works, to the  
ſonns of Adam. And let them ſacri-  
fice



22 fice, the sacrifices of confession: & tell his works, with shewing.

23 They that goe down to the sea, in ships: that doe their labour, in the many waters. They doe see, the works of Iehovah: and his marvelous-alls, in the deep. For he sayth, and raiseth-up the stormy wind: and it lifteth-up, the waves thereof. They mount-up to the heavens, they goe down to the deeps: their soule, in evil melteth-a way. They reel & stagger, like a drunken-man: and all their wisdom, is swallowed-up. And they cry unto Iehovah, in their distress: & he bringeth them out, from their anguishes. He setteth the storm, to a silent-caulm: and the waves thereof, are quiet. And they rejoyce because they are stilled: & he leads the unto the haven of their desire. Let them confess to Iehovah his mercie: and his marvelous works, to the sonns of Adam. And let them exalt him, in the Church of the people: and prayse him, in the sitting of the Elders. He putteth rivers to a wilderness: and yssues of waters, to a thirstlines. A land of fruit, to saltmes: for the evil, of them that dwell therein. He putteth the wilderness, to a pool of waters: and the land of drought, to yssues of waters. And scateth there the hungry: and they firmly-prepare, a dwelling citie. And sow the fields, and plant vineyards: and they yeild fruitful revenue. And he blesseth the and they are multiplied greatly: and their cattel, he diminisheth not. And they are diminished & bowed-down: by restraynt, evil and sorow. He powreth contempt, on bounteous-

princes: and maketh them err, in deformed wilderness without way. And raiseth up the needy from afflicting-povetrie: and putteth his families as a flock. The righteous shall see and rejoyce: and all injurious-evil, stop her mouth. Who is wise and will observe these-things: and they shall understand the mercies of Iehovah.

### Annotations.

**T** He fifth book] see Psal. 42. 1.  
V. 2. whom he hath] or, that he hath redeemed them. of the distress] or of distress.

V. 3. the sea] that is, the south, where the red sea was situate from Iudea; (as the Chaldee explaineth it, the southern sea:) for the main sea, was westward, Job. 23. 4. and so is often used for the West.

V. 4. desert way] Hebr. desert of way, meaning, where no way was, as verse 40. see also Esai. 43. 19. This estate figureth out mens disperfio among the peoples of the world, Ezek. 20. 31. 36. when men are without the law. Rom. 2. 14. dwelling citie] Hebr. citie of habitation, or seating: so verse 7. 36. that is, no harbour, or place of refreshing: for wild and venomous beasts onely haunted there. Iere. 2. 6. Deut. 8. 15. Compare also Ecclef. 10. 15. Ge. 21. 14. 15. 16.

V. 5. overwhelmed] fainted: see Psal. 61. 3.

V. 7. citie] this the Chaldee expoundeth of Ierusalem.

V. 9. with good] or good-things, as the Greek explaineth it: see Psalm. 65. 9. Luk. 1. 13.

V. 10. shadow of death] that is, terrible darknes, meaning hereby sore afflictions in body and soule. See Psal. 23. 4. Esai. 49. 9. & 9. 2. Mat. 4. 15. Luk. 1. 79. affliction] as with cords and fetters, see Job 36. 8. 9. &c.

V. 16. bars] that is, all the most strong hinderances: so Ilsa. 45. 2.

V. 17. Fools] evil disposed persons, so named

41

42

43

44

45

46

47

48

49

50

51

52

53

54

55



PSALME CVII. CVIII.

named of their unadvised rashnes, see Psalm.  
38. 6. are afflicted] or, bring affliction  
on themselves.

V. 18. faule] that is, apperite: see the  
like in Job 33. 20. and the contrary in Psal.  
78. 18. gates] that is, imminent peril  
of death: see Psalm 9. 24. Job 33. 12.

V. 22. beareth them] example in Heze-  
kiah; 2 King. 20. 1. 4. 5. 7. and the contrary in  
Asa, 2 Chron. 16. 12. 13. for God wounded  
and beareth, Deut. 32. 39. Hos 6. 1. Job 33. 19.  
corruptions] that is, corrupting li-  
fenes, or corrupting graces wherein they  
are ready to come: see Psalm 7. 26. Job 33.  
28. 30.

V. 22. of confession] that is, thank of  
fringe; see Psalm 10. 14.

V. 23. doe labour] that is, occupy, or  
get their living: so Rev 18. 17.

Vers. 25. sayeth up] or maketh stand,  
which noteth also the continuance of the  
storm. See an example, Ion. 1. 4.

V. 29. he setteth] or restoreth him. See  
Mat 8. 16. Ion. 1. 15.

V. 30. because they] or, when they, that  
is, the waves.

V. 32. the sitting] or the Assise (session)  
of the Elders, or Senators, the governours of  
the people; whome the Chaldee calleth,  
Wise men. And from this Psalme, and this  
verse of it, the Hebrues have this Canon;  
Foure must confesse (unto God,) The sick, when  
he is healed; the prisoner when he is released out  
of bonds; they that goe down to sea, when they  
are come up, (to land;) and wayfaring men, when  
they are come to the inhabited land. And they  
must make confession before ten men, and two of  
them wise men, Psalm 107. 32. And the manner  
of confessing and blessing is thus; He standeth a-  
mong them, and blisseth the Lord, the King eter-  
nall, that bountefully rewardeth good things  
unto his servants &c. Matimony in Misra, trade, of  
Blissing, chap. 10. f. 8.

V. 33. He putteth rivers] that is, he  
turneth watry fruitful places to a dry  
barren desert. Rivers here (as, waters in  
Isa 31. 20. Eccles 1. 1.) are put for most ter-  
tile groundes as wildernesses, for a dry barren  
ground. Deut. 2. 15. issues] that is,

places where water springs are.

thirsty] that is, a thirly, dry land.

V. 34. salted] that is, a salt barren  
land; so Lev. 17. 6. Job 30. 6. for salt causeth  
barrennes, Deut. 29. 23. Iudg. 9. 47. The Chal-  
dee paraphraseth, The fruitful land of Isra-  
el, he sayeth wast like Sodom, which was over-  
thrown for the evil of them that dwell therein.

V. 35. land of drought] that is, a dry  
barren land; compare Job 1. 18, 19.

V. 37. yield fruitfull revenue] Hebr  
make fruit of revenue (or increase) see Psalm  
1. 3.

V. 39. And they are] that is, And a-  
gain, when he curseth them, they are mi-  
nished, &c. the contrary to the former  
blessing is to be understood, as in the law,  
Deut. 28. 4. 18. Or, as the Chaldee expoun-  
deth it, And when they syn, they are dimi-  
nished.

restreyn] either of libertie,  
by imprisonment, as Isa. 13. 8. or of any  
blessing.

V. 40. contemned] a base contemptible  
estate, so Job 12. 21. deformed wilder-  
nes] or wild ground, unordered, so Job 12. 24.

V. 41. sayeth up] or setteth in a dry  
place, safely: so 1 Sam. 2. 8. Psalm 113. 7. 8.

V. 42. all iniquitous. evil] that is, all evil  
persons, that deie Gods providence, or  
blame his administration, shall have their  
mouthes stopped; so Job 5. 26. and so pride,  
is for proud persons; Psalm 36. 12.

V. 43. Who is wise?] a complaint how  
few there be that mark these things: and  
an intimation that every wise man will  
observe them: so Hos 14. 10. Jer 9. 12.

and they shall] or, as before, who will  
understand.

PSALME 108.

David incourageth himself to praise God. 8.  
He praiteth for Gods assistance according to his  
promise. 11. His confidence in Gods help.

A song, a psalme of David.

God mine hart is firmly prepa-  
red: I will sing and sing psalms  
yea with my glorie. Rayse-up, psal-  
terio



4 terie and harp; I will raise-up at the  
day-dawning. I will confesse thee,  
among the peoples O Iehovah: & wil  
sing-psalms to thee among the nati-  
5 ons. That thy mercie is great a-  
bove the heavens: and thy trueth un-  
6 to the skyes. Be thou exalted over  
the heavens, O God: and over all the  
7 the earth, thy glorie. That thy be-  
loved may be delivered: save thou,  
with thy right hand, and answer mee.  
8 God spake by his holynes, I will be  
glad; I shall divide Shechem; and me-  
9 sure the vally of Succoth. Gilead shall  
be mine, Manasse mine; & Ephraim  
the strength of mine head; Iehudah,  
10 shall be my lawgiver. Moab my wash-  
ing pot; over Edō, I shall cast my shoe:  
over Palestina, I will shew. Who  
11 will lead-me-along, to the city of  
strong defense: who will conduct me,  
12 into Edom? Wilt thou O God  
which hadst cast us away: & wouldest  
not goe-forth O God, in our hosts?  
13 O give thou us, help from distress:  
for false-vanitie is the salvation of  
14 man. Through God we shall doe  
valiantnes: and he, will tread-down  
our distressers.

Annotations.

2 **Y**ea with my glorie] that is, with my  
soule and tongue, (as Psal. 16. 9.) or Yea  
my glorie, to weete, shall sing. This  
Psalm is composed of the 57. Psalm, from  
the 8. verse to the end: & of the 60. psalm,  
from the 7. verse, to the end; see the an-  
notations there.

7 V. 7. answer me] or see Psal. 60. 7.

14 V. 14. valiantnes] that is, valiantly, and  
so proueth as Balaam prophesied, Num  
24. 18.

David complayning of his slanderous ene-  
mies, under the person of Iudas devoteth them,  
16. He sheweth their syn. 21. Complayning of  
his owne miserie, he prayeth for help. 29. He  
promiseth thankfulness.

To the mayster of the musick,  
a psalme of David:

**O** God of my praise, cease-not-  
as-deaf. For the mouth of the  
wicked one, & the mouth of deceyt,  
are opened against mee: they have  
spoken with me, with a tongue of fals-  
hood. And with words of hatred  
have they compassed me about: and  
warred against mee without cause.  
For my love they are adversaries to  
me; & I (give my self to) prayer. And  
they put upon mee, evil for good: &  
hatred, for my love. Set-in-office o-  
ver him, the wicked one: and let the  
Adversarie, stand at his right-hand.  
When he shall be judged, let him goe  
forth wicked: and his prayer, be to  
syn. Let his dayes be few: his office,  
let an other take. Let his sonns be  
fatherless: & his wife, a widow. And  
let his sonns wandring wander and  
beg: and seek out of their desolate-  
places. Let the creditour insnare, all  
that he hath: and let strangers, make-  
spoile of his labour. Let there be  
none, extending mercie to him: and  
let there be none, shewing-favour to  
his fatherless-children. Let his po-  
steritie be (appointed) to cutting-off:  
in the generation next-after, let his  
name be wiped-out. Let the iniqui-  
tie of his fathers, be remembered of  
Iehovah: & the syn of his mother, be  
not wiped-out. Let them be before  
Icho.



16 Jehovah continually : and he cut off  
the memory of them from the earth.  
17 Because that he remembered not, to  
doe mercy: but persecuted the poor-  
afflicted and needy man : and the  
smitten in hart, to slay him. And  
18 he loved cursing, & let it come unto  
him: and he deliyred not in blessing,  
and let it be farr from him. And he  
clothed-himself, with cursing, as his  
rayment: and let it enter as waters in-  
to his inward-part, and as oile, into  
19 his bones. Let it be to him, as a gar-  
ment *wherwith* he may cover himself:  
and for a girdle, where *with* he may  
20 gird himself continually. This be the  
work of mine adversaries, from Jeho-  
vah: & of them that speak evil against  
my soule. And thou Iehovih, Lord;  
21 doe with me, for thy name sake: for  
good is thy mercie, deliver thou mee.  
22 For I am poor-afflicted and needy: &  
mine hart, is wounded within mee.  
23 As a shadow when it declineth I am  
gone-away: I am tossed, as the grass-  
24 hopper. My knees, are feeble through  
fasting: and my flesh, is lean for fat-  
25 nes. And I was a reproch to them:  
they saw me, they shaked their head.  
26 Help thou me, Jehovah my God: save  
me according to thy mercie. And  
27 let them know, that this is thine had:  
28 thou Jehovah, hast doen it. Let them  
curse, and doe thou blest: rise they  
up, & be abashed, & let thy servant re-  
29 joyce. Let mine adversaries be clo-  
thed with ignominie: and let them  
cover themselves with their shame, as  
30 with a cloke. I will confess Jeho-  
vah vehemently with my mouth: and  
in the midds of many, will I prayse  
31 him. For he will stand, at the right-

hand of the needy: to save him, from  
them that judge his soule.

Annotations.

**O** *F my prayse*] that is, which art pray-  
sed of me, as Psal. 22. 4. or, which pray-  
sest and iustifiest me against the cal-  
umnies of mine enemies: 1 Cor. 10. 18.  
Rom. 2. 29. Num. 12. 7. 8. *cease not*] or  
be not silent, see Psalm. 28. 1. *of deceipt*]   
that is, the deceitful men; as the Greek ex-  
playneth it: so pride, for proud person, Psal.  
35. 12. *are*] or have opened, to weete  
themselves.

V. 4. and *7 prayer*] to weete, *7 made*, or  
give my self to prayer, (as the Greek & Chal-  
dee sayth,) *7 prayed*: or, *7 am a man of pray-  
er*. So *7 peace*, Psal. 120. 7. See also 1 Cor.  
14. 33.

V. 6. *Set in office*] or *Make-visiter* or  
overseer: see verse 8. *the wicked one*] the  
divill as 1 Ioh. 2. 13. 14. & 3. 12 & 5. 18. or  
generally, wicked rulers. *the adversary*]   
in Hebrue Satah, in Greek the Divil, who  
is an adversary to mankind. 1 Pet. 5. 8. Rev.  
12. 9. *at his right hand*] to resist, and o-  
vercome him, Zach. 3. 1. and this is spoken of  
all his foes, as of one man, or of some one  
special, as Dorgemie to David, 1 Sam.  
22. 9. & c. Iudas to Christ, Ioh. 13. 1. But  
God is at the right hand of the poor, verse  
31. Psal. 16. 8.

V. 7. *wicked*] that is (as the Greek  
sayth) condemned: see the notes on Psal. 1. 1.  
*to syn*] that is turned to syn, and so abo-  
minable; Prov. 18. 9. & 15. 8.

V. 8. *his office*] or charge, visitation, bi-  
shoprick, (Episcopée) and this is applied to  
Iudas, whose office was derived to Matthe-  
w; Act. 1. 16. 20. 26. A bishop, and bishop-  
charge, (so called of visitation) is a common  
name to all overseers, and offices. Num. 4.  
16. & 31. 14. Ez. 44. 11. 2 King. 11. 15.  
2 Chron. 34. 12. 17. Nehem. 11. 9.

V. 9. *fatherless*,] or orphans: and this  
is a curse of the law, Exod. 12. 14. Jer. 18. 21.

V. 10. *wander*] roguer about, as vagabonds,  
Gen. 4. 12.



PSALME CIX. CX.

- 11 Verſ. 11. *the creditor*] he to whom he  
is indebted; *or the extortioner* let him ſeiſe  
on all his goods. *his labour*] goods  
gotten by his labour.
- 13 V. 13. *poſterior*] or *his laſt end*, ſee *Pſal.*  
17. 17. *in cutting off*] or, appointed to  
be cut off; to perdition, or to deſtruction, as  
the Greek explyneth. The verb active,  
is of paſſive ſignification, as *Pſal.* 31. 9. *or*  
36. 3.
- 15 V. 15. *memorie*] or *memorial*, *Pſalm.* 34.  
17. *Iob* 18. 17.
- 16 V. 16. *ſmitten*] with grief, that is ſo-  
rowful, or as the Greek ſayth, *pricked in*  
*hart*. So verſe 22. See *Pſalm.* 102. 5. *or* 34.  
19.
- 17 V. 17. *let it come*] or, *it ſhall come*: and  
ſo after.
- 18 V. 18. *his rayment*] or, *a mantel*. *let*  
*it enter*] or *it entred*. It may be underſtood  
of his delyte in curſing, which pleaſed  
him as water and oile: or of the efficacy  
of the curſe, that ſhould perſe his owne  
bowels and bones, as *Num.* 5. 22.
- 20 V. 20. *the work*] that is, *the wage*, or  
*reward due for his work*: ſo *Leuit.* 19. 13. *Iſa.*  
49. 4. *Iob* 7. 2. *Ezek.* 29. 20.
- 21 V. 21. *Iehovah*] the name of God: ſee  
*Pſal.* 68. 11. *doe*] to weet *mercie*; as the  
next words ſhew; and is expreſſed, *Pſalm.*  
18. 51 See alſo *Pſal.* 103. 9. where the word  
anger is omitted.
- 23 V. 23. *I am gone*] or, *am made to goe*  
(or *depart*.) namely, towards my grave, as  
*Pſal.* 58. 9. See alſo *Pſal.* 102. 12. 1 *Chron.* 17.  
11. *toſſed as the graſhopper*] or, *ſhaken*  
*off as the Locuſt*; which hath no neſt or bi-  
ding place, but is driven too and fro, be-  
ing a fearful creature, *Nabum.* 3. 17. *Iob* 39.  
23. or which is caryed away with the  
winde: *Exod.* 12. 19.
- 24 V. 24. *feeble*] or, *loſened*, So that I am  
ready to ſtumble and fall. So Paul calleth  
them *loofe*, or *feeble knees*, *Heb.* 12. 12. from  
*Iſa.* 31. 3. *for ſatnes*] or *for oile*: that  
is, *for want of fat*, or *oile*: as, *for the fruits*, is,  
*for want of the fruits*, *Lam.* 4. 9. *for ſue*, is *for*  
*want of ſue*, *Gal.* 18. 28. *for fornication*, 1 *Cor.*  
7. 2. is, *for to avoyd fornication*. Or wee

may turn it, without ſat: for the Hebrue  
man, ſometime ſignifieth without: *Iob.* 21. 9.

V. 25. *ſhaked*] or *wagged*, a ſigne of  
ſcorn, *Pſal.* 12. 8.

V. 27. *thine hand*] that is, *thy handy*  
*work*.

V. 28. *riſe they up*] to weet, *againſt me*  
(as the Greek explyneth it) *and be they*  
*abaſhed* as diſappointed of their purpoſe.

V. 30. *of many*] or, *of the mighties*, of  
great men; as the Chaldee ſayth of *wiſe*  
*men*: but the Greek tranſlateth of *many*.

V. 31. *at the right hand*] to aſſiſt: con-  
trarie to Satan, verſe 6. *that judge*  
that is *condemne* and *perſecute him to*  
*death*.

PSALME CIO.

David prophesieth of Christs kingdom, 4.  
his eternal priesthood, 5. his conquest, 7. and  
his passion.

A Psalm, of David:

I Ehovah assuredly ſayd, unto my  
Lord; Sit thou at my right-hand:  
untill I put thine enemies, the foot-  
ſtool of thy feet. Iehovah wil ſend  
out of Sion, the rod of thy ſtrength:  
rulethou, in the middes of thine ene-  
mies. Thy people ſhalbe voluntaries,  
in the day of thy power: in the bew-  
ties of holynes, of the womb of the  
early-morning; to thee, the dew of  
thy youth. Iehovah ſware, and will  
not repent; thou art a Priest for ever:  
according to the order of Malchiſe-  
dek. The Lord at thy right-hand: he  
hath wounded Kings, in the day of  
his wrath. He ſhall judge among the  
heathens, he hath filled with corpes:  
he hath wounded the head, over a  
great land. Of the brook, in the way  
ſhall he drink: therefore, he ſhall lift up  
the head.

Annotat.



Annotations.

I [Ehovah] that is, God the Father. <sup>afflu-</sup>  
redly sayd] see Psalm. 36. 2. <sup>to my</sup>  
Lord;] that is to Christ, whome David  
here calleth his Lord, though he was also  
his son according to the flesh, Mat. 26. 42.  
45. Rom. 1. 3. Act. 2. 34. So the Chaldee,  
The Lord sayd unto his Word: meaning Christ,  
John 1. 1. <sup>sit at my right-hand]</sup> sitting,  
noteth reigning with continuance, 1 Cor. 15.  
25. Heb. 10. 12. 13. So, sitting on his throne,  
1 King. 3. 6. is expounded, reigning in his sted,  
2 Chron. 1. 8. Gods right hand meaneth his  
power and majestie in the heavens. Luk. 22. 69.  
Mark. 16. 19. Heb. 1. 3. & 8. 1. and this a-  
bove all Angels, Heb. 1. 13. <sup>thine ene-</sup>  
mies] even all of them, the last wherof is  
death, 1 Cor. 15. 25. 26. Of this place, the  
Aposle giveth this exposition, Every Priest  
standeth daily ministering, and oft times offering  
the same sacrifices, which can never take away  
synnis: but this man having offered one sacrifice  
for syn, sitteth for ever at Gods right hand,  
hence forth expecting til his enemies be put the  
foote stool of his feet. Heb. 10. 11. 12. 13.

2 V. 2. the rod] or staff (scepter) of thy  
strength; thy strong staff (o Christ) that is,  
the powrtul word of thy kingdome; Isa.  
11. 4. Mat. 13. 19. which was to come out of  
Sion and Jerusalem, Isa. 2. 3. Luk. 24. 49. Act.  
1. 4. & 2. 1. 2. & c. For in Sion, Christ reign-  
eth, Psal. 2. 6. Rev. 14. 1. <sup>rule thou]</sup>  
that is, thou shalt surely rule, or have domini-  
on: see the notes on Psal. 37. 3.

3 V. 3. voluntaries] a people of volunta-  
rynesses, or of liberalities, (as Psal. 68. 10.) that  
is, shall most freely, willingly and liberal-  
ly present themselves and their oblations  
to thee: as Iudg. 5. 9. Act. 2. 41. Exod. 25. 2.  
Rom. 12. 1. Psal. 47. 10. & 119. 108. Song.  
6. 11. <sup>of thy power]</sup> or <sup>fruit</sup> (as Psal.  
33. 26.) that is, when thou sendest forth  
thy powrtul gospel, and preachers of the  
same, to conquer the world. Rom. 1. 16.  
2 Cor. 10. 4. 5. Eph. 6. 12. Psal. 45. 4. 6. 5.  
<sup>in the beauties of holynes]</sup> or in the comly-  
honours of the sanctuary: meaning eyther  
the comly (or honourable) places of ho-

lynes, (or of the sanctuary) as Psalm. 29. 2.  
that is the church: or rather in the bewit-  
ful ornaments of holynes; that is, holy graces  
and vertues, wherwith Christ and his peo-  
ple are adorned, as the Priests & Levites  
of old with *Vim Thummim* and holy gar-  
ments; Exod. 28. 2. 40. Isa. 61. 1. <sup>the warriors</sup>  
in heaven, are clothed with fine linnen white and  
pure; the righteousnes, of the saints. Rev. 19.  
14. 8. <sup>of the womb &c.]</sup> This place is  
difficult, and may diversly be understood,  
eyther of Christ himself, or of his people:  
and agayn if of Christ, eyther in respect of  
his godhead, or of his manhood. Of his  
Godhead, that the Father sayth unto  
him, of the womb (that is, of mine own es-  
sence) before the early-morning (that is, be-  
fore the world was) to thee was; (or thou  
hadst) the dew of thy youth, (or birth) so no-  
ting the eternal generation of Christ be-  
fore all worlds; as is shewed, Prov. 8. 22.  
23. 24. 25. And this sense the Lxx. Greek  
interpreters seem to folow, translating Of  
the womb before the morning-star begate &  
thee. If it be meant of Christs manhood,  
we may take it thus, of the womb of the  
dark-morning (or of the obscure womb, of the  
virgin) thou hadst the dew of thy birth. If of  
Christs people before mentioned, it may  
thus be read. Of the womb of the morning to  
thee shalbe (or shall come) the dew of thy  
youth, that is, thy youth (thy yong or new  
born people) shalbe to thee as the morning  
dew, which faileth secretly from heaven,  
and abundantly covereth the earth: For  
so the dew is sometime used, 2 Sam. 17. 12.  
and unto ruyn, dew, yce &c. the scripture  
applieth the names of womb, and begetting;  
Job 38. 28. 29. & the increase of the church  
is by this figure described, as The remnant  
of Jakob shalbe among many people, as a dew  
from the Lord, as shewes upon the grass, that  
wayteth not for man &c. Mic. 5. 7. This last  
sense accordeth best with the beginning  
of the verse. <sup>of the womb]</sup> or <sup>from the</sup>  
womb of the morning. <sup>of the early-morning.]</sup>  
or before the dawning: the morning (or day-  
dawning) in Hebrue *Mishbehar*, is named of  
the blacknes or darknes, which also the



PSALME CX. CXI.

Scripture sheweth, *Ioh. 20. 1.* and the letter *M.* is eyther a preposition, signifying from, or before, as *Isa. 43. 13.* or, but a part of the word, here meaning, of. *to thee]* vnderstand was or shalbe; that is, thou hast, or shalt have. *deaw of thy youth]* or, of thy birth: that is, thy youth which is like the deaw. Youth or nativitie, may eyther be taken properly for yong age, as *Eccles. 11. 9.* or figuratively, for yong persons, meaning the regenerate, which are as new born babes, *Ioh. 1. 13. & 3. 3. 1 Pet. 2. 2.*

**V. 4.** *[sware]* Forasmuch (sayth the Apostle) as it is not without an oath, &c. by so much is *Iesus* made suretie of a better Testament. *Heb. 7. 20. 22.* a Priest] or Sacrificer; see *Psal. 99. 6.* for ever. ] Among the Levites, many were made Priests, because they were not suffred to endue by reason of death: but this man because he endureth ever, hath an everlasting priesthood. Wherfore he is able also perfectly to save them that come unto God by him; seeing he ever liveth to make intercession for them. *Heb. 7. 23. 24. 25.* to the order] or according to my speech: both these interpretations are good, the one from the Apostles authoritie, *Heb. 7. 17.* the other from the Hebrue proprietie *dibrathi*, as *Iob. 1. 8.* meaning the manner and order of *Melchisedek*, as God speaketh of him in the historie, where he is brought in without father, mother, kindred, beginning of dayes or end of life, continuing a Priest for ever; as the Apostle gathereth *Heb. 7. 1. 3.* from the narration *Gen. 14. 18.* &c. of *Melchisedek]* the King of Salem, and Priest of the most by God, whose name and office is opened, *Heb. 7. 1. 2.* &c. from which he inferreth, If perfection had been by the Priesthood of the Levites, &c. what needed it that another Priest should rise after the order of *Melchisedek*, and not to be called after the order of *Aaron?* *Heb. 7. 11.*

**V. 5.** The Lord] Christ, as in verse 1. which the Chaldees calleth the *Shechinah* (the divine presence) of the LORD. at thy right hand] this may be spoken to God the Father, at whose right hand Christ sitteth, as verse 1. or to the people of God,

at whose right hand he standeth, as *Psal. 109. 31.* hath wounded] or shall wound, or embue in blood, as *Psal. 68. 22. 24.* a prophesie spoken as of a thing do[n]. So usually in the Prophets, *Isa. 9. 8. & 13. 4. 5. &c.* See this fulfilled, *Rev. 19. 18.*

**V. 6.** hath filled] or shall fyll, to weet all places with dead bodies, slayn and unburied, as *Ier. 16. 4.* So the Chaldees paraphrase, he hath fylled the land with carcases of the wicked which are slayn. the head] Antichrist the man of syn, whome the Lord shall consume with the spirit of his mouth, & *The. 2. 3. 8.* or head, for heads, and land for lands; that is, all wicked governours whersoever.

**V. 7.** of the brook] or stream, to weet of afflictions (as waters usually signify, *Psal. 18. 5.*) Christ was to drink, that is, to suffer, and so to enter into his glory, *Mat. 26. 39. 42. Luk. 24. 26. 1 Pet. 1. 11. Philip. 2. 8. 9.* Or, drinking of the brook in the way, may mean a short refreshing of himself, and then a hot pursuit of his enemies without delay, til he hath got a full conquest of the. Compare herewith the historie of *Gedeons* soldiers, *Iudg. 7. 4. 5. 6. &c.* As waters sometime signify doctrine; so the Chaldees here expoundeth it, From the mouth of the Prophet, he shall receive doctrine in the way.

PSALME III.

The praises of God for his glorious and gracious works.

**I.** Hallelu-jah.

I will confesse Iehovah, with all the hart: in the secret of the righteous, and assemblie.

**2.** Great are the actions of Iehovah: sought-out, of all that delight in them.

**3.** Glorious majestie and comely honour is his work and his justice, standeth to perpetual aye.

He



4. He hath made a memorial, of his marvelous-works: gracious, & pitiful is Iehovah.

5. He hath given a prey, to them that fear him: he will remember his covenant for ever.

6. He hath shewed to his people, the able power of his actions: in giving to them, the inheritance of the heathens.

7. The actions of his hands, are truth and judgment: faithful are, all his precepts.

8. Stablished they are, for aye for ever: done, in truth & righteousness.

9. He sent redemption, to his people: he hath commanded his covenant for ever: holy & fearful is his name.

10. The beginning of wisdom, is the fear of Iehovah: good prudence, have all they that do them: his praise, standeth to perpetual-aye.

Annotations.

**H**alelu jah] Praise ye Jah. This Psalm setteth forth the prayes of God; and is composed after the order of the Hebrue Alphabet, every sentence beginning with a severall letter. So also the Psalm following. See Psal. 115. 1. the

secret] or Council; see Psal. 64. 3. & 89. 8.  
V. 2. sought-out] that is, regarded & cared for; so Isa. 62. 12. a citie sought out, that is, cared for; as Deut. 11. 12. Or sought out, that is, found, or manifested unto, as Isa. 61. 1. compared with Rom. 10. 20. Or sought, that is, worthy to be sought; as Praised, Psal.

18. 4. for praise-worthy. of all that delight] or for all their delytes; that is, the delytes and pleasures of Gods works are such, as they are worthy to be sought into. The original may bear eyther sense.

V. 3. Majestie] that is, most majesticall and honourable. standeth] that is continueth, or abideth firm: as 1 Sam. 16. 22. Psal. 102. 27. & 33. 11. 2 Cor. 9. 9. from Psal. 112. 9.

V. 5. a prey] that is, a portion of meat, or food, as the Greek & Chaldee expayne it. So Prov. 31. 15. Mal. 3. 10.

V. 6. in giving] or; to give unto them.

V. 7. faithful] or sure, constant: see Psal. 19. 8.

V. 9. redemption] or deliverance; which meaneth both a riddance from the evils wherein they have been, Deut. 7. 8. & 15. 15. Psal. 25. 22. & 130. 8. and a preservation from the evils whereinto the wicked fall, Exod. 8. 13. Psal. 49. 7. 16. & 119. 134.

V. 10. beginning] the first, chief and principal; eyther in time or dignitie. So, the first, Mark. 12. 28. for the great commandment, Mat. 22. 36.

prudencie] understanding, or success and felicitie, which commonly foloweth prudencie. Prov. 3. 4. have all] or, shalbe to all. doe them] the pre-

cepts mentioned verse 7. or these things generally. The Greek sayth, doe it, meaning the covenant, verse 9.

hu] that is, Gods praise, of whome this Psalm is composed, verse, 1. & c. standeth] that is, abideth or continueth, as verse 3.

PSALME CII.

The praises of the godly man, who hath the promises of this life, & of that which is to come: His prosperity shalbe an ey-sore to the wicked.

Halelu-jah,

1. **O** Blessed is the man, that feareth Iehovah: that delyteth greatly in his commandments.

2. His seed shalbe, mightie in the earth:

H h 2

earth:



earth: the generation of the righteous, shall be blessed.

3. Wealthy-store and riches shall be in his house: and his justice, standeth to perpetual-aye.

4. Vnto the righteous, light ariseth in darknes: gracious and pittiful and just.

5. A good man, doeth-graciously and lendeth: he will moderate his words, in judgment.

6. Surely he shall not be mooued forever: the just-man shall be, to everlasting memorie.

7. He will not fear, for evil hear-say: his hart is fixed, trusting in Iehovah.

8. His hart is stablished, he wil not fear: untill he see, upon his distressers.

9. He hath scattered-abroad, hee hath given to the poore: his justice, standeth to perpetual-aye: his horn, shall be exalted with honour.

10. The wicked shall see and be angrie; he shall gnash with his teeth and melt-away: the desire of the wicked, shall perish.

*Annotations.*

**H** Alalujah] or Praise ye the LORD. This Psalm setteth out the praises of the godly man: and is composed after the order of the Hebrue Alphabet, even as the former 111. psalm; with which in many things it is to be compared.

V. 2. *his seed*] his children, as Psalm. 21. 11. *Leuit. 21. 17.* So the Chaldee sayth, *his sonns shall be mightie in the Law.* the generation] their progenie; as Deuter. 19. 11. Job. 42. 16. or, the nation, (the multitude) of righteous men: see Psalm. 112. 8. & 149.

V. 3. *Wealth*] or store of riches; sufficiencie of wealth gathered with labour & industrie: the Hebrue *Hon*, signifieth also sufficiencie, Prov. 30. 25. *standeth*] that is, continueth, abideth, as Psalm. 112. 3. where the very same is spoken of God. So after, verse 9.

V. 4. *light ariseth*] or springeth up, properly as the sun riseth; Mal. 4. 2. *Light*, signifieth comfort, peace, joy &c. as *darknes*, affliction. Job. 30. 26. *Esh. 8. 16.* Psalm. 107. 10. Lam. 3. 2. And so in religion, Act. 26. 18. 23. Rom. 2. 19. 2 Cor. 4. 6. Compare this sentence with *Esa. 58. 10.* *Exod. 10. 23.* and the contrarie, Job. 38. 15. *gracious*] this may be underitod of God, thus; from him that is gracious &c. as Psalm. 111. 4. or of the godly man, that he is gracious &c. as the next verse sheweth: or, of the light, that it is gracious &c. meaning it of God, who is our light, as Psalm. 27. 1.

V. 5. *will moderate*] or mesure out; or cary & dispense them, as the Greek explaineth it, by the similitude of a steward.

*his words*] or *affayres, matters.* in judgment] or with discretion, as is fit and right. Psalm. 25. 9. *Ezek. 34. 16.*

V. 6. *Surely*] or, *For*: compare Psalm. 15. 5.

V. 7. *hearsay*] or hearing, that is, rydings, fame, rumour or report, which he heareth, as the word signifieth Rom. 10. 16. 17. So that which one Evangelist calleth *akoe*, hearing, Mark. 1. 28. another calleth *echos*, a sound or echoe, Luk. 4. 37. both meaning fame or rumour. See the contrary to this in the wicked, *Ier. 49. 23.*

*fixed*] or firmly prepared, not to be mooved with yll tidings.

V. 8. *he see*] to weet, Gods work, or reward; see Psalm. 54. 9. The Chaldee otherwise, thus, till he see redemption in distress.

V. 9. *scattered*] to weet, his riches (as the Chaldee explaineth it) that is, given and



PSALME CXIII. CXIII.

and lent it freely without looking for any thing thereof, as Luk. 6. 35. though thereby he is more increased, Prov. 11. 28. See 2. Cor. 9. 1. justice] this generally is all righteousness, sometimes almes, see Psal. 24. 5. his home] that is, power and glorie: so the Chaldee sayth, his strength: see Psal. 75. 5. 11. & 92. 11. & 89. 18. 25. 1 Sam. 2. 1.

V. 10. the desire] that is, the thing that he desireth shall not be granted him. Compare Prov. 10. 24. 28. & 13. 12.

PSALME 113.

An exhortation to praise God for his excellencie, & for his mercy.

Halelu-jah: vñ anor:

**P**Rayse ye servants of Iehovah: praise ye, the name of Iehovah. Blessed be the name of Iehovah: from this time, and for ever. From the rising of the Sun, unto the going in of the same: praised be, the name of Iehovah. Iehovah is high, above all nations: his glorie, is above the heavens. Who is like Iehovah our God? that lifteth-himself-hye, to sit. That debaseth-himself-low to see: in the heavens and in the earth. He rayseth the poor from the dust: he lifteth up the needy from the dounge. To set him with bounteous-Princes: with the bounteous-princes of his people. He maketh the barren of house, to dwell, a joyful mother of children; Halelujah.

Annotations.

**F**rom this time] or, from now, henceforth. So Psal. 113. 18. & 131. 3.

V. 3. rising.] that is, the east part of the world; as Psal. 103. 12. going in] or going down, that is, the west, where the Sun is sayd to goe in, as when it riseth, to come-

out: Gen. 19. 23. meaning by east and west, all the world over: so Mal. 1. 11.

V. 7. lifteth-hye to sit] or, to dwell, that is, (as the Greek explaineth it) dwelleth on high: and so after, seeth the things below.

V. 9. from the dust] that is, from base estate, as 1. King. 16. 2. So after, from dounge, as Lam. 4. 5. This speech is taken from 1. Sam. 2. 8.

V. 9. the barren of house] that is, the woman which never had children; as on the contrarie, fruitful women are sayd to build their husbands houses. Ruth. 4. 11. so house, is used for children of posterity, Ps. 115. 10. 12. Exod. 1. 21. See also Psal. 68. 7. The scriptures apply this to the Church of the Gentiles, as, Rejoyce o barren that didst not bear, &c. Esa. 54. 1. Gal. 4. 26. 27.

PSALME 114.

The deliverance of Israel out of Egypt, affected the dumb creatures: all the earth are thereupon exhorted to fear God.

**V**Hen Israel went out, from Egypt: the house of Iakob, from the people of a barbarous speech. Iudah was for his sanctuary: Israel, his dominions. The sea saw, and fled: the Iarden, turned-about backward. The Mountayns, leaped like rammes: the hills, like yonglings of the flock. What ayled thee o sea, that thou fleddest: o Iarden, that thou turnedst-about backward? O mountains, that ye leaped like rammes: ye hills, like yonglings of the flock? At the presence of the Lord, tremble thou earth: at the presence, of the God of Iakob. That turneth the rock, to a lake of waters: the flint, to a fountayne of waters.

Annotations.

Hh 3

Barba-



1 **B**arbarous speech] or, speaking-barbarously, of a strange, rude, uncouth language. This word is here onely used; & meaneth all speech that was not understood of Gods people; which he that speaketh, is called of the Apostle a Barbarian, that is a stranger. 1 Cor. 14. 11. even as here also the Chaldee turneth it. Spiritually it meaneth such as speak against the faith, the language of Canaan, Isa. 19. 18.

2 V. 2. [Judah] that is, the congregation of that tribe, which was most principal, Num. 2. 3. & 7. 12. & 10. 14. was] or became, and it is of the feminine gender, to signify the Congregation, usually named a daughter, as Psal. 9. 15. his sanctuarie] sanctitie; or sanctification; which God had sanctified to dwell among them: Levitti. 19. 2. & 20. 7, 26. & 26. 11, 12. 2 Cor. 6. 16. The Chaldee explaineth it thus, The church of the house of Judah, was united to his holynes; Israel to his dominions. dominions] or dominations (seigneuries,) ruling over the tribes by his lawes and spirit.

3 V. 3. The sea] the red sea, through which Israel passed; Exod. 14. 21. Psal. 77. 17. & 78. 13. & 66. 6. & 136. 13. the garden] the great river in the land of Canaan, Ios. 3. Psal. 66. 6.

4 V. 4. The mountaines] Sinai, Horeb and other hills in the wilderness quaked, Exo. 19. 18. Hab. 3. 6, 10. Psal. 68. 9. So leaping is used also in Psal. 29. 6. The Chaldee paraphraseth, When he gave his law to his people, the mountaines leaped &c. younglings] Hebr. fawns; meaning lambs: so vs. 6.

5 V. 5. What ayled thee] or, what was to thee?

7 V. 7. At the presence] or At the face, or Before the Lord. For these phrases are used indifferently; as milliphnei, at the presence, 1 Chro. 16. 33. is liphnei, before; Psal. 96. 13. So Milliphnei, before, or from the face, 1. Chro. 19. 18. for which in 1 Sam. 10. 18. is Miphnei, before. tremble thou] with payn as a woman in travel, see Psal. 29. 8. It is an answer to the former question, & therefore may also be turned, the earth trem-

bled, (as the like is observed in Psal. 12. 9.) and so the Greek here translateth, the earth was shaken.

V. 8. the flint] that is, hard flintie rock, as is explayned, Deut. 8. 15. Compare Isa. 41. 18.

PSALME IIS.

Because God is truly glorious, and idols are vanitie, 9. he exhorteth to confidence in God; who is to be blessed for his blessings.

1 **N**OT unto us, Iehovah; not unto us: but unto thy name, give the glorie: for thy mercie, for thy truth. Wherefore should the heathens say: where is now, their God? And our God is in the heavens: whatsoever pleaseth him, he doeth. Their idols, are silver and gold: the work, of mens hands. A mouth they have, and speak not: eyes they have, and see not. Ears they have, and hear not: a nose they have, & smell not. Hands they have, & feel not; feet they have, and walk not: they make no sound with their throat. Like them, be they that make them: every one, that trusteth in them. O Israel, trust thou in Iehovah: he is their help, and their shield. O house of Aaron, trust ye in Iehovah: he is their help, and their shield. Ye that fear Iehovah, trust in Iehovah: he is their help, and their shield. Iehovah, hath remembered us, he wil bless us: he wil bless, the house of Israel, he wil bless, the house of Aaron. He wil bless, them that fear Iehovah: the small, with the great. Iehovah wil add unto you: unto you, and unto your sonns. Blessed shall you be, of Iehovah: which made, the heavens and earth.



PSALME CXV. CXVI.

16 earth. The heavens the heavens, are  
Iehovahs: & the earth, he hath given  
17 to the sonns of Adam. Not the  
dead, shall praise Iah: neyther, any  
18 that goe-down to silence. But wee  
will bless Iah; from this time and for  
ever, Halelu-jah.

Annotations.

1 **N**ot to us] or, for us; the Chaldee ad-  
deth, not for our desert. This psalme  
the Greek joyneth with the for-  
mer, and maketh it a part of the 114.  
psalm. See the notes on Psal. 101.

2 V. 2. now] or pray. A word of in-  
creating, but used here in mockage. See  
Psal. 79. 10.

3 V. 3. And] or, But our God. It is a  
signe of indignation, as Psal. 2. 6.

5 V. 5. They have] Hebr. is to them.

Speak not] or cannot speak: as Psal. 77. 5.  
and so the rest. Compare herewith Ier.  
10. 3. 4. 5. 9. &c. Deut. 4. 28.

7 V. 7. sound] or mutter, meditate, see  
Psal. 1. 2.

9 V. 9. Israel] the church is here di-  
stinguished into three parts: 1. Israel, or  
the body of the common wealth: 2. A-  
rons house the ministers; and 3. the seavers of  
Iehovah, that is, strangers, converts of all na-  
tions: Act. 2. 5. & 10. 35. So after in vers.  
12. 13. & Psal. 118. 2. 3. 4. Trust thou]

the Greek sayth, hath trusted; and so the  
rest. See the notes on Psal. 22. 9. & 114. 7.

their help] to weete, which trust in him. Or  
it may be for your help: one person put for  
another, as often is. See Psal. 59. 10. 69. 7.  
& 80. 7.

10 V. 10. House] that is, children or poste-  
rity. See Psal. 113. 9.

12 V. 12. hath remembered] The Chaldee  
explaineth it, The word of the Lord hath re-  
membered us for good. will bless] to weete,  
us, as the Greek turneth it, being mindful of  
us, hath blessed us. See the like want, in Ps.  
59. 14. & 69. 2. & 45. 4.

13 V. 13. small] or litle, in age or degree.

So Rev. 11. 18.

V. 14. will add unto] or add upon you;  
that is, increase you, as Deut. 1. 11. Esai. 26. 15.  
or, add his blessings.

V. 15. shall you be of] or, are you to  
Iehovah, that is, by him. See the like phrase,  
Gen. 14. 19. 2 Sam. 2. 5.

V. 16. he hath given] or understand,  
which he hath given: for the earth also is his,  
Psal. 24. 2. though heaven properly is his  
dwelling place; yet not able to conteyn  
him. 1. King. 8. 30. 27.

V. 17. to silence] the grave, the place of  
silence and quietnes: as Job. 3. 17. 18. See  
Psal. 94. 17. So the Chaldee expoundeth  
it, the place of burial in the earth.

PSALME 116.

The Psalmist professeth his love, and duty  
to God for his deliverance. 12. He studieth to  
be thankfull.

I love, because Iehovah heareth, my  
voice, my supplications. Because  
he bowed his ear unto me: and in my  
dayes, I will call. The pangs of  
death compassed mee; and the strait-  
afflictions of hell found me: I found  
distress and forow. And I called on  
the name of Iehovah: Oh Iehovah  
deliver my soule. Gracious Ieho-  
vah, and just: and our God is merci-  
ful. Iehovah keepeth the simple: I  
was brought-low, and he saved mee.  
Return o my soule, unto thy rest: for  
Iehovah, hath bounteously-rewarded  
unto thee. Because thou hast relea-  
sed my soule, from death, mine eye  
from tears; my foot from sliding. I  
will walk on before Iehovah: in the  
lands of the living. I beleaved there-  
fore did I speak: I, was afflicted yeho-  
mently. I, did say in my hastening-  
away; every man is a lyer. What shall



13 I reder to Iehovah: for all his bountiful-  
 14 rewards unto me? I wil take up the  
 15 cup of salvations: and wil call on the  
 16 name of Iehovah. My vowes, to Ie-  
 17 hovah I wil pay: in the presence now  
 18 of all his people. Precious, in the  
 19 eyes of Iehovah: is the death, of his  
 gracious saints. Oh Iehovah, sure-  
 ly I am thy servant: I am thy servant,  
 the son of thine hand-mayd: thou  
 hast unloosed, my hands. To thee  
 wil I sacrifice, a sacrifice of confession:  
 and wil call on the name of Iehovah.  
 My vowes, to Iehovah wil I pay: in  
 the presence now, of all his people.  
 In the courts, of the house of Ieho-  
 vah; in the midds of thee, O Ierusa-  
 lem; Hallelu-jah.

Annotations.

1 **I** Love] to weete the Lord; or I am loving-  
 ly affected, and welpleased. The Greek  
 here beginneth the 114. Psalm; see  
 the note on Psalm. 10. 1. and after, verse 10.  
 2 **heareth]** or wil hear, to weete continually.  
 3 **V. 1. and]** that is, therefore wil I call, or,  
 when I did call. **my dayes]** that is, whiles  
 I live: or dayes of affliction, as Job 30. 16. see  
 Psalm. 119. 84. & 37. 11.  
 4 **V. 3. pang]** or paynet: compare Psalm.  
 18. 1. & c. **hell]** the state of death, or  
 grave: see Psalm. 15. 10. **found]** that  
 5 **is, came upon me.** So 1 Chron. 20. 3. Nehem.  
 9. 32. Esth. 8. 6. Psalm. 119. 143.  
 6 **V. 5. Oh]** or, I beseech thee & now. The  
 Hebrew *Aina* and *Na* are words of in-  
 treating, as the Greek *Nai*; Philem. 1. 20.  
 Rev. 1. 9.  
 7 **V. 6. brought-low]** drawn-drye, weakened,  
 and afflicted: see Psalm. 41. 2. & 79. 2.  
 8 **V. 7. thy rest]** thy quiet comfortable es-  
 tate in God, without trouble of consci-  
 ence. This Christ giveth, *Mat. 11. 29.* but  
 syn taketh away, *Deut. 28. 65.* **rewards]**  
 or, as the Greek sayth, been beneficial;

the Chaldee explaineth it, the word of the  
 Lord hath rewarded good unto thee. see Psalm.

13. 6.  
**V. 8. sliding]** or thrust, fall: See Psalm.  
 56. 14. & Sam. 2. 9.

**V. 9. walk on]** to weete, pleasingly, as  
 the Greek explaineth; or pleasingly admi-  
 nister: so 1 Sam. 2. 30. 35. Psalm. 85. 14. **the**  
 living] in this world, See Psalm. 27. 13.

**V. 10. therefore]** the Hebrue *Ki*, For, is  
 here used for *therefore*, as the Greek tran-  
 slateth, and the Apostle alloweth, 1 Cor.  
 4. 13. So may it also be taken, 1 Sam. 2. 25;  
 so the Greek *hoti*: as Luk. 7. 47. for she lo-  
 ved, that is, therefore she loved much. Here  
 the Greek version, beginneth the 115.  
 Psalme.

**V. 11. my hastening]** through fear; in  
 Greek *my ecstasie* (or trauance): see Psalm. 31.  
 23. hereto is opposed his quietnes, Psalm. 30.

7. **every man]** even the Prophets,  
 which have promised me the kingdome  
 &c; and thus it might be Davids infirmi-  
 ty: or indeed, every man in respect of God,  
 is a lyer, & unable to help in time of need;  
 Num. 23. 19. Rom. 3. 4. Psalm. 33. 17.

**V. 12. for all]** so the Greek supplieth  
 the word *for*: and by rewards, he meaneth  
 benefites, as verse 7. Compare 1. The. 3. 9.  
 2. Chron. 32. 25.

**V. 13. the cup of salvations]** or of health:  
 that is, of thanksgiving for Gods saving  
 health and deliverance of me. For mer-  
 cies received, the Israelites used to offer  
 peace (or thank) offerings; wherof they did  
 eat, and rejoyce before the Lord; and at  
 their bankets, took up the cup of wine in  
 their hands, and blessed God: called ther-  
 upon the cup of blessing, 1. Corin. 10. 16. So  
 our Lord, at the feast of the Passover, took  
 the cup and gave thanks; Luk. 22. 17. **call**  
 on] that is, pray, and prayse God: or call in,  
 that is, prayse & preach Gods mercies:  
 so verse 17.

**V. 15. Precious &c.]** that is, God will  
 not easily suffer his saints to be slayd: see  
 Psalm. 71. 24. So the soule is sayd to be precious,  
 when the life is spared: 1 Sam. 26. 23. 2 King-  
 1. 13.

V. 16.



- 16 V. 16. *handmayd* ] born thy servant in thy house: see *Psal. 86. 16.* *bands* ] that is, hast let me at libertie; (as *Iob. 39. 8.*) fro afflictions; *Esa. 28. 22.* a similitude taken from captives, *Esa. 52. 2.*
- 17 V. 17. *confession* ] that is, a thank-offering: see *Psal. 50. 14.*

PSALME 117.

*The Gentiles are exhorted to praise God for his mercie and truth.*

- 1 Praise Iehovah, all ye gentiles:  
2 lawd him, all ye peoples. For his mercie, is mightie towards us; and the faithfulness of Iehovah endureth for ever, Hallelu-jah.

*Annotations.*

- 1 **G**entiles ] or nations; all which are exhorted to glorify God, for obeyning mercy by Christ, who hath received us into the glory of God: as th' Apostle sheweth from this scripture, *Rom. 15. 7.—11.*

PSALME 118.

*An exhortation to praise God for his mercie. 5. The Psalmist by his experience sheweth how good it is to trust in God. 19. Under the type of the Psalmist, the coming of Christ in his kingdom is expressed.*

- 1 Confess ye to Iehovah for he is  
2 good: for his mercie endureth for  
3 ever. Let Israel now say: that his  
4 mercie endureth for ever. Let the  
5 house of Aaron now say: that his mer-  
6 cie endureth for ever. Let them that  
7 fear Iehovah, now say: that his mer-  
cie endureth for ever. Out of strait-  
affliction, I called on Iah: Iah answer-  
ed me, with a large-roumth. Iehovah  
is for me, I will not fear, what man can  
doe unto me. Iehovah is for mee,

with them that help mee: and I, shall  
see on them that hate me. *It is bet-  
ter, to hope-for-safetie in Iehovah:  
than to trust, in man. It is better,  
to hope-for-safety in Iehovah: than  
to trust, in bounteous-princes. All  
nations compassed me: but in the  
name of Iehovah, I cutt them off.  
They compassed me, yea they com-  
passed mee: but in the name of Ieho-  
vah, I cut-them-off. They compas-  
passed me as bees: they were quenched  
as a fyre of thornes: but in the  
name of Iehovah, I cutt them off.  
Thrusting thou thrustedst me to fall:  
and Iehovah help me. Iah is my  
strength and song: and he hath been  
to me, for a salvation. A voice of  
shouting and of salvation, is in the  
tents of the just: the right-hand of  
Iehovah, doeth valiantnes. The right  
hand of Iehovah, is exalted: the right-  
hand of Iehovah, doeth valiantnes. I  
shall not dye but live: and shall tel, the  
works of Iah. Iah chastising cha-  
stised me: and gave me not, to the  
death. Open ye unto me the gates  
of justice: that I may enter into them,  
may confess Iah. This gate of Ie-  
hovah: into which, the just shall en-  
ter. I will confess thee, because thou  
hast answered me: and hast been to  
me, for a salvation. The stone which  
the builders refused: is become for  
head of the corner. This was of Ie-  
hovah: it is marvelous in our eyes.  
This is the day, Iehovah made: let us  
be glad, and rejoyce in it. Oh Ieho-  
vah, save now: oh Iehovah, prosper  
now. Blessed be he that commeth,  
in the name of Iehovah: we bleis you,  
out of the house of Iehovah. God,  
I*

8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27



PSALME CXVIII.

is Iehovah; and hath given light unto us: binde yee the least offerings with cords: unto the horns, of the altar.  
 28 Thou art my God and I wil confess  
 29 thee: my God, I wil exalt thee. Confess ye to Iehovah for he is good: for, his mercie endureth for ever.

Annotations.

- 1 **F** Or he ] or, that he is good: so verse 20.  
 4 V. 4. that fear ] strangers of all nations; as before he mentioned the church and ministers: see Psal. 115. 9.  
 5 V. 5. with a large round ] that is, by bringing me into it; as is expressed Psalm. 18. 20. & 4. 2.  
 6 V. 6. for me ] to weete a helper, as the Greek explaineth; which the Apostle followeth, Heb. 13. 6. So the Chaldee sayth, the word of the Lord is for mine help: so in v. 7. See also Psal 56. 5. 12.  
 7 V. 7. with them that help me ] in sted of all helpers: see a like phrase; Psal 54. 6. The Greek sayth, mine helper. see on them ] to weete, their reward; or vengeance, as the Chaldee explaineth. See Psal. 54. 9. & 91. 8.  
 10 V. 10. but in &c. ] or, in the name of Iehovah, (I trust) that I shall cut them off. The Greek agreeth with the former; the Chaldee with this latter: and so in the verses following.  
 12 V. 12. were quenched ] or (on the contrary) were kindled, as both the Greek and Chaldee doe translate it. Sundry words signify contraries, as barac to blest and to curse, 1 King. 21. 13. The fyre of thorns is both soon kindled, and soon quenched: so Christs enemies. for ] or but in the name &c.  
 13 V. 13. Thrusting &c. ] that is, Thou didst sorely thrust: speaking to the enemy; the Chaldee explaineth it, my syn thrust me to fall. Thrusting thrust, is an Hebraisme often used; as after vers. 18. So Cutting shalbe cut off. Num. 15. 30. that is, shal dye without mercie, Heb. 10. 28.  
 14 V. 14. song ] or melodie, that is, whom

I sing lawd unto. This is taken from Exod. 15. 2. so Isa. 12. 2. for a salvation ] or, a salvation; that is, hath saved or rescued me, against mine enemies, as 2 Sam. 10. 11 where the like phrase is used: so after, verse 21. the word for, may be omitted, as sometime in the Hebrue it self, 2 Chron. 18. 21. compared with 1 King. 22. 22.

V. 15. salvation ] that is, victorie, as Psal. 98. 1. or thanks for salvation, as Psal. 116. 13. See Rev. 19. 1. tents ] that is, dwelling places; but spoken of as in warrs, or for short continuance; as Heb. 11. 9. So tents of the saints, Rev. 20. 9. See also 2 Chro. 31. 2.

V. 18. gave ] or delivered: so Ezek. 31. 14.

V. 19. gates of iustice ] that is, of Gods sanctuarie; the gates wherof were to be opened by the Priests and Levites, for men to come and serve the Lord, 1 Sam. 3. 15. Called gates of iustice, because onely the iust and cleane might enter into them, as verse 20. Isa. 26. 2. 2 Chron. 23. 19. Rev. 21. 27.

V. 20. gate of Iehovah ] this the Chaldee expoundeth, the gate of the Sanctuarie of the Lord.

V. 22. The stone &c. ] By this stone, is meant David himself, and his son Christ; by the builders, are meant the chief men of Israel, that refused David & Christ to reigne over them: Mat. 21. 42. Act. 4. 11. Of David, the Chaldee expoundeth it, The builders despised the young man, which among the sons of Jesse, was worthy to be made king and ruler. for head ] that is, the chief corner stone, which coupleth and fastneth the building: see also Isa. 28. 16. 1 Pet. 2. 6. 7. 8. Ephes. 2. 20. 21.

V. 24. made ] that is, preferred in honour above others; so making sometime signifieth, as 1 Sam. 12. 6. and the making of a day, is the sanctifying and observing of it, Deut. 5. 15. Exod. 34. 22. Also day, is the whole time of grace in Christ, 2 Cor. 6. 2.

V. 25. save now ] or, I beseech thee save: in Hebrue Hosbiah. 24, or Hosanna, as it is founded in Greek, Mat. 21. 9. 15. Where the people and children welcome Christ into

15

18

19

20

22

24

25



into Ierusalem, singing *Hosanna* the son of David, that is, praying God most hye, to save the King (Christ) who then came in the name of the Lord.

26 V. 26. *he that cometh*] that is, the King (Christ) that cometh in the name (power and authority) of the Lord, Luk. 19. 38.

*we bless you*] these seem to be the Priests words, whose office was to bless Gods people in his house, Num. 6. 23. Deut. 10. 8. 1 Chron. 23. 13.

27 V. 27. *the feast-offerings*] or *festivitie*. This word often used for a festival day, as Psal. 81. 4. is sometime figuratively used for the sacrifices offered at those feasts, as Exod. 23. 18. Isa. 29. 1. & so the Chaldee explaineth it here. Thus Christ is called our Paschever, 1 Cor. 5. 7. that is, our Paschal-lamb.

*with cords*] This word is sometime used for thick twisted cords, Iudg. 15. 13. sometime for thick branches of trees, used at some feasts, Ezek. 19. 11. Levit. 23. 40. Hereupon this sentence may two wayes be read; bind the feast with thick branches, or bind the sacrifices with cords; both mean one thing, that men should keep the festivity with joy and thanks to God; as Israel used at their solemnities. *unto the horns*] that is, all the Court over, until you come even to the horns of the altar: intending hereby many sacrifices, or boughes. The Chaldee interpreteth it, *til he have offered him, and poured the blood at the horns of the Altar.*

PSALME 119.

This Psalme conteyneth manifold praises of the Law of God, and effects of the same: with sundry prayers, and professions of obedience.

N O Blessed, are they that are perfect in way: they that walk, in the law of Iehovah. 2. O blessed, are they that keep his testimonies: they that seek him with all the hart. 3. Also, they that work not iniquitie: but

walk in his wayes. 4. Thou, hast commanded thy precepts; to be observed vehemently. 5. Oh that my wayes were directed; to observe thy statutes. 6. Then shall I not be ashamed: when I have respect, unto all thy commandements. 7. I will confess thee, with righteousness of hart: when I shall learn, the judgments of thy justice. 8. I will observe thy statutes: forsake thou me not, very much.

9. Wherwith shall a yong-man cleanse his way? by taking-heed, according to thy word. 10. With all my hart have I sought thee: let mee not wander from thy commandements. 11. In mine hart, have I hid thy sayings: that, I might not syn against thee. 12. Blessed, art thou Iehovah, learn me thy statutes. 13. With my lipps have I told: all the judgments of thy mouth. 14. In the way of thy testimonies, have I joyed: as above all store-of-riches. 15. In thy precepts will I meditate: & will have respect, unto thy wayes. 16. In thy statutes will I delight my self: I will not forget thy words.

17. Bountiously-reward unto thy servant, that I may live, and observe thy word. 18. Uncover mine eyes that I may see: the marvelous-things of thy law. 19. A stranger I am, in the earth: hide not thou from me, thy commandements. 20. My soule is broken-small with desire: unto thy judgments in all time. 21. Thou hast rebuked, the proud accursed: that wander, from thy commandements. 22. Turn thou from me, reproch and contempt: for I have kept thy testimonies.



PSALME CXIX.

nies. 23. Princes also did sit, they spake against me: thy servant, meditated in thy statutes. 24. Also thy testimonies are my delytes; the men of my counsel.

25. My soule cleaveth to the dust: quicken thou mee, according to thy word. 26. I told my wayes, and thou answeredst me; teach me thy statutes. 27. Make me to understand the way of thy precepts: and I will meditate, on thy marvellous-works. 28. My soule droppeth for heaviness: raise thou me up, according to thy word. 29. Take-away from me, the way of falsehood: and graciously-give me thy law. 30. The way of faithfulness I have chosen: thy judgments I have proposed. 31. I have cleaved to thy testimonies: Iehovah, let me not be abashed. 32. I will run the way of thy commandments: when thou shalt enlarge mine hart.

33. Teach me o Iehovah, the way of thy statutes: that I may keep it unto the end. 34. Make me to understand, that I may keep thy law; and observe it with all the hart. 35. Make me to tread, in the path of thy commandments: for in it, I take-pleasure. 36. Incline mine hart, unto thy testimonies: & not unto covetousnes. 37. Turn-away mine eyes, from seeing false-vanitie: quicken me in thy wayes. 38. Confirm to thy servant thy saying: which, is given to the fear of thee. 39. Turn-away my reproch, which I am frayd-of: for, thy judgments are good. 40. Loe I have-a-desire to thy precepts: in thy justice quicken thou me.

41. And let thy mercies come to me o Iehovah: thy salvation, accor-

ding to thy saying. 42. And I shall answer him that reprocheth me: because I have trusted in thy word. 43. And put not thou out of my mouth, the word of truth very much: because I have hopefully-wayted for thy judgments. 44. And I will observe thy law continually, for ever and perpetual-aye. 45. And I shall walk in a large-roomth: because, I have sought thy precepts. 46. And I will speak of thy testimonies, in ye presence of kings; and not be ashamed. 47. And I will delyte my self in thy commaundements; which I have loved. 48. And I will lift up my hands, to thy commandments which I have loved; and wil meditate on thy statutes.

49. Remember the word to thy servant: for which thou hast made me hopefully-to-wayt. 50. This is my comfort in mine affliction: that thy saying quickeneth me. 51. The proud, have scorned me very greatly: from thy law, I have not declined. 52. I remembered thy judgments of old o Iehovah: and comforted my self. 53. A burning-horror hath taken-hold on mee, for the wicked: the forsakers, of thy law. 54. Thy statutes have been songs to me, in the house of my pilgrimages. 55. I remembered, in the night thy name o Iehovah: and observed thy law. 56. This was to mee: because I kept thy precepts.

57. My portion, Iehovah I have sayd; to observe thy words. 58. I have earnestly-besought, thy face with all the hart: be gracious to me, according to thy saying. 59. I thought upon my wayes: and turned my



feet, unto thy testimonies. 60. I made-hast, and delayed not: to observe thy comandements. 61. Bands of the wicked have robbed mee: thy law, I have not forgotten. 62. At midd night, will I rise to confess unto thee: for the judgments of thy justice. 63. I am a companion, to all that fear thee: and that observe, thy precepts. 64. The earth is full, of thy mercie Iehovah; learn me thy statutes.

65. Thou hast doen good with thy servant: Iehovah, according to thy word. 66. Learn me goodnes of reason and knowledge: for, I have beleevd in thy commadements. 67. Before I was afflicted, I was astray: but now, I observe thy saying. 68. Good art thou and doest good; learn me thy statutes. 69. The proud have forged against mee falshood: I, with all the hart, doe keep thy precepts. 70. Their hart is gros as fat: I, in thy law have delyted my self. 71. It is good for me that I was afflicted: that, I may learne thy statutes. 72. The law of thy mouth is better to mee; than thousands of gold and silver.

73. Thine hands have made me, & fashioned me: make me to understand, that I may learn thy comandements. 74. They that fear thee, shall see me and reioice: because, I have hopefully-wayted for thy word. 75. I know Iehovah, that thy judgments are justice: & with faithfulness, thou hast afflicted me. 76. Oh let thy mercie be to comfort me: according to thy saying unto thy servant. 77. Let thy tender-mercies come to me that I may live: for thy law, is my

delytes. 78. Let the proud be abashed, for with falshood they have depraved me: I, doe meditate in thy precepts. 79. Let those turn to me that fear thee; and that know thy testimonies. 80. Let my hart be perfect in thy statutes: that, I be not abashed.

81. My soule fainteth for thy salvation: I hopefully-wayt for thy word. 82. Mine eyes sayl for thy word: saying, when wilt thou comfort me? 83. Though I am like a bottel in the smoke; I have not forgotten thy statutes. 84. How many are the dayes of thy servant? when wilt thou doe judgment on my persecutors? 85. The proud have digged for me pits-of-corruption: which, are not according to thy law. 86. All thy comandements are faithfulness: with falshood doe they persecute me; help thou me. 87. Almost they had consumed me in the earth: but I, have not forsaken thy precepts. 88. According to thy mercie quicken thou me: and I wil observe, the testimonie of thy mouth.

89. For ever O Iehovah; thy word, is stedfast in the heavens. 90. Thy faithfulness, is to generation and generation: thou hast stablished the earth and it shall stand. 91. To thy judgments, they stand this day: for, they all are thy servants. 92. Unless thy law, had been my delytes: then had I perished in mine affliction. 93. For ever, I wil not forget thy precepts: for by them thou hast quickned me. 94. I am thine, save thou me: for I have sought thy precepts. 95. The wicked have wayted for me to destroy me:



PSALME CXIX.

me: I consider thy testimonies. 96. Of all perfection, I have seen an end: large is thy commandment vehemently.

97. O how I love thy law! all the day, it is my meditation. 98. Thou makest me wiser than mine enemies, by thy commandments: for, for ever it is with me. 99. I am more prudent than all my teachers: for thy testimonies, are my meditation. 100. I am of more understanding than the Elders: because, I have kept thy precepts. 101. I have restrained my feet, from every evil way: that, I may observe thy word. 102. I have not departed from thy judgments: for thou, hast taught me. 103. How sweet are thy sayings to my palate! more than honey to my mouth. 104. By thy precepts I have gotten understanding: therefore, I hate every path of falsehood.

105. Thy word is a lamp to my foot: and a light, to my path. 106. I have sworn and wil ratifie it: to observe, the judgements of thy justice. 107. I am afflicted very vehemently: Iehovah, quicken thou me according to thy word. 108. The free-offrings of my mouth, favourably-accept thou oh Iehovah: and learn me thy judgements. 109. My soule is in my hand continually: and thy law, I have not forgotten. 110. The wicked have layd a snare for me: and from thy precepts, I have not strayed. 111. I possess for-heritage thy testimonies for ever: for they are the joy of mine hart. 112. I have inclined mine hart, to doe thy statutes; for ever to the end.

113. I hate vayne thoughts: and I love thy law. 114. Thou art my secret-place, and my sheild: I hopefully-wayt, for thy word. 115. Depart from me ye evil-doers: that I may keep, the commandments of my God. 116. Uphold me according to thy saying, that I may live: and let me not be abashed, for my hope. 117. Susteyn me and I shalbe saved: and I will delyte, in thy statutes continually. 118. Thou hast troden-down, all them that stray from thy statutes: for their deceit is falsehood. 119. Like drosse, thou makest cease all the wicked of the earth: therefore, I love thy testimonies. 120. My flesh feeleth-horror for dread of thee: and I fear for thy judgments.

121. I have doen, judgment and justice: leave me not, to mine oppressours. 122. Be-surety for thy servant, for good: let not the proud oppress me. 123. Mine eyes, sayle for thy salvation: and for the sayings of thy justice. 124. Doe with thy servant, according to thy mercie; and learn me thy statutes. 125. I am thy servant, give me understanding: that I may know, thy testimonies. 126. It is time for Iehovah to doe: they have made-frustrate, thy law. 127. Therefore, I love thy commandments: above gold and above fine gold. 128. Therefore, all thy precepts of every thing, I hold-righteous: I hate, every way of falsehood.

129. Marvellous are thy testimonies: therefore, doeth my soule keep them. 130. The opening of thy words giveth light: giving-understanding to the simple. 131. I opened-

ed-wide



PSALME CXIX.

ed-wide my mouth, and panted: for, I longed for thy commandements.

132. Turn the face unto me and be gracious to me: according to the judgement, towards those that love thy name. 133. Firmly direct my

steps, in thy saying: and let not any iniquitie have dominion over me.

134. Redeem me, from the oppression of men: and I wil observe, thy precepts. 135. Make thy face to shine upon thy servant: and learn me, thy statutes. 136. Rivers of waters run down mine eyes: because, they observe not thy law.

137. Iust art thou Iehovah: and righteous, thy judgments. 138. Thou hast commanded, the justice of thy testimonies: and faithfulness vehemently. 139. My zeale suppresseth me:

because my distressers have forgotten thy words. 140. Thy saying is fined vehemently: and thy servant loveth it. 141. I am small and despised: thy precepts, I have not forgotten.

142. Thy justice is a justice for ever: & thy law, is the truth. 143. Distress and anguish have found me: thy commandements, are my delights.

144. The justice of thy testimonies, is for ever: make me to understand that I may live. 145. I have called with the whole

hart: answer me Iehovah; I wil keep thy statutes. 146. I have called upon thee, save thou me: and I will observe thy testimonies. 147. I have prevented in the twilight, and cried: I hopefully wayted for thy word. 148. Mine eyes have prevented the night-watches: to meditate, in thy saying. 149. Hear my voice, according to thy mer-

cie: Iehovah; according to thy judgement quicken thou me. 150. They draw-neer that follow-after a mischievous-purpose: they are farr-off from thy law. 151. Neer art thou Iehovah: and all thy commandements are truth. 152. Of old, I have known of thy testimonies: that, thou hast founded them for ever.

153. See mine affliction and release me: for I have not forgotten thy law. 154. Plead my plea, and redeem mee: according to thy saying, quicken thou me. 155. Salvation is farr from the wicked: because, they seek not thy statutes. 156. Thy tender-mercies are many O Iehovah: according to thy judgments quicken thou me. 157. Many are my persecutors, and my distressers: from thy testimonies, I have not declined. 158. I saw unfaithful-transgressours, & was grieved: for that they observed not, thy saying. 159. See, that I love thy precepts: Iehovah, according to thy mercie quicken thou me. 160. The beginning of thy word is truth: and for ever, is every judgment of thy justice.

161. Princes have persecuted me without cause: & for thy word, mine hart doeth stand-in-awe. 162. I am joyfull, for thy saying: as one that findeth, much spoyle. 163. Falshood I hate, and I abhor: thy law I doe love. 164. Seven times in a day, doe I praise thee: for the judgments of thy justice. 165. Much peace, is to them that love thy law: and to them is no stombling-block. 166. I have hoped for thy salvation Iehovah: & have doen thy commandements.

167. My



My soule hath observed thy testimonies: & I love them vehemently. 168. I have observed thy precepts and thy testimonies: for, all my wayes are before thee.

169. Let my showing-cry come-neer before thee Iehovah: according to thy word give thou me understanding. 170. Let my supplication-for-grace come before thee: according to thy saying, deliver thou me. 171. My lips shall utter praise: when thou hast learned me thy statutes. 172. My tongue shall resound thy saying: for, all thy commandements are justice. 173. Let thine hand be to help me: for, I have chosen thy precepts. 174. I have longed for thy salvation Iehovah: and thy law, & my delectes. 175. Let my soule live, that it may prayse thee: and let thy judgements help me. 176. I have strayed, like a lost sheep: seek thou thy servant, for I have not forgotten, thy commandements.

Annotations.

1 **P**erfect in way ] intyre (or unblemished) in their state, or conversation see Ezek. 28. 15. Psal. 1. 1.

2 **V. 2. seek him]** with hope and trust, as the word also importeth, Esai. 11. 10. with Ro. 15. 12. See also Deut. 4. 29. Jer. 29. 13. & Chr. 15. 15. The Chaldee translateth, seek his doctrine.

3 **V. 3. Also they are.]** the Greek turneth it thus; For, not they that work iniquity, doe walk in his wayes.

4 **V. 4. to be observed]** or, for men to observe. See the notes on Psal. 36. 3.

5 **V. 5. O that]** or, My wishes, are that &c. The Chaldee expounds it. It is good for me that I have digested my wayes.

**V. 8. very much]** or unto vehemencie, vehemently: that is, utterly: a like prayer is against Gods anger, Esai. 64. 9. Or, it may here have reference to the former, I will keep thy statutes with vehemencie, if thou forsake me not.

**V. 10. let me not wander]** or make me not to err: in Greek, repell me not.

**V. 14. as above]** as that which is superior to all riches; or, as for all abundant wealth.

**V. 16. delecte]** or solace, recreate my self.

**V. 18. Uncover]** or Unveil. that I may] or, and I shall: so after in this and other psalmes often. See Psal. 45. 4.

**V. 19. in the earth]** or in the land: see Psal. 39. 13.

**V. 20. for desyre]** or, with desiring, or to desire; as the Greek sayth, my soule coveteth to desyre. A like form of the Hebrew word, is in Jer. 31. 12.

**V. 23. spake]** or talked of me; spake largely and freely: see the word in this form, Ezek. 33. 30.

**V. 24. men of my counsel]** that is, my counsellours, they with whom I consult. So in Esai. 40. 13. man of his counsel, is turned in Greek Σμβουλος, Rom. 11. 34. that is, Counsellor.

**V. 25. quicken me]** or, spare my life, as Jos. 9. 15.

**V. 26. answeredst me]** which the Chaldee expoundeth, acceptedst my prayer.

**V. 27. and I will]** or, that I may; as verse 18. & 33.

**V. 28. droppeth]** to weete, tears, that is weepeth; as Job 16. 19. raise up] or, confirm, stablish: as verse 38. & 106.

**V. 30. of faithfulness]** or faith, that is, a sure and faithful way. proposed] to weete, before me, as Psal. 16. 8.

**V. 32. enlarge]** that is, amplify and increase with wisdom, as 1 King. 4. 29. (as to want an hart, is to be foolish; Prov. 9. 4.) or, with comfort, as Isa. 60. 5. or love, as 1 Cor. 6. 11.

**V. 33. to the end]** Greek, continually; some turn it, for ever; as after the Greek dooth, verse 111. The Hebrew properly is the heel or footsole, figuratively the end, and sometime

8

10

14

16

18

19

20

23

24

25

26

27

28

30

33

33



PSALME CXIX.

	<p>sometime reward: see Psal. 19. 12. that          7 may] or, and 7 shall keep &amp;c. So vers. 31.</p>	<p>V. 18. besought] or intreated; see Psal. 41. 13.</p>	58
37	<p>V. 37. Turn-away] or Make pass; Trans-          ferr. so verse 39. from seing] or, that          they see not; Psal. 69. 24. and 66. 18.</p>	<p>V. 49. thought upon] considered and          counted: the Chaldee sayth, I thought          to make good my wayes.</p>	59
38	<p>V. 38. Confirm] or raise up; that is per-          forme and doe it; as 2 Sam. 7. 25. and that con-          tinually; as Deut. 27. 26. with Gal. 3. 10. So,          to confirme words, 2 King. 23. 3. is to doe them,          2 Chron. 34. 31. which] that is, which          servant is given (or addicted) to thy fear; or          which word, is given for the fear of thee, that          thou mayst be feared.</p>	<p>V. 60. delayed not] or, distracted not my          self, to weete, with worldly cares, feares,          pleasures &amp;c.</p>	60
41	<p>V. 41. come] that is, be performed, as          Judg. 13. 12.</p>	<p>V. 61. Bands] or Cords, as the Greek          also turneth it; or Companies, as the Chal-          dee explaineth it: to a band of Prophets, for          a company of them: 1 Sam. 10. 10.</p>	61
42	<p>V. 42. answer] Hebr. answer him word,          that is, return him answer, as this phrase          importeth, 2 Sam. 24. 13. 1. King. 20. 9. &amp;          12. 16. so Prov. 27. 11. Or, answer him the mat-          ter.</p>	<p>V. 66. reason] or behaviour: Hebr. east          or savour: see Psal. 34. 1.</p>	66
43	<p>V. 43. very much] or, unto vehemencie, ve-          hemently, as verse 8. and it may be referred          to the word, vehemently true; or to the for-          mer, pull not, utterly.</p>	<p>V. 67. afflicted] or answered, cried, to          weete, for my affliction.</p>	67
45	<p>V. 45. in a large-roumish] or, in widenes;          that is, at libertie, chearfully, free from          feares, distresses &amp;c. Psal. 4. 2. &amp; 18. 20. &amp;          118. 5.</p>	<p>V. 69. forged] or composed, adjoyned:          so Job 13. 4.</p>	69
48	<p>V. 48. lift my hands] that is, put my hands          to the practise of thy law, with earnest-          nes.</p>	<p>V. 70. gross] congealed, and so made hard          and senseless: in Greek, cruddled as milk,          Compare Act. 28. 27. Ephes. 4. 18.</p>	70
53	<p>V. 53. A burning-horrou] a storm of          terriour and dismay; as the Greek sayth          swooning or fainting: see Psal. 11. 6. for]          or from the wicked; a storm of trouble ray-          sed by them.</p>	<p>V. 72. thousands] to weete of preces, as          is expressed, Psal. 68. 31: the Chaldee ex-          poundeth it, of talents.</p>	72
54	<p>V. 54. sings] theame, or arguments of          singing. the house] the earthly house of          this tabernacle, where man sojourneth in his          body; as 2 Cor. 5. 1. &amp;c. in Greek, the place:          that is, whersoever I sojourn.</p>	<p>V. 73. fashioned] or fitted, composed.          Compare Job 10. 8.</p>	73
65	<p>V. 56. This was] Thus ordered I the          course of my life; or, this varietie of e-          state, persecution, consolation, &amp;c. beset          me.</p>	<p>V. 75. with faithfulness] or in faith, or          truth. God is faithful, which wil not suf-          fer vs to be tempted above that we are          able, but wil give the yssue with the ten-          tation, &amp;c. 1 Cor. 10. 13.</p>	75
67	<p>V. 57. my portion] that is, as the Greek          explaineth, O Lord thou art my portion; as Ps.          142. 6. &amp; 15. 1. &amp; 10. 16. or, my portion O          Lord, shall be to keep my words.</p>	<p>V. 78. depraved] perverted, wronged me,          dealt perversly with me; or, would pervert me,          from the right way.</p>	78
		<p>V. 79. turne to me] in Chaldee, turne to          my doctrine.</p>	79
		<p>V. 80. perfect] sincere, in Greek, with-          out spot, unblemished; as verse 1.</p>	80
		<p>V. 81. fainteth] faileth, or, is consumed;          to weete, with desire. So Psal. 84. 1.          say] or, are consumed, as before, &amp;c. v.          113. See Psal. 69. 14. 1 Sam. 2. 33.</p>	81
		<p>V. 83. in the smoke] that is, drye, and          wrinkled. Compare Psal. 34. 4. and Job. 4.</p>	83
		<p>V. 84. dayes] to weete, of affliction; see          Psal. 37. 12. &amp; 116. 2.</p>	84
		<p>V. 85. digged pits] to take away my          life, &amp;c. 35. 7. the Greek sayth, sold me          taken to intrap me with snoules.</p>	85



# PSALM CXIX.

Verf. 86. *faithfulness*] or *faith*, that is, *faithful, true*.

V. 89. *trifled fast*] or, *standeth-fast*; *abide*; compare *Isa. 40. 8*.

V. 90. *stablished*] or *firmly-settled*: see *Ecd. 1. 4*.

V. 91. *To thy*] that is, *According to thy ordinations; or For thy judgements; in the manner & to the ends that thou appointest them, they stand and continue: as Psalm. 33. 9*.

V. 96. *of all perfection*] or *consummation*; that is, *of every most-perfect thing*.

*large*] or *broad, wide*; meaning *infinite*.

V. 98. *thou makest*] or *it maketh*.

*it is with me*] or, *it is mine*: that is, *thy law, (or every one of thy commandments,) is mine*.

V. 103. *my palate*] that is, *my taste*.

V. 104. *a lamp*] or, *a candle; lantern*: so *Prov. 6. 23*. Compare *Job. 19. 8*.

V. 106. *sworn*] making covenant to walk in thy law; as *Nehem. 10. 29*. *ratify*] perform; or *stablish*.

V. 108. *free-offerings*] or, *voluntaries*: see *Psal. 54. 8*.

V. 109. *in my hand*] or *palm*, that is, *I goe in danger of my life*. See the like phrase; *Judg. 12. 3*. *1 Sam. 19. 5*. & *28. 21*. So the Chaldee explaineth it, *my soule is in danger, as if it were upon my hand*.

V. 112. *to the end*] as *verse 13*. Here the Greek turneth it, *for rewards*; respecting the end and reward of faith and obedience, as *Psal. 19. 12*. *Heb. 11. 26*. *1 Pet. 1. 8. 9*.

V. 113. *vayn-thoughts*] or *wavering-cogitations*, or *vayn-thinkers*, as the Chaldee explaineth it; the Greek also turning it, *transgressors of law*. It hath the name of top-branches of trees; figuratively applied to the thoughts or opinions of the mind, wavering and uncertayn, as *1 King. 18. 21*. or persons distracted with their own cogitations.

V. 117. *delight*] or, *have respect*; or *contemplate, meditate delightfully*.

V. 119. *Like dross*] consumed with the fyre of thy wrath. See *Ezek. 22. 18. 22*. *Prov. 14. 5*. *makest waste*] that is, *removest, or takest away*.

V. 120. *stealeth horror*] as when the hayr stands up for fear; and by *flesh*, may be meant the hayr of his flesh, as is expressed, *Job. 4. 15*. from whence this phrase seemeth to be taken.

V. 121. *Be surety*] answering for & defending him. Or, *give sweetness (or delight) unto him*.

V. 126. *doe*] or *work* shewing his power. The Chaldee otherwise, *It is time to doe the will of the Lord*. *made frustrate*] of none effect, or dissipated: see *Psal. 33. 10*.

V. 128. *hold-righteous*] or *make righteous*; that is, *doresteeme, & defend to be most right, and doe rightly use them*.

V. 130. *The opening*] or *dore*: that is, the declaration (as the Greek interpreteth it); or the first entrance into them.

V. 132. *according to the judgement*] that is, as is right and meet and behooveth; or, after the manner, wont and custome that thou usest. So judgement, is for manner; or custome; *Gen. 40. 13*. *Ios. 6. 15*. *1 Sam. 2. 13*. & *27. 11*.

V. 136. *they*] men in general; or the wicked; as after, *vers. 158*.

V. 137. *righteous*] to weet, & every of thy judgements; or upright art thou in thy judgements.

V. 138. *justice of thy testimonies*] that is, thy just and very faithful testimonies. Or, *justice, thy testimonies, and faith*.

V. 139. *suppresseth*] or *cutteth-off*; that is, *consumeth*. Compare *Psal. 69. 10*.

V. 140. *finer*] purified as in fyre: *Psal. 11. 7*.

V. 142. *for ever*] that is, *everlasting*: so *verse 144*.

V. 143. *found*] that is *come upon me*, as *Psal. 116. 3*.

V. 144. *justice of etc.*] or, *Thy testimonies are just etc.*

V. 147. *prevented*] to weet, thee, with prayer; as *Psal. 88. 14*. & *95. 1*. *twilights*] the dawning of the morning; as the Chaldee explaineth it; and the Hebrue sometime signifieth, *Job. 7. 4*.

V. 148. *watcher*] see *Psal. 61. 7*. & *90. 4*. & *119. 62*. The Chaldee sayth, the man.



ing and evening watches.

V. 149. Judgment] equitie, or custome, as verse 132.

V. 160. the beginning] or, the head, but the Greek and Chaldee doe explain it, from the beginning thy word is truth: and so for ever. Or, taking head, for excellencie; thy most excellent word is truth.

164. Seven times] that is, often: for seven is used for many: as Levit. 26. 16. Prov. 24. 16. & 26. 25. 1 Sam. 2. 5.

V. 165. is no stumbling-block] or, they have no offense, (or scandal.) So in 1. Joh. 2. 10. he that loveth his brother, there is no scandal in him. He walketh without fear of falling.

V. 172. resound] or, sing: Hebr. answer.

V. 175. Let my soule live] that is, Let me wholly live: as on the contrary, let my soule dye, Iudg. 16. 30.

V. 176. a lost sheep] a sheep of perdition, or perishing, that is, ready to perish. All wee like sheep have gone astray: Isa. 53. 6.

PSALME 120.

The Prophet prayeth against, and reproveth the evil tongue: 5. and complaineth of his necessary conversation with the wicked.

A song, of degrees;

1 **V**Nto Iehovah, in my distressed-  
2 nes: I cried, and he answered  
3 me. Iehovah, deliver thou my soule  
4 from the lip of falshood: from the  
5 tongue of deceyt. What shall it give  
6 thee, and what shall it add to thee,  
7 tongue of deceyt. Sharp arrowes of  
a mightie-one: with coals of Iuniper.  
Woe is me, that I sojourn with Mesbec:  
dwell, with the tents of Kedar. My  
soule it hath much dwelt; with him  
that hateth peace. I am for peace, and  
when I speak; they are, for warr.

Annotations.

**O**F degrees] or, of ascensions, of heights: (Hebr. bam-mahalab:) that is, a Psalm to be sung with an hyeroyer, as the Le-

vites are sayd to prayse God with a great voice on hye, (Hebr. le-malah,) 1 Chron. 15. 19. Or, this title noteth the excellencie of the song, for short grave and pithy sentences: as Adam ham-mahalab, is a man of eminencie, (or of hye-degre,) 1 Chron. 17. 17. Sundry other wayes is this title understood, as of the stayres that went up to the house of the Lord, wheron the singers should stand; and this the Chaldee savoureth: also of the coming up from Babylon, (called mahalab, an ascension, Ezr. 7. 9.) &c. Fifteen psalmes together have this title prefixed.

distressednes] that is, sore-distress: the Hebrue addeth a letter to increase the signification: so, helpfulness, for full help, Psal. 44. 27. cried] in Chaldee, prayed, and he received my prayer.

V. 3. What shall it give] or, (as the Greek hath) what shall be given; that is, what good, or profit shalt thou get? meaning, none at all. The verb active, is often used passively; see Psal. 32. 9. & 36. 3. Or, what shall hee (meaning God, or any one) give to thee a deceitful tongue? it add] or be added, to weete, as good, or advantage; so Psal. 115. 14. tongue] this may also be read, what shall the tongue of deceyt give to thee; that is, profit thee; speaking to the calumniator.

V. 4. arrowes &c.] This may note out the hurt of a guileful tongue, whose evil words are like arrowes Psal. 64. 4. Prov. 25. 18. or, the reward which God will give the deceitful tongue; his plagues, like arrowes, Psal. 41. 6. Deut. 32. 23. Ezek. 5. 16.

coals of Iuniper] which wood in burning, smelleth sweet; but the coals thereof, burn extremely, and last long: so that under the ashes the glowing coals may be kept (as some write) a yere long. So it fitly noteth the long lasting infamie of an evil tongue. Or, if wee refer it to Gods judgments, they are severe and durable, as Deut. 28. 19. Psal. 118. 9. & 149. 1. & 110. 5.

V. 5. sojourn] or am a pilgrim, a stranger.

with Mesbec] that is, with a profane & barba-



barbarous people; like the posterity of Melchec and Kedar, mentioned in Gen. 10. 2. & 22. 13. Melchec signifieth length or protraction; & so may here be taken for no proper name, but I sojourn so long; and thus the Greek turneth it, my peregrination is prolonged. Tents of Kedar] the son of Ismael, Gen. 25. 13. whose childre dwelt in Arabia; Esai. 21. 13. therefore the Chaldee here turneth it Arabians; they dwelt in tents or cottages in the wilderness, as shepherds. See also Esai. 41. 11. Jer. 49. 28. 29. Ezek. 37. 21.

V. 6. it hath much] or, to itself (in it own seeming) hath long dwelt: so Psal. 123. 4.

V. 7. for peace] or, to peace (as after, for or to warr) that is, addicted thereto; or understand, a man of peace, that is, peaceful, as the Greek expoundeth it; so Job. 5. 24. & 21. 9. 2 Sam. 17. 3. See the like phrase Psal. 109. 4. Also in Obad. 7. thy bread; for, men of thy bread.

PSALME 121.

The great safety of those that trust in Gods protection.

A song, of degrees;

**I** Lift up mine eyes, unto the mount-  
tains: from whence shall come  
mine help. Mine help cometh, from  
with Iehovah: which made, heavens  
and earth. Let him not give thy foot  
to be moved: let him not slumber,  
that keepeth thee. Loe he wil not  
slumber nor sleep: that keepeth Isra-  
el. Iehovah is thy keeper: Iehovah  
thy shadow, upon thy right hand.  
The sun shall not smite thee, by day;  
nor the moon by night. Iehovah,  
wil keep thee from all evil: he wil keep  
thy soule. Iehovah, wil keep thy go-  
ing-out and thy coming-in: from  
this time, and for ever.

Annotations.

**O**F degrees] or, for degrees, or, ascen-  
sions: see the first note on the former  
psalme. the mountaynes] Zion &

Morijah, where was the sanctuary of God,  
who had his foundation in the holy mountayns,  
Psal. 87. 1. which was a figure of the hea-  
vens, Heb. 9. 24. and sometime mountayns &  
heavens are used for the same, as Psal. 18. 8.  
with 2 Sam. 22. 8. So the meaning is, that  
when he looked up to God for help; he  
received it. Or wee may read it thus,  
Shall I lift up mine eyes to the mountayns? that  
is, to the places where Idols are worship-  
ed; Deut. 12. 2. as if he should say, far be  
it from me. For in vayne is help expected from  
the hills, or the multitude of the mountayns; but  
in Iehovah our God, is the salvation of Israel.  
Jer. 3. 23. The lifting up of the eyes, signifieth  
hope & expectatio, Eze. 18. 6. So Psal. 123. 1.

V. 3. to be moved] or, to slide, or to  
commotion; which meaneth a falling into  
evil: see Psal. 38. 17. not slumber] that is;  
not neglect any care or diligence for thy  
good. Psal. 132. 4. Prov. 6. 4. Esai. 9. 27.

V. 5. shadow] that is, protection, co-  
fort and refreshing from heat: Esai. 25. 4.  
& 4. 6. Num. 14. 9. See also Psal. 109. 31.

V. 6. The Sun] which annoyeth with  
heat, as the moon doeth with cold va-  
pours, Jon. 4. 8. Gen. 31. 40. And the Sun &  
Moon being rulers of day and night, Psal.  
136. 8. 9. imply all other things whatso-  
ever. But this hath reference to Gods  
protection of Israel in the wilderness, Exo.  
13. 21. Esai. 4. 5.

V. 8. Thy going out, and coming-in] that  
is, all thy administration, affayres and ac-  
tions. See the like phrase, Deut. 18. 6. 2 Chr.  
11. 10. 2 Sam. 3. 29. Mat. 1. 21. & 9. 28.

PSALME 122.

Dauids joy for the Church, and prayer for  
the peace thereof.

A song of degrees, of David:

**I** Rejoyced in them that sayd unto  
me; we wil goe into the house of Ie-  
hovah. Our feet have been standing,



3 in thy gates; O Jerusalem. Jerusalem  
4 builded; as a citie, that is joynd to  
it self together. Whither the tribes  
goe up, the tribes of Iah, w<sup>th</sup> the testi-  
5 monie of Israel: to confesse, unto the  
name of Iehovah. For there are set  
6 thrones for judgment: thrones, of the  
house of David. Ask ye the peace of  
Jerusalem: safe-quietnes<sup>s</sup> have they  
7 that love thee. Peace be in thy fort:  
8 safe-quietnes, in thy pallaces. Be-  
cause of my brethren and my neigh-  
9 bours: I will speak, O peace be in thee.  
Because of the house of Iehovah our  
God: I will seek good for thee.

*Annotations.*

1 **I**N them] or for them: Greek, for the  
things that were sayd. we will] or, let  
us goe; exhorting one another, as Deu.  
33.19. house] which the Chaldee ex-  
poundeth house of the Sanctuary of the Lord.

3 V. 3. joynd to it self] compact, fitly framed  
and builded together for an habitation of God  
through the spirit, Ephes. 2.21.22. so the cur-  
tains of the tabernacle were conjoynd, Ex-  
od. 26.3.

4 V. 4. to the testimonie] that is, the Ark,  
wherein were the tables of testimonie, & so  
whence God testified his presence by o-  
racle; Exod. 25.21.22. or, by the testimonie to  
Israel, that is, according to the charge given  
for their coming thither, Deut. 16.16.17.

5 V. 5. are set] or sit thrones, that is, they  
stand, or remain still; or, are set; active for  
passive, as Psal. 36.3. of the house] or,  
for the house, that is, the posteritie, as Psal.  
125.10. The Chaldee sayth, for the Kings of  
the house of David.

6 V. 6. Ask] that is, Desire, or pray for  
the peace: in Greek, the things that belong to  
the peace: see the like speech, Luk. 19.42.  
Ier. 15.1. safe-quietnes have] or they shall  
have safe-peace, or tranquillitie, prosperitie: the  
word meaneth both quietnes from trou-

bles, and abundance of welfare: so Psalm  
30.7. & 73.12.

V. 7. fort] or rampart, frontier: wherof  
he speaketh in Lam. 2.8.

V. 9. good for thee] or, thy good: see  
Nehem. 2.10.

PSALME 123.

*A profession of patient confidence in God,  
and prayer to be delivered from contempt.*

*A song, of degrees:*

**V**NTO thee lift I up mine eyes; O  
thou that sitest, in the heavens.  
Loe, as the eyes of servants, are unto  
the hand of their maysters; as the eyes  
of a mayden, unto the hand of her  
mistress: so our eyes, unto Iehovah  
our God; until that he be gracious  
unto us. Be gracious to us Iehovah  
be gracious to us: for we are very-  
much fylled with contempt. Our  
soule it is very-much fylled: with the  
scorning of those that are at ease; the  
contempt, of the proud.

*Annotations.*

**S**ITEST] that is reignest, governest, judgest:  
for heaven is Gods throne, Esai. 66.1.

V. 2. that he be gracious] or shew mer-  
cy: this noteth continual prayer without  
fainting, as Luk. 18.1.-7.

V. 4. it u] or, to it self; as Psalm. 120.6.  
of the proud] or, be to the proud; as a  
prayer that the evil may turn upon them-  
selves.

PSALME 124.

*David teacheth Israel to bleſſe God for their  
great deliverance.*

*A song of degrees, of David:*

**E**XCEPT Iehovah, that he had begn  
for us: now let Israel say. Except  
Iehovah,

Kk 3 Iehovah,



3 Iehovah, that he had been for us: when men rose up against us. Then they had swallowed us up alive: when their anger was kindled against us.  
4 Then, the waters had overflowed us: the stream, had passed over our soule.  
5 Then the proud waters: had passed over our soule. Blessed be Iehovah: who hath not given us for a prey, unto their teeth. Our soule, as a bird is escaped out of the snare of the fowlers: the snare is broken, and we are escaped. Our help, is in the name of Iehovah: the maker, of heavens and earth.

*Annotations.*

1 **E**Xcept Iehovah, that he] or, But for Iehovah who was. The Chaldee sayth, Except the word of the Lord &c.  
2 V. 2. men] in Chaldee, synfull men.  
3 V. 4. waters] that is, synfull people, as, Isa. 57. 19. Rev. 17. 15.  
4 V. 5. proud waters] the Chaldee expoundeth it, the king whose camp is like the high waters of the sea.

PSALME 125.

The safety of such as trust in God. 4. A prayer for the godly, and against the wicked.

A song, of degrees:

1 **T**hey that trust in Iehovah: shall be as Mount Sion which is not moved, but remayneth for ever. Ierusalem, the mountayns are round about it: and Iehovah is round about his people, from this time, and for ever. For, the rod of wickednes, shall not rest upon the lot of the just: that the just put not forth their hands unto any injurious evil. Doe good  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100  
101  
102  
103  
104  
105  
106  
107  
108  
109  
110  
111  
112  
113  
114  
115  
116  
117  
118  
119  
120  
121  
122  
123  
124  
125  
126  
127  
128  
129  
130  
131  
132  
133  
134  
135  
136  
137  
138  
139  
140  
141  
142  
143  
144  
145  
146  
147  
148  
149  
150  
151  
152  
153  
154  
155  
156  
157  
158  
159  
160  
161  
162  
163  
164  
165  
166  
167  
168  
169  
170  
171  
172  
173  
174  
175  
176  
177  
178  
179  
180  
181  
182  
183  
184  
185  
186  
187  
188  
189  
190  
191  
192  
193  
194  
195  
196  
197  
198  
199  
200  
201  
202  
203  
204  
205  
206  
207  
208  
209  
210  
211  
212  
213  
214  
215  
216  
217  
218  
219  
220  
221  
222  
223  
224  
225  
226  
227  
228  
229  
230  
231  
232  
233  
234  
235  
236  
237  
238  
239  
240  
241  
242  
243  
244  
245  
246  
247  
248  
249  
250  
251  
252  
253  
254  
255  
256  
257  
258  
259  
260  
261  
262  
263  
264  
265  
266  
267  
268  
269  
270  
271  
272  
273  
274  
275  
276  
277  
278  
279  
280  
281  
282  
283  
284  
285  
286  
287  
288  
289  
290  
291  
292  
293  
294  
295  
296  
297  
298  
299  
300  
301  
302  
303  
304  
305  
306  
307  
308  
309  
310  
311  
312  
313  
314  
315  
316  
317  
318  
319  
320  
321  
322  
323  
324  
325  
326  
327  
328  
329  
330  
331  
332  
333  
334  
335  
336  
337  
338  
339  
340  
341  
342  
343  
344  
345  
346  
347  
348  
349  
350  
351  
352  
353  
354  
355  
356  
357  
358  
359  
360  
361  
362  
363  
364  
365  
366  
367  
368  
369  
370  
371  
372  
373  
374  
375  
376  
377  
378  
379  
380  
381  
382  
383  
384  
385  
386  
387  
388  
389  
390  
391  
392  
393  
394  
395  
396  
397  
398  
399  
400  
401  
402  
403  
404  
405  
406  
407  
408  
409  
410  
411  
412  
413  
414  
415  
416  
417  
418  
419  
420  
421  
422  
423  
424  
425  
426  
427  
428  
429  
430  
431  
432  
433  
434  
435  
436  
437  
438  
439  
440  
441  
442  
443  
444  
445  
446  
447  
448  
449  
450  
451  
452  
453  
454  
455  
456  
457  
458  
459  
460  
461  
462  
463  
464  
465  
466  
467  
468  
469  
470  
471  
472  
473  
474  
475  
476  
477  
478  
479  
480  
481  
482  
483  
484  
485  
486  
487  
488  
489  
490  
491  
492  
493  
494  
495  
496  
497  
498  
499  
500  
501  
502  
503  
504  
505  
506  
507  
508  
509  
510  
511  
512  
513  
514  
515  
516  
517  
518  
519  
520  
521  
522  
523  
524  
525  
526  
527  
528  
529  
530  
531  
532  
533  
534  
535  
536  
537  
538  
539  
540  
541  
542  
543  
544  
545  
546  
547  
548  
549  
550  
551  
552  
553  
554  
555  
556  
557  
558  
559  
560  
561  
562  
563  
564  
565  
566  
567  
568  
569  
570  
571  
572  
573  
574  
575  
576  
577  
578  
579  
580  
581  
582  
583  
584  
585  
586  
587  
588  
589  
590  
591  
592  
593  
594  
595  
596  
597  
598  
599  
600  
601  
602  
603  
604  
605  
606  
607  
608  
609  
610  
611  
612  
613  
614  
615  
616  
617  
618  
619  
620  
621  
622  
623  
624  
625  
626  
627  
628  
629  
630  
631  
632  
633  
634  
635  
636  
637  
638  
639  
640  
641  
642  
643  
644  
645  
646  
647  
648  
649  
650  
651  
652  
653  
654  
655  
656  
657  
658  
659  
660  
661  
662  
663  
664  
665  
666  
667  
668  
669  
670  
671  
672  
673  
674  
675  
676  
677  
678  
679  
680  
681  
682  
683  
684  
685  
686  
687  
688  
689  
690  
691  
692  
693  
694  
695  
696  
697  
698  
699  
700  
701  
702  
703  
704  
705  
706  
707  
708  
709  
710  
711  
712  
713  
714  
715  
716  
717  
718  
719  
720  
721  
722  
723  
724  
725  
726  
727  
728  
729  
730  
731  
732  
733  
734  
735  
736  
737  
738  
739  
740  
741  
742  
743  
744  
745  
746  
747  
748  
749  
750  
751  
752  
753  
754  
755  
756  
757  
758  
759  
760  
761  
762  
763  
764  
765  
766  
767  
768  
769  
770  
771  
772  
773  
774  
775  
776  
777  
778  
779  
780  
781  
782  
783  
784  
785  
786  
787  
788  
789  
790  
791  
792  
793  
794  
795  
796  
797  
798  
799  
800  
801  
802  
803  
804  
805  
806  
807  
808  
809  
810  
811  
812  
813  
814  
815  
816  
817  
818  
819  
820  
821  
822  
823  
824  
825  
826  
827  
828  
829  
830  
831  
832  
833  
834  
835  
836  
837  
838  
839  
840  
841  
842  
843  
844  
845  
846  
847  
848  
849  
850  
851  
852  
853  
854  
855  
856  
857  
858  
859  
860  
861  
862  
863  
864  
865  
866  
867  
868  
869  
870  
871  
872  
873  
874  
875  
876  
877  
878  
879  
880  
881  
882  
883  
884  
885  
886  
887  
888  
889  
890  
891  
892  
893  
894  
895  
896  
897  
898  
899  
900  
901  
902  
903  
904  
905  
906  
907  
908  
909  
910  
911  
912  
913  
914  
915  
916  
917  
918  
919  
920  
921  
922  
923  
924  
925  
926  
927  
928  
929  
930  
931  
932  
933  
934  
935  
936  
937  
938  
939  
940  
941  
942  
943  
944  
945  
946  
947  
948  
949  
950  
951  
952  
953  
954  
955  
956  
957  
958  
959  
960  
961  
962  
963  
964  
965  
966  
967  
968  
969  
970  
971  
972  
973  
974  
975  
976  
977  
978  
979  
980  
981  
982  
983  
984  
985  
986  
987  
988  
989  
990  
991  
992  
993  
994  
995  
996  
997  
998  
999  
1000

5 righteous, in their harts. But they that turn aside to their crookednesses, Iehovah wil lead them away with the workers of painful iniquitie: Peace, shall be upon Israel.

*Annotations.*

1 **T**hey that trust] The Chaldee explaineth it, The just which trust in the Word of the Lord.

2 V. 2. and Iehovah] that is, and so Iehovah, which the Chaldee expoundeth, the Divine-presence (or majestie) of the Lord.

3 V. 3. of wickednes] that is, of the wicked: as pride, for proud men, Psal. 36. 12. and their rod, meaneth their dominion, or power, as Psal. 2. 9. lot] that is, inheritance; as Ios. 18. 11. 1 Pet. 5. 3.

5 V. 5. crookednesses] crooked wayes, or, vices. lead them away] or make them goe away, that is, to dye; as 1 Chron. 17. 11. compared with 2 Sam. 7. 12. So the Chaldee paraphraseth, will lead them to Hell, and their part shall be with the workers of iniquitie.

PSALME 126.

The Church celebrating her incredible return out of captivity, prayeth for and prophesieth the good success thereof.

A song of degrees:

1 **W**hen Iehovah returned the captivitie of Sion: we were like them that dream. Then, was our mouth fylled with laughter and our tongue with joyful-showting: then sayd they among the heathens, Iehovah hath doen very-great things with them. Iehovah hath done very-great things with us: we are joyful. Turn thou O Iehovah our captivitie: as the streams in the south. They that sow with tears, shall reap with joyful-showting. He going goeth



eth, and weepeth, bearing the sowing seed: he comming cometh with, joyful-showting, bearing his sheaves.

Annotations.

**T** He captivity] or, the reversion; that is, the multitude of captives returning from bondage. See Psal 147. & 68. 19. Dent. 30. 3. The return from Babels bondage, figured out redemptiō by Christ. Esai. 10. 21. 22. Rom. 9. 17. And to returne the captivity, sometime is to restore all that was lost: Job. 42. 16. that dream] that f. It joy and comfort incredible, which we doubted whether it were true or no: as did Peter, Act. 12. 9. See also Esai. 29. 7. 8. The Chaldees expoundeth it, like sleepers which wake from their dreams.

**V. 2.** joyful-showing] or song, or shrill singing: so v. rise 1. 6. Compare Job. 8. 21.

done very great things] or done magnificently, or magnified his doings, as the Greek translateth this phrase, in Isai. 2. 10. the Hebraisme being, he hath magnified to doe: like that in 1 Chron. 33. 6. Manasseh multiplied to doe (that is; did much) evil. with them] or with these men.

**V. 4.** our captivity] that is, the rest of the captives which remain yet behind, bring them also. So captivity is for captives, Ezek. 11. 24. 25. in the south] that is, in the drye ground; for so the Hebrew word signifieth; and so south lands were waterless, Judg. 1. 15. Here we may understand, this shall be to us as rivers in the south. The Chaldees paraphraseth, as the land is turned when water springs break forth into it, in time of droughts.

**V. 5.** shall reap] or let them reap: as continuing the former prayer; so after.

**V. 6.** He going forth] that is, every sower, forementioned: therefore the Greek sayeth, they did going: which phrase meaneth, a continual and diligent going. the sowing seed] the seed to be sown: Hebr. the drawing of the seed, that is, the seed of drawing, or, of sowing, at this phrase meaneth, Acts 9. 13. or, the dray of seed, that is, the

seed-basket. Sometime drawing, is, purchasing, as Job. 28. 13. which may also be minded here, the purchased, (that is, precious) seed.

PSALME 127.

The vertue of Gods blessings in all estates.  
3. Good children are his gift.

A song of degrees, for Solomon:

**I**F Iehovah build not the house, in vayne doe the builders thereof labour therein: if Iehovah keep not the citye, in vayne doeth the keeper wake. It is vayne for you to rise up early, to sit up late; to eat the bread of sorowes: so he wil give his beloved sleep. Loesons are an heritage of Iehovah: the fruit of the womb, his wages. As arrows in the hand of a mighty man: so are sons of the youth. Blessed is the man, that hath fylled his quiver with them: they shal not be abashed; when they shal speak with the enemies in the gate.

Annotations.

**F** Or Solomon] as Psal 71. 1. or, of Solomon. the city] in Chaldee, the citie Jerusalem.

**V. 2.** to rise early] or, to be early in rising, to be late in sitting; eating &c. of sorowes] that is, gotten with much sorrow or paynes: as bread of wickednes, Prov. 4. 27. is that which is wickedly gotten: or bread of sorowes, may mean course meat, as bread of pleasures, Dan. 10. 3. is daynty fine meat.

so] by building, keeping and blessing their labours without sorow; or surely he will give. his beloved] or dearlings; the

Hebrue Jeded, hath reference to Solomons name Jeded. Job. 2 Sam. 12. 24. that is Beloved of Iah: but the Greek turneth it plurally, his beloved ones. sleep] quiet rest without care and sorow. Therefore also



PSALME CXXVIII. CXXIX.

the Hebrue word *Shens* is written with **N** a quiet dumm letter, (other wise then usual) to denote the more quietnes.

3 V. 3. *an heritage*] that is, a reward (or blessing) given of the Lord: so *Iob* 20. 29 *Isa.* 54. 17. *Psal.* 61. 6. wages ] or reward; which sometime is of debt, for service, *Num.* 18. 31. *Gen.* 30. 18. sometime of favour, *Rom.* 4. 4. as Gods rewards to his servants, *Gen.* 15. 1. *Isa.* 62. 11.

4 V. 4. *sonns of youth*] that is, yong men, who are a help to their parents against the enemy, as arrowes in the battel. Compare *Iob.* 2. 14. *Prov.* 20. 19.

5 V. 5. *his quiver with them*] that is, his house full of children. when they shall speak ] that is, plead in judgment, which was at the city gates; see the contrary, *Iob.* 5. 4. It may also be read, but they shall subdue the enemies in the gate. The Greek giveth the first interpretation. The Chaldees sayth, when they contend with their adversaries in the gate of the judgment hall.

PSALME 128.

The sundry blessings which follow them that fear God.

A song, of degrees:

1 **O** Happy is every one that feareth **I**ehovah: that walketh, in his  
2 wayes. When thou shalt eat the la-  
3 bour of thy hands: o happy thou, &  
4 good shall it be unto thee. Thy wife,  
5 shall be as a fruitful vine, by the sides of  
6 thine house: thy sonns, as Olive  
plants, round about thy table. Lo  
surely thus, shall the man be blessed,  
that feareth **I**ehovah. Bless thee wil  
**I**ehovah, out of **S**ion: and see thou  
the good of **I**erusalem, all the dayes  
of thy life. And see thou thy sonns  
sonns: peace, upon **I**rael.

Annotations.

**O** Happy ] or Blessed: as *Psal.* 1. 1.  
V. 2. *When thou* ] or, *For* (surely)  
thou shalt eat. the labour] that is,  
things got with labour, according to the law  
*Gen.* 3. 19. and this is of Gods hand, *Eccle.*  
2. 24. the contrary whereof is a curse,  
*Deut.* 28. 30. 31. 33. good ] profitable, and  
pleasing, as *Deut.* 28. 16. The Chaldees ex-  
plaineth it, Happy thou in this world; and  
good (shall it be) unto thee, in the world to  
come.

V. 3. *fruitful*] or, *fructifying*: see also  
this similitude, *Ezek.* 19. 10. *Gen.* 49. 22.

*Olive plants*] alwayes green, *Psal.* 52. 10.  
and legitimate, as the Olive admitteth no  
other graff.

V. 5. *will Iehovah*] or, prayerweise (as  
the Greek hath it) *Iehovah* bless thee.

see thou ] or, thou shalt see, that is, injoy:  
look the notes on *Psal.* 27. 4. & 37. 3.

the good ] that is, the good things, as the  
Greek hath it; see *Psal.* 65. 5.

V. 6. *thy sonns sonns*] or, sonns to (or of)  
thy sonns. See this fulfilled in *Iob.* 42. 16.  
where *Iob* saw his sonns, and his sonns sonns,  
even foure generations.

PSALME 129.

Many are the afflictions of **I**rael, but God  
delivereth them. . 5. Their haters are cursed.

A song, of degrees:

1 **O**ften have they afflicted me from  
2 my youth: may **I**rael now say.  
3 Often have they afflicted me from  
4 my youth: yet, have they not prevay-  
5 led against me. The plowers plowed  
6 upon my back: they made long, their  
7 furrow. **I**ehovah just: he hath cut-  
asunder, the cord of the wicked. Let  
them be abashed, and turned back:  
all that hate **S**ion. Let them be, as  
the gras of the house-tops: which a-  
fore one pulleth it off, is withered.  
Wherwith he that moweth, fylleth  
not



8 not his hand; or he that bindeth sheaves, his bosome. Neyther doe they that pass-by, say: the blessing of Iehovah be upon you: we bless you, in the name of Iehovah.

*Annotations.*

1 **O**ften] or Much: vehemently. from my youth ] my first constitution, in Egypt. Ezek. 23. 3. not prevailed] in Chaldee, they could not doe me evil.

3 V. 3. plowers ] that plow iniquitie, Job. 4. 8. the Greek sayth, synners. furrow] and furrows: that is, every of them; (for the Hebrue hath both readings) meaning their injuries, or iniquitie, as the Greek turneth it.

4 V. 4. cord ] for cordes or ropes: one put for many; see Psal. 8. 9. by cordes, meaning counsels and enterprises, wherewith they drew the plough of their iniquitie: Esai. 5. 18.

5 V. 5. Let them ] or They shalbe abashed.

6 V. 6. pulleth it off, or pulleth out, namely the hook to cut it. The Chaldee explains it, which before it flourisheth, an east wind cometh and bloweth on it, & it withereth.

7 V. 7. his bosome ] his arms; as Esai. 49. 22. or lap.

8 V. 8. wee bless you ] the Chaldee addeth, and they answer them not, we bless you &c. taking this later branch to be the harvest mens answer, as in Ruth. 2. 4.

PSALME 130.

The Psalmist praying out of deep afflictions, professeth his hope and patience; and exhorteth Israel to the like.

A song of degrees:

1 **O**Vt of the deeps, doe I call unto thee Iehovah. Lord, hear my voice: let thine eares be attentive, to the voice, of my supplications-for-grace. If thou shouldest observe ini-

quities o Iah: Lord, who shall stand? But with thee is forgiveness: that thou mayest be feared. I earnestly expect Iehovah, my soule earnestly-expecteth: & for his word, doe I hopefully-wayt. My soule for the Lord: more than watchmen for the morning, watchmen for the morning. Let Israel hopefully-wayt, for Iehovah: for with Iehovah there is mercie; and with him is much redemption. And he, will redeem Israel: from all his iniquities.

*Annotations.*

**D**eeps ] or low-places, there is, great calamities, Psal. 69. 3. 15. with hartie deep afflictions, and lowliness of minde.

V. 3. shall stand ] or can subsist? meaning, no man can.

V. 6. watchmen ] or warders, keepers. Which the Chaldee explaineth thus, more then they which observe the morning watch, which they observe that they may offer the morning sacrifice. for ] or to the morning.

V. 8. his ] or their iniquities: see the note on Psal. 25. 22.

PSALME 131.

David professeth his humility, and exhorteth Israel to hope in God.

A song of degrees, of David:

**I**ehovah, mine hart is not haughty, neyther are mine eyes lofty: neyther walk I in great-matters, and too marveilous for me. If I have not composed and stilled, my soule: as a weaned-child, with his mother, as a weaned-child with mee is my soule. Let Israel hopefully-wayt for Iehovah: from this time and for ever.



*Annotations.*

1 **H** *Anghty ] or lifted up, with pride: see Dent. 17.20. Prov. 16.5. 2 Chron. 32.25.26. Psal. 101.5. marvellous] that is, too hard for mee, hye and above my reach: as Psal. 139.6.*

2 *V. 2. If I have not] that is, Surely I have: an oath, wherof part is concealed; see Psa. 95.11. Jer. 49.20. composed or put fit and in order. The Chaldee expoundeth it, If I have not put my hand on my mouth, & silenced my soule, till it might hear the words of the law, as a weaned child on his mothers breasts &c.*

*stylled ] or, made silent, refreyning it fro noysome lusts. as a weaned-child] that is, meek, modest, humble, submissive, simple, &c. See Mat. 18.1.2.3.4.*

PSALME 132.

*Dauids care to bring home the Ark of God, 8. His prayer at the removing thereof. 11. The Lords oath and promises to David, and to the Church.*

A song, of degrees:

1 **I**EHOVAH, remember unto David:  
2 **A**ll his affliction. How he sware un-  
3 to IEHOVAH: vowed, unto the Mighty-  
4 one of Iakob. If I enter, into the  
5 tent of mine house: if I goe-up, on  
6 the pallet of my beds. If I give sleep  
7 to mine eyes: slumber to mine eye  
8 lids. Vntil I find a place, for Ieho-  
9 vah: dwelling-places, for the Mighty-  
one of Iakob. Loe, we heard it was  
in Ephrathah: we found it in the feilds  
of the wood. Wee wil goe-into his  
dwelling-places: wee wil bow-down  
our selves at the footstool of his feet.  
Arise IEHOVAH, to thy rest: thou, and  
the Ark of thy strength. Let thy  
Priests be clothed with justice: and  
let thy gracious-saints joyfully-showt.

For thy servant Davids sake: turn not  
away, the face of thine Anoynted. Ie-  
hovah sware unto David, trueth; he  
wil not turn from it: of the fruit of  
thy womb, wil I set upon thy throne.  
If thy sonns keep my Covenant, and  
my Testimonie that I shal teach them:  
also their sonns even to perpetuities,  
shall sit, upon thy throne. For Ieho-  
vah hath chosen Sion: hath desired it,  
for his seat. This is my rest even to  
perpetuities: here wil I sit, for I have  
desired it. Her vitrailes, I wil blessing  
bless: her poor, I wil satisfy with  
bread. And her Priests, I wil cloth  
with salvation: and her gracious-  
saints, shall showing showt-joyfully.  
There, wil I make the horn of David  
to bud: I have ordeyned a lamp, for  
mine Anoynted. His enemies wil I  
cloth with shame: and on him, his  
crown shall flourish.

*Annotations.*

**V** *Nto David ] or for him, that is, for good unto him: or, David: with all his affliction. So Psal. 137.7: af-*

*liction] or, humiliation, afflicting-care, for to have the Ark brought home unto him. 1 Chron. 13.1.2.3.12. & 15.1.2. &c. or, to build God an house, 2 Sam 7.1.2.*

*V. 2. the Mighty-one ] in Greek, the God of Iakob: so called first by Iakob himself, Gen. 49.24. This title is also given to other things, as Psal. 78.25. & 22.13.*

*V. 3. If I enter] that is, surely I wil not enter: see Psal. 95.11. & 89.36. Compare this care of David, with the contrary negligence of the people, Hag. 1.4. 2 Sam. 7.1.2. mine house] mentioned 1 Chron. 15.1.*

*V. 5. find] that is, prepare or build: so Act. 7.46. Also in Psal. 36.3. finding, is accomplishing. for Iehovah] that is, for his Ark to rest in: which the Chaldee explaineth,*



plaineth, a place for the house of the Lords  
sanctuarie. dwelling places ] or, habi-  
tacles, see Psal. 43. 3.

6 V. 6. it] Gods Ark; verse 8. E-  
phraihah] the country of Ephraim, the ci-  
tie Shilo; where Gods house and Ark had  
long continued, Iudg. 18. 31. & 21. 19. 1  
Sam. 1. 3. therefore an Ephraimite is called an  
Ephraihite, Iudg. 12. 5. the fields of the  
wood] in the citie of Kirjath-jearim (that is,  
the Citie of the woods) where the Ark was  
twenty yeares, after it came home from  
the Philistines, 1 Sam. 6. 21. & 7. 1. 2. It was  
also called Baale (the Playns) of Judah, 2.  
Sam. 6. 2.

7 V. 7. at the footstool ] or towards it,  
meaning the sanctuarie: see Psal. 99. 5.

8 V. 8. thy rest ] the sanctuary builded  
for thy name, as 1 Chron. 28. 2. 2 Chron. 6.  
41. Ark] or Chist, Coffer, which  
was made of Shittim (or Cedar) wood, o-  
verlayd with plates of gold, whose cover  
(called the Mercy-seat) was also of pure  
gold, on which were two glorious Cherubs  
of gold, from whence God gave his Ora-  
cle, Exod. 37. 1. 2. — 6. 7. Num. 7. 89. In this  
Ark were the two tables of the law or  
testimonie, written with the finger of  
God. Deut. 10. 3. 4. 5. This Ark is called  
Gods strength, and glorie, Psal. 78. 61. For  
Ark of thy strength, the Chaldee sayth, the  
Ark wherein thy Law is.

9 V. 9. clothed with justice ] that is, let  
them justly and holily administer their  
priests office. So Iob (speaking of his just  
administration, sayth, I put on justice and it  
clothed me, my judgment was as a robe and  
crown: Iob 29. 14. Therefore the Priests had  
holy garments to administer in, Exod. 28.  
2. 3. In 1 Chron. 6. 41. and after here in  
verse 16. the Priests are clothed with salvati-  
on: so Christ, and his people, Isa. 61. 10.  
Rev. 1. 13. & 19. 8. thy saints] the  
people of Israel, 1 Chron. 15. 28. and speci-  
ally the Levites which were singers in  
Gods sanctuary. So the Chaldee para-  
phraseth, Let thy Priests be clothed with the  
garments of justice, and let the Levites thy saints  
say prayes for the oblations.

V. 10. Davids sake ] for the promises  
made to David: or, for Christs sake, cal-  
led often David: see Psal. 18. 51. turn not  
away the face ] that is, deny not the request:  
as 1 King. 2. 16. 17. 20.

V. 11. truth ] that is, a true oath, a faith-  
ful promise. fruit of thy womb ] or bel-  
ly, that is, thy children: see 2 Sam. 7. 12. And  
this prophesie respecteth Christ, Act. 2. 30.

V. 13. his seat ] or dwelling place, see Ps.  
68. 17.

V. 15. victuals ] or meat: see Psal. 78. 25.  
blessing bleß ] this noteth certainty and a-  
bundance of blessing.

V. 16. with salvation ] the ministrati-  
on of the word, whereby they save themselves  
and those that hear them. Deut. 33. 10. 1 Tim.  
4. 16. So Gods ministers, are called Saviours,  
Obad. 21. See before, verse 9. The Chaldee  
translateth, with garments of salvation (or  
of redemption.)

V. 17. the horn to bud ] or to grow: that  
is, the kingdome and power to increase.  
as the Chaldee sayth, I will make a glorious  
king to bud in the house of David. See Psalm.  
75. 5. & 89. 18. 25. So Christ is called the  
horn of salvation, Luk. 1. 69. ordeyned a  
lamp ] or, prepared a candle, the bright glo-  
rie of the kingdome by a successour; as  
1 King. 11. 36. & 15. 4. 2 King. 8. 19. See Is.  
18. 29.

V. 18. cloath with shame ] the Chaldee  
sayth, with garments of shame. He meaneth,  
they shalbe disappointed & confounded  
in all their enterprises: So Psal. 35. 26. &  
109. 29. crown ] or diademe; a signe of  
government, and sanctitie: therefore the  
Greek turneth it sanctification; see Psal. 89.  
40.

PSALME 133.

The benefit of the communion of Saints.

A song of degrees, of David:

**B**Ehold how good and how plea-  
sant it is: for brethren to dwell  
even together! Like the good oile,

Ll 2 upon



upon the head; which went-down, upon the beard, the beard of Aaron: which went-down, upon the collar of his garments. Like the dew of Hermon; which descendeth, upon the mountayns of Sion: for there, Iehovah hath commanded the blessing, life, unto eternitie.

*Annotations.*

**T**ogether ] in unitie and concord. The Chaldee paraphraseth, to dwell in Sion and Jerusalem, like two brethren together.

V. 2. the good oile ] the balsam, or oile of holy ointment, made of the principal spices, for the Lords Tabernacle and Ministers; see Exod. 30. 23. 25. 26. — 30. the collar ] Hebr. the mouth, that is, the edge: the upper hole or border which was bound about that it should not rent, Exod. 39. 23.

V. 3. Hermon ] an high and fertile mount without Iordan, watered with the dew of heaven: it was called also Shirion: see Psal. 19. 6. which descendeth ] understand here againe, and as the dew that descendeth: for Hermon and Sion were farre asunder. there ] where brethren dwell in unitie. commanded ] appointed, and sent effectually: see Psal. 42. 9.

PSALME 134.

*An exhortation to bless God.*

A song, of degrees:

**B**ehold, bless ye Iehovah, all ye servants of Iehovah: that stand in the house of Iehovah, in the nights. Lift up your hands, in the sanctuary: and bless, Iehovah. Iehovah bless thee out of Sion: he that made, heavens and earth.

*Annotations.*

**T**hat stand ] that is, serve, or ministers; as, which stood before the King, Jer. 51. 12. for which is written, in 2 King. 25. 8. servant of the King. Here is meant chiefly the Priests, and Levites, whose office was to stand and minister; Deut. 10. 8. & 17. 12. Ezek. 44. 11. 15. So Nehem. 12. 44. the Priests and Levites that stood; that is, served. See also Psal. 135. 2. The Chaldee expoundeth it, that stand in the watches of the house of the sanctuary of the Lord, and doe praise in the nights. in the nights ] keeping the watch of the Lord. See Levit. 8. 35. 1 Chro. 9. 33.

V. 2. in the sanctuary ] or, towards the holynes, that is, the most holy place, where God dwelt between the Cherubims: or, in holynes, that is, holily.

V. 3. bless ] or will bless thee, speaking to Gods people. Compare Num. 6. 24. Ps. 118. 5. and the promise, Exod. 20. 24, In all places where I put the memorie of my name, I will come unto thee, and bless thee.

PSALME 135.

Gods servants are exhorted to praise him for his mercies to Israel, 5. his power, 8. his judgments on their enemies. 15. The vanitie of Idols. 19. An exhortation to bless God.

Halelu-jah;

**P**raise ye the name of Iehovah: praise him, O ye servants of Iehovah. That stand in the house of Iehovah: in the courts, of the house of our God. Praise ye Iah, for Iehovah is good: sing-psalme, to his name, for it is pleasant. For Iah hath chosen to him self Iakob: Israel, for his peculiar-treasure. For I doe know, that Iehovah is great: & our Lord, is above all Gods. All that please Iehovah, he doeth: in the heavens and in the earth, in the seas, and all deep-places. He causeth vapours to ascend, from the



the end of the earth: he maketh lightnings with the rayn: hee bringeth forth the wind, out of his treasures.

8 Who smote, the firstborn of Egypt:

9 from man unto beast. Sent signes & wonders, in mids of thee o Egypt: on

10 Pharaoh & on all his servants. Who smote many nations, and slew, mighty Kings. Sihon, King of the Amorites; and Ogh, King of Bashan: and

11 all the Kingdoms of Canaan. And gave their land for a possession: a possession, to Israel his people. Iehovah,

12 thy name is for ever: Iehovah, thy memorie is to generation and generation. For Iehovah will judge his

13 people: and for his servants, he will repent-himself. The idols of the

14 heathens, are silver & gold: the work, of the hands of men. A mouth they

15 have, and speak not: eyes they have, and see not. Ears they have, & hear

16 not: also, there is no breath in their mouth. Like them, be they that

17 make them: every one, that trusteth in them. O house of Israel, bless ye

18 Iehovah: o house of Aaron, bless ye Iehovah. O house of Levi, bless

19 ye Iehovah: ye that fear Iehovah, bless Iehovah. Blessed be Iehovah,

20 out of Sion: which dwelleth in Ierusalem; Hallelujah.

Annotations.

**H** *Allelu-jah* ] that is, praise, or glorify ye *Yah*; it is a word of joyful exhortation to sing praises to the Lord for his mercies; & in the end of Psalms, is added as *Amen*, for a cheerful acclamation: see *Psal.* 104. 35. & 106. 48. *Rev.* 19. 1. 3. 6.

V. 4. *peculiar-treasure* ] or precious and singular-possession, propriety: so *Deut.* 7. 6.

This was promised by the law, *Exod.* 19. 5. but performed by Christ his redeeming and purifying of his people, *Tit.* 2. 14. *1 Pet.* 2. 9.

V. 7. *vapours* ] or elevations; in Greek clouds: for by vaporious clouds drawn from the end of the earth or sea, cometh rayn; as it is sayd, he calleth for the waters of the sea, and poureth them out, on the face of the earth; *Amos* 5. 8. So *Ier.* 10. 13. & *11.* 16. with the rayn ] or, to the rayn; so fyre and water are mixed in one clowd. *treasures* ] or coffers, store-houses: see *Psal.* 33. 7.

V. 8. *from man &c.* ] that is, both men and beasts: see *Psal.* 78. 50. 51. *Exod.* 12. 12. 29.

V. 9. *Pharaoh* ] the King, who was plagued first in Egypt; and after drowned in the red sea: *Exod.* 7. & 8. & 9. & 10. & 14.

V. 10. *Many* ] or ample, great nations: the *Amorites*, *Canaanites* &c.

V. 11. *Ogh* ] a giant, whose bedsted was of yron, nine cubits long, and foure broad. See *Num.* 21. 23. 35. *Deut.* 3. 11.

*Kingdoms* ] thirtie and one, as is reckned, *Iosb.* 12. 9. — 24.

V. 12. *a possion* ] or heritage: see *Psal.* 78. 55.

V. 14. *for* ] or concerning his servants: this is taken from *Deut.* 32. 36.

V. 15. *idols* ] compar: this that followeth, with *Psal.* 115. 4. &c.

V. 19. *house of Israel* ] that is, the posteritie of *Israel*, so after. of *Aaron* ] to whom the Priesthood was committed. *Exo.* 28. 1.

V. 20. *of Levi* ] which were taken from among the sonns of *Israel*, and given and joynted with the Priests to minister unto them: *Num.* 18. 2. 6. ye that fear ] all strangers converts, profelytes: *Act.* 2. 5. & 10. 35.

PSALME 136.

An exhortation to confess Gods goodness, power and wisdom, shewed in the creation of the world, the deliverance of *Israel* out of Egypt, & many other mercies.



1 **C**onfess ye to Iehovah for he is  
 2 good : for , his mercie *endureth*  
 3 for ever. Confess ye to the God of  
 4 Gods : for , his mercy *endureth* for  
 5 ever. Confess ye to the Lord of  
 6 Lords; for, his mercie *endureth* for e-  
 7 ver. To him that doeth wondrous  
 8 great things himself alone : for, his  
 9 mercie *endureth* for ever. To him  
 10 that made the heavens, with pruden-  
 11 cie : for, his mercie *endureth* for ever.  
 12 To him that spread-out the earth, a-  
 13 bove the waters: for, his mercie *endu-*  
 14 *reth* for ever. To him that made the  
 15 great lights: for, his mercie *endureth*  
 16 for ever. The Sun, for dominion  
 17 by day : for , his mercie *endureth* for  
 18 ever. The Moon and stars, for the  
 19 dominions by night: for, his mercie  
 20 *endureth* for ever. To him that smote  
 Egypt, in their first-born : for , his  
 mercie *endureth* for ever. And  
 brought-forth Israel, from mids of  
 them : for , his mercie *endureth* for e-  
 ver. With a strong hand, and with  
 a stretched-out arm : for, his mercie  
*endureth* for ever. To him that par-  
 ted the red sea, into parts : for , his  
 mercie *endureth* for ever. And made  
 Israel to pass through the mids of it:  
 for, his mercie *endureth* for ever. And  
 shook-off Pharaoh and his power, in-  
 to the red sea: for , his mercie *endu-*  
 16 *reth* for ever. To him which led his  
 17 people, in the wildernes: for, his mer-  
 18 cie *endureth* for ever. To him which  
 19 smote great Kings : for , his mercie  
 20 *endureth* for ever. And kylled mag-  
 nificent Kings : for, his mercie *endu-*  
 19 *reth* for ever. Sihon King of the  
 Amorites : for , his mercie *endureth*  
 20 for ever. And Ogh the King of Ba-

shan: for, his mercie *endureth* for ever.  
 And gave their land for a possession:  
 for, his mercie *endureth* for ever. A  
 possession to Israel his servant : for,  
 his mercie *endureth* for ever. Which  
 remembered us in our base estate: for,  
 his mercy *endureth* for ever. And  
 hath redeemed us from our distres-  
 ser : for , his mercie *endureth* for ever.  
 Which giveth bread, to all flesh: for,  
 his mercie *endureth* for ever. Confess  
 ye to the God of heavens: for , his  
 mercie *endureth* for ever.

*Annotations.*

**M**ercie ] the Hebrue *Chesed*, signifi-  
 eth a sacred affection of mercie,  
 pietie, grace, benignitie and boun-  
 tiful good wil towards any without re-  
 spect of merit. In man sometime it is,  
 the pious benigne affection wherwith he  
 doeth good: sometime the mercy or boun-  
 tished which he receiveth; as in *Isa. 40. 6.*  
 it is the glorious grace which man hath frō  
 God, called by the holy Ghost in Greek  
*doxa, glorie*, 1 *Pet. 1. 24.* usually the Greek  
 version hath for it *eleos, mercie*, which the  
 new Testament alloweth, *Mat. 9. 13.* from  
*Hos. 6. 6.* Herof a godly man is called *Cha-*  
*rid, gracious, or merciful*: see *Psal. 4. 4.*

V. 6. dominion] or rule, sovereignty: see  
*Gen. 1. 16.*

V. 10. Egypt] or, the Egyptians: see  
*Psal. 78. 43-44.*

V. 13. parts] or divisions. By the Jewes  
 tradition, the red sea was parted into  
 twelve severall parts, for every of the  
 twelvy tribes to goe through.

V. 15, shook-off] that is, overthrew:  
 so *Exod. 14. 27.*

V. 18. magnificent] mighty and excel-  
 lent: mentioned after, and *Psal. 135. 10.*  
 11. 12.

V. 24. redeemed] or delivered, broken off  
 and pulled away as by violence: for so also  
 the word signifieth, *Psal. 7. 3.*

V. 25. bread] that is food: Bread is u-  
 sed

21

22

23

24

25

26

1

8

10

13

15

18

24

25



PSALME CXXXVII.

sed for all meats : so in the Greek, *to buy bread*, Mark. 6. 36. is, *to buy meat* (or victuals;) Mat. 14. 15. Therefore this word is used also for bealls food, Psal. 147. 9.

PSALME 137.

*The Jewes tears in the captivity of Babel: Their constancie in God, and love to Jerusalem. 7. A curse on Edom and Babel.*

**B**Y the rivers of Babel, there wee late, yea we wept: when wee remembered Sion. Vpon the willowes in the midds therof: we hanged our harps. For there, they that led us captive asked of us, the words of a song: & they that threw us on heaps, mirth: sing unto us, of the song of Sió. How shal we sing Iehovahs song: in the land of a stranger? If I forget thee, ó Jerusalem; let my right hand forget. Let my tongue cleave to my palate, if I doe not remember thee: if I preferr not Ierusalem, above the head of my joy. Remember Iehovah, unto the sonns of Edom, the day of Ierusalem: who sayd, rase rase; even to the foundatió therof. Daughter of Babel, wasted: ó blessed shal he be that repayeth unto thee thy reward, which thou hast rewarded unto us. O blessed shal he be, that taketh and dasheth in-peeces thy babes, against the Rock.

*Annotations.*

**B**abel] or babylon, the chief citie in Chaldaea or land of Shinar, where Nimrod that mighty hunter (the son of Cush, the son of Ham, y began his reign, called therefore his land: Gen. 10. 9. 10. Mic. 5. 6. There in a playn, the people were building a citie and towr whose top mought reach to heaven: but God

confounded their language, so the building ceased; wherupon it was called Babel, that is, confusion; Gen. 11. 1. 2. 4. 8. 9. Afterward when Nebuchadnezzar reigned there, it was the chief citie in the world for luxurie, crueltie, idolatrie and other synns, (so that Shinar is noted for the land and seat of Wickednes, Zach. 5. 8. 11. and Babylon is a type of the citie and seat of Antichrist, Rev. 17. 1. -- 5.) In this citie & countrie were the Jewes captives 70. yeres, Jer. 25. 11. 12. Ierusalem and the temple being burned, 2 King. 25. 8. 9. 10. 11. In that captivity, they lamented as in this psalm is shewed.

V. 3. words of song] that is, songs: so words of marvayls, Psal. 145. 5. mirth] understand againe, they asked of us mirth; or words of merriment.

V. 4. land of a stranger] or, land of alienation, that is, a strange land; or, of a strange God, or people.

V. 5. hand forget] to weete, her cunning, some such word is often vnderstood, in defective passionate speeches. See Psalm. 103. 9.

V. 6. to my palate] or to the roof of my mouth: that is, let me be speechless, as Ezek. 3. 26. Job. 29. 10. preferr] or, make to ascend. the head] that is, the chiefest.

V. 7. unto the sonns of Edom] that is, against the Edomites: see the like speech in a contrary sense, Psal. 132. 1. Of Edom see Psal. 60. 10. and 83. 7. the day] that is, the calamitous time: see the notes on Psal. 37. 13. So the Chaldee expoundeth it, the day wherein they destroyed Jerusalem.

rase] or pour out, empty (as the Greek also turneth it) that is, destroy and leave it bare. See this word Psal. 141. 8. The Edomites being alwayes enemies to their brother Israel, rejoyced at his ruine, and helped forward his destructiõ: for which they are menaced by the Prophet, Obad. 1. 11. 13. 14. &c.

V. 8. Daughter] that is, Congregation, or Common wealth: see Psal. 9. 15.

wasted] that is, worthy to be wasted; as praised, Psal. 18. 4. is prayse-worthy. Or, that shalbe wasted, as, is born, Isa. 9. 6. for, shalbe borne.



PSALME CXXXVIII.

born: because God had so certaynly promised, *Jer. 50. 5. or, the waster, to weat, of others. thy reward] thy evil deed: see Psal. 13. 6. where it is contrarily used for a good deed. Compare herewith Jer. 50. 29. Rev. 18. 6.*

9 V. 9. *the Rock]* that is, rocks or stones: so *the Rock, Luk. 8. 6. is rockie or stony places, Mat. 13. 5. Compare Esai. 13. 16.*

PSALME 138.

David prayseth God for the trueth of his word. 4. He prophesieth that the Kings of the earth shal praise God. 7. He professeth his confidence in God.

1 *A psalm, of David;*

1 I Will confesse thee with all my hart:  
2 before the Gods, wil I sing-psalme  
3 unto thee. I wil bow me down, to-  
4 wards the Pallace of thine holynes;  
5 and confesse thy name, for thy mercie  
6 and for thy truth: for thou hast mag-  
7 nified above all thy name, thy word.  
8 In the day *that* I cried, then thou an-  
9 sweredst me: thou hast made me cou-  
10 ragious, in my soule with strength.  
11 All the Kings of the earth shall con-  
12 fesse thee Iehovah: when they hear,  
13 the words of thy mouth. And they  
14 shall sing in the wayes of Iehovah: for  
15 great is, the glorie of Iehovah. For  
16 Iehovah is high, yet hee seeth the low-  
17 ly: and the haughty, he knoweth a  
18 farr off. If I walk in the midds of  
19 distress, thou revivest me: against the  
20 anger of mine enemies, thou sendest  
21 forth thine hand, and thy right hand  
22 saveth me. Iehovah will perfectly  
23 accomplish for me: Iehovah thy mer-  
24 cie is for ever: slack not, the works  
25 of thine hands.

*Annotations.*

**T**He Gods] the Kings and Princes of the earth, as verse 4. called Gods, Ps. 82. 1. 6. before such David used to confesse the Lord, Psal. 119. 46. The Greek here for Gods, sayth Angels, as Psalm. 8. 6. which also behold Gods holy things in his church: 1 Cor. 11. 10. 1 Pet. 1. 12. Eph. 3. 10. but the Chaldee translateth, before the Judges.

V. 2. *thy word]* or *thy saying;* thy promise in Christ, concerning thy people, is greater then all other things wherby thou hast made thy self known.

V. 3. *with strength]* which I have from thee; as the Greek sayth, with thy might: strengthened by Gods spirit in the inner man, as Eph. 3. 16. 20.

V. 5. *in the wayes]* or, *of the wayes;* wherof see Psal 103. 7.

V. 6. *For,]* or *Though.* the haughty] the proud person: in Greek the high things? The Chaldee paraphraeth, the proud, from the heavens farr off, he wil depreß. a farr off] or aloof: not neer, or familiarly, but in wrath to punish them.

V. 7. *revivest]* or, *wilt revive and keep me alive:* so after. against the anger] to repress it; or, on the nose (the face,) to smite it with thy hand. The Hebrue signifieth both anger, and nose, Psal. 2. 5. but the Greek sayth, anger.

V. 8. *perfectly-accomplish]* or, *perform,* to weat, his work begun, against my toes; and his mercie concerning me. So the Greek turneth it, he wil recompense for me; and the Chaldee he wil recompense them evil for me. See Psal. 57. 3. slack not] or leave not off. It is properly to leave off work by withdrawing the hand: Neh. 6. 3. So David prayeth, that God which had begun a good work for him, would not give it over, but perform it, until the day of Iesus Christ, as Philip. 1. 6.

PSALME 139.

David praiseth God for his all-seeing providence, 17. and for his infinite mercies, 19. He deserveth the wicked, 23, and prayeth for sincere.



PSALME CXXXIX.

1 To the mayster of the musick,  
Davids Psalme:

2 **I**ehovah thou hast serched me, and  
3 known. Thou knowest my sitting  
4 and my rising: thou understandest  
5 my familiar-thought, a farr off. Thou  
6 fannest my path and my lying-down:  
7 and art accustomed to all my wayes.  
8 When the speech is not yet in my  
9 tongue: loe Iehovah, thou knowest it  
10 all. Thou doest beset me behind, &  
11 before: and puttest, thy hand upon  
12 me. A knowledge too marveilous  
13 for me: it is high, I cannot atteyn to  
14 it. Whither, shall I goe from thy  
15 spirit? and whither, shall I flee from  
16 thy presence? If I ascend up the hea-  
17 vens, thou art there: and if I make-  
my-bed in hell, loe thou art there.  
Take I the wings of the morning:  
dwell I, in the uttermost part of the  
sea. There also, thy hand will lead  
mee: and thy right-hand hold mee.  
And if I say, but surely the darknes  
shall throwd mee: then the night is a  
light about me. Yea darknes, dark-  
neth not from thee: but night giveth  
light as the day: as is the darknes, so  
is the light. For thou, hast possessed  
my reines: hast covered me, in my  
mothers womb. I will confels thee,  
for that fearfully, marveilously made  
am I: marveilous are thy works; and  
my soule, knoweth it very well. My  
bone was not hid, from thee: when  
I was made in a secret-place; was em-  
broidered, in the nether-places of the  
earth. Mine unformed-substances,  
thine eyes did see; and in thy book, all  
of them were written: is the dayes  
they were formed, and when not one  
of them was. And to me, how pre-

cious are thy thoughts o God: how  
mightily-increased are, the summs of  
them? Would I tell them, they wilbe  
more than the sand: I awake, and still  
I am with thee. If thou wouldest slay  
the wicked, o God: & men of bloods,  
depart ye from me. Which speak of  
thee, to a mischeevous purpose: lift-  
up doe thy foes, unto false-vanitie.  
Doe not I hate them, o Iehovah, that  
hate thee: and am not I grieved, for  
those that rise up against thee? With  
perfection of hatred doe I hate them:  
they are to me, for enemies. Search  
me o God, and know my hart: prove  
mee, and know my cogitations. And  
see, if the way of sorow be in mee: and  
lead me, in the way of eternitie.

Annotations.

**D**avids psalme] see the notes on Psal.  
40. 1.

V. 1. my familiar-thought] in Greek,  
my reasoning (or disputing) thoughts: in Chal-  
dee, my fellowship in the church, the Hebrue  
hath the signification of friendship and fa-  
miliaritie, used here and in verse 17. for  
thoughts, or cogitations.

V. 3. fannest] or winnowest, or compas-  
sist: that is, discussest and criest out to the  
utmost, even tracing the footsteps, as the  
Greek signifieth. Compare Job 31. 4.  
accustomed to] and so acquainted with: the  
Greek sayeth, foreseest.

V. 4. When the speech &c.] or For there  
is not a word in my tongue, but loe, &c. which  
the Chaldee expoundeth, a lying word in  
my tongue.

V. 5. beset] stragily besiege and inclose,  
holdest strays: or, hast formed me. thy  
hand] or palme: that I cannot break away.  
The like phrase is in Job 40. 27. The Chal-  
dee interpreteth it, the stroke of thine hands.

V. 6. a knowledge] or, This knowledge;  
namely, of thee, as the Greek addeth.

is high] or, As on a high place, as Psal.  
49. 3.



59. 2. *attayn to it*] or, *prevayl against it*, as Psal. 129. 2.

7 V. 7. *thy presence*] or, *thy face*.

8 V. 8. *make my bed*] or *spread my couch*: in Greek, *descend*. Compare Amos 9. 2.

9 V. 9. *wings of the morning*] or, *day-dawning*, which is sayd to have wings, for that it speedily flieth over all the aier.

*of the sea*] meaning the furthest parts of the world; for so the sea often signifieth. Psal. 65. 6. & 72. 8. Isa. 24. 24.

11 V. 11. *shroud*] *over-dim me*, as with the dark twilight: or, *shal bruise*, *shal crush me down*, as Gen. 3. 15. so the Greek, *shal tread me down*.

12 V. 12. *darknes*] that is *hideth*: compare Job 34. 22. Ier. 23. 24. *as is & c.*] or, *like darknes*, *like light*; that is, they are equal; as that which in Mat. 22. 30. is like, in Luk. 20. 36. is equal.

13 V. 13. *covered*] that is, *safely kept*, and *protected*; as the Greek sayth, *holpen me*: or, *covered me with skyn and flesh & c.* as Job 10. 11.

14 V. 14. *fearfully*] or, in *fearful sorts*, to *wee*, *I am made*: or, these are *fearful things*; the Chaldee sayth, *thou hast doen fearful things*. *marvelously made*] or, *excellently-made*: elsewhere this word is used for *separated from*, and *excelling others*: see Psal. 4. 4.

15 V. 15. *my bone*] that is, *bones*, any of them; or *my substance*, or *strength*; for *ther* of the bone is named. *embroidered*] that is *cunningly wrought with nerves*, *sinewes*, *veins*, and *variety of limms*. A *similitude taken from broiderie work*, Psalm. 45. 15. *neither places of the earth*] so he calleth his *mothers womb*: because of Gods *secret & unknown making of men there*, Eccles. 11. 6. And thus may the like phrase Eph. 4. 9. be understood of Christs incarnation.

16 V. 16. *My unformed substance*] or, *mine embryo*, which is the body in the womb before it hath perfect shape, or *unwrought up*, as the Greek here translateth it. The Hebrew name is of *wrapping or winding up like a bottom*: *my wound-up mass*, or *body*.

*all of them*] all my members, wound up in that my embryo or unperfected substance. Or generally, *all men*. The Chaldee sayth, *all my dayes were written in the book of thy memorial*, *were written*.

Hebr. *shal be written*, which meaneth a continual act: see Psal. 2. 1. So after, *shal be formed*.

*in the dayes they were formed*] or, *what dayes they should be formed*: meaning that all his members, in the dayes that they were in fashioning in his mothers womb, were written down of God: or, that the dayes of their forming were written. The Chaldee sayth, *in the day when the world was created & c.* and,

*when not one*] Hebr. *and not one of them*, or *in them*. Meaning, that God had written down all parts of his body, not onely when they were in forming, but long before. So commending his providence, who *callesth things which be not*, as though they were, Rom. 4. 17.

V. 17. *how precious are*] that is, how rare are thy thoughts to me, how few of them can I speak of, how incomprehensible are thy cogitations! The words following, shew this to be the meaning. Compare Job 26. 14. And a thing is sayd to be *precious*, which can not be attained unto or effected; see Psal. 49. 9. Otherwise we may take it thus: *Thy thoughts*, that is, the thoughts that I have of thee, *how precious*, of how much esteem and worth are they to me? So *precious* is used Psal. 36. 8. The Chaldee expoundeth it, *How honourable are they that love thee O God: & how are their princes fortified*. *mighthly increast*] many and strong: see Psal. 40. 6. *the summs*] Hebr. *heads*: used for *summs* and so the Greek archet: Num. 1. 2. & 16. 6.

*I awake and*] or, *when I awake I am still with thee*: that is, still meditating of thee. The Chaldee referreth this to the last resurrection, thus, *I shal rise again in the world to come*, and *shal be still with thee*. See Psalm. 17. 15.

V. 19. *If thou wouldst*] or *O that thou wouldst*, for it seemeth here to be a wish: as also in the Greek of the new Testamēt,

Luk.



Luk. 12. 49. what wilt thou, if it were (that is, *that it were*) already kindled. So in 1 Chron. 4. 10. If thou wilt bless me, that is, O that thou wouldst bless. Or, Surely thou wilt slay *&c.* and men *&c.*] this may also be referred to God, thus; and wouldst slay ye bloody men depart from me: or to David, who sayth, depart ye from me. The Chaldee expoundeth it, and let the men addicted to the judgment of death depart from me.

V. 20. *Speak of thee*] or, against thee, as the like Hebraisme meaneth, 1 King. 21. 13. witnessed of (or against) him. See the notes on Psal. 5. 5. Or say thee, that is, mention or speak off: as Psal. 40. 11. 2 Sam. 6. 22. The Chaldee understands it of swearing; which swear in thy name deceitful y. *to a mischievous purpose*] or, with a crafty-intent, that is, craftily, wickedly. See Psal. 10. 2.

*lift up doe thy foes &c.*] or, thy foes take up thy name to vanitie: this sense the Chaldee paraphrase giveth; and the phrase is taken from Exod. 20. 7. the word name being understood; (as in Levit. 24. 11. the word Lord is understood,) or, thy foes lift up their head (as is expressed, Psal. 83. 2.) in vayne; that is, they are vainly proud, and insolent. Often times, words wanting are to be supplied; see the notes on Psal. 103. 9. Or, they lift up thy foes in vayne; that is, the wicked (which speak evil of thee,) doe vainly extol thine enemies, *to false-vanitie*] or, in vaine: see Psal. 12. 3. & 24. 4.

V. 21. *am not grieved*] or, griev, (yrk) myself: so Psalm. 119. 118. Compare also 2. Chron. 19. 2. Prov. 29. 27.

V. 23. *Prove*] or, trie me. Compare Psal. 26. 2.

V. 24. *way of sorrow*]. or of grief, that is, wicked way (purposes or actions) which are grievous to God and men: and in special, the way of idolatrie: for of this word, Idols have their name; see Psal. 16. 4. So a word of grief, Proverb. 15. 1. is that which grieveth him to whom it is spoken. *way of eternity*] or of antiquitie, the old way, as Jer. 6. 16. meaning, the way of faith and godlynes, which God taught from the beginning, and which continueth for e-

ver: contrary to the way of the wicked, which perisheth, Psal. 1. 6.

PSALME 140.

David prayeth for deliverance from the wicked. 9. He prayeth against them. 13. He comforteth himself by confidence in God.

To the mayster of the musick, a psalm of David.

**R**elease mee O Iehovah, from the evil man: from the man of violent-wrongs, preserve thou me. Which think evil things in hart: every day, they gather warrs. They sharpen their tongue, like a serpent: the hot-poison of the asp, is under their lips Selah.

Keep me O Iehovah, fro the hands of the wicked: from the man of violent-wrongs preserve thou me: which think, to thrust-away my feet. The proud have hid a snare for me, and cords; they have spread a net by the pathes side; they have set grinnings for me Selah.

I sayd to Iehovah, thou art my God: hear O Iehovah, the voice of my supplications-for-grace. Iehovah Lord, the strength of my salvation: thou hast covered my head, in the day of arms. Grant not O Iehovah, the desires of the wicked: further not his cratty-device, lest they exalt themselves Selah.

The head of those that compass me about: the molestation of their lips shall cover them. They shall bring upon them, coles: he shall sell them into the fyre; into deep-pits, that they rise not up. An yll tongued man, shall not be established in the earth: a man of violent-wrong, evill



13 shall hunt him to a suddayn-over-  
throw. I know, that Iehovah wil doe  
14 the judgment of the poor-afflicted;  
the doom of the needie. Surely the  
just shall confesse to thy name: the  
righteous shall sit, before thy face.

Annotations.

3 **T**hey gather wars ] or are gathered to  
wars; getting themselves and other  
together. The active is often used  
passively, Psal. 32. 9 & 109. 13.

4 V. 4. of the Asp. ] or Viper: Greek, of  
Asps, so Rom. 3. 13. Compare Psal. 58. 5.

5 V. 5. to thrust away my feet ] or, to over-  
throw my footsteps.

6 V. 6. by the paths side ] or, fast by my  
path: Hebr. at the band of the path. Com-  
pare Psal. 142. 4. Jer. 18. 12. Prov. 29. 5.

8 V. 8. Iehovah ] or God: see Psal. 68. 21.  
of arms ] or of armour, that is, of battel  
(as the Greek translateth it;) when men  
harness themselves. This is that helmet, sal-  
vation, Eph. 6. 17.

9 V. 9. further not ] or, bring not to pass.  
lest they ] or, they will exalt themselves;  
that is, be proud, or lofty. Compare Deut.  
32. 17.

10 V. 10. the head ] that is, At  
for the head ( the chief ) of those. &c. An  
head sometime signifieth a company of  
chiefe men, 1. Chronic. 4. 43. though here  
perhaps some one man is meant, as the  
Chaldee nameth Abithophel. It is also used  
for a band of men, as Job. 1. 17. Sometime  
the Hebrue word signifieth gall, as Psal.  
69. 22. Which sense also is not amyshere.  
shall cover ] or prayerweise, let it cover them,  
and him, (as Psal. 2. 3.) that is, every of them.

11 V. 11. They shall bring ] or, make move  
(as Psal. 55. 4.) upon them selves: or coles  
shall be moved (that is, thrown) upon them;  
The Hebrue hath a double reading, yield-  
ing both these senses, their judgments to  
be fro God, but procured by themselves.  
he ] that is, God, shall sell them; or inde-  
finately, they shall be seiled, or cast. deep-  
p. 21. ] or suddayn-frowne; the Greek sayth,

calamities: the Chaldee, the fyre of Gehenna.

V. 12. A yll-tongued man ] Hebr. a man  
of tongue, that is, a prater, or evill speaker,  
that hath tongue at will to use and abuse  
at his lust, and to snare therewith, as Jer. 18  
18. So a man of lipps, Job. 11. 2. is one tal-  
lative: a man of words, Exod. 4. 10. is one  
eloquentia man of arm, Job. 22. 3. is one migh-  
ty, and sundry the like. to a suddayn-  
overthrow ] or, his utter-ruine and miserie. He-  
brue, to (or with) thrustings-down. The Chal-  
dee paraphrasteth, The Angel of death shall  
hunt him, and thrust him down into hell.

V. 12. sit before thy face ] or dwell with  
thy face, that is, in thy presence: see Psal. 16.  
11. & 61. 8.

PSALME 141.

David prayeth that his suit may be accepta-  
ble, his conscience sincere, and his life safe from  
snarres.

A Psalm, of David:

**I**ehovah I call upon thee, make-hast  
unto me: give-ear to my voice, when  
I call unto thee. Let my prayer be  
firmly-directed & incense, before thee:  
the lifting-up of my hands, as the  
evening oblation. Set thou Iehovah,  
a watch before my mouth: keep, the  
dore of my lipps. Incline not  
my hart, to an evill thing: to pre-  
tend pretenses, in wickednes; with  
men that work painful-iniquitie: and  
let me not eat of their dainties. Let  
the just smite me, it shall be a kind-  
nes, and let him reprove me, the head  
oile, let it not break mine head: for  
yet my prayer also, shall be in their  
evils. Their Iudges are thrown-  
down by the Rock sides: and they  
shall hear my sayings, for they are  
pleasant. As when one cutteth and  
cleaveth on the earth: our bones are  
scattered, at the mouth of hell. But  
mine



mine eyes are unto thee, Iehovih  
 Lord: in thee I hope for safetie; pour  
 not out my soule: Keep mee, from  
 hands of the snare, which they have  
 layd for me: and the grins, of them  
 that work painful iniquitie. Let the  
 wicked fall into his net: whiles I to-  
 gether pass-over.

Annotations.

**B**E firmly directed ] or prepared; and so  
 acceptable. as incense ] or per-  
 fume, which was a confection of  
 sweet spices, made after the art of the  
 Apothecarie, pure and holy, and was by  
 the Priests, burned upon the golden altar  
 every morning before the Lord: Exod. 30.  
 34. 35. 36. 7. 8. a figure of the prayers of  
 the saints, acceptable to God; through  
 Christs mediation; as this place sheweth,  
 compared with Rev. 8. 3. my hands ]  
 or palms, lifted up in prayer; see Psal. 63. 5.

evening oblation ] the Melchah properly  
 was the meat offering; (which was fine flour  
 mingled with oile) offered together with the  
 Lamb every evening, before the Lord  
 continually: as Exod. 29. 39. 40. 41. 42. Num.  
 28. 1. 3. - 8. Here it is taken for the whole  
 oblation, at the time of the offering wher-  
 of, the godly used to pray, Exod. 9. 5. Dan.  
 9. 21. it was at the ninth houre of the day,  
 (about three of the clock in the after-  
 noon,) called the houre of prayer, Act. 3. 1.

V. 3. a watch ] or, a ward, custodie, to  
 keep me from speaking amys.

keep ] observe thou: or, an observation, be-  
 fore the dore. the dore ] or gate of  
 my lips, by which my words pass out as at  
 a dore: so the dore of the womb, Job 2. 10.  
 The original dal, is contracted for delectab, a  
 dore: though this be rare: yet the Hebrue  
 text sometime doeth the like; as Ebrj. 2.  
 Sam. 23. 20. for Chajil, 1 Chron. 21. 22.

V. 4. [snaile not] to weete, by Satan,  
 or mine own corruption: for God pro-  
 perly tempteth no man to evil, but the  
 devil, and mans own concupiscence, Jam.

1. 13. 14. 1 Cor. 7. 5. and by Satan, God mo-  
 veth mens minds; as appeareth, 1 Chron.  
 21. 1. With 2 Sam. 24. 1. So Mat. 6. 13.

evil thing] or word: see Psal. 7. 1. to  
 pretend pretenses ] or, excuses; thus the  
 Greek turneth it: the Hebrue also signi-  
 fieth occasions pretended, as Deut. 22. 14. 17.  
 Or, we may read it; to practise practices, in  
 wickednes. with men that work ] or,  
 with men workers, that is, such as slowly,  
 boldly, and manfully work iniquitie.

their dainties ] the Chaldee expoundeth  
 it of their songs at banquetts.

V. 5. smite ] or beat me; the word pro-  
 perly signifieth beating with an hammer; 1 Sal.  
 7. 4. 6. Iud. 5. 26. applied to sharp rebukes. So  
 Prov. 13. 35. Compare also Prov. 9. 8. & 25.  
 12. & 28. 23. Zeb. 13. 6. it shalbe a  
 kindness ] a mercie, or, with kindness; that is,  
 let him smite me, kindly; and reprove me.

the head oile ] that is, the chief or precious  
 oil: (as head spices, are chief and principal,  
 Exod. 30. 23.) or oile of the head, which is to  
 anoint the head with. Or, by head, un-  
 derstand the Chiefest of his adversaries, as  
 before 1 Sal. 140. 10. for this seemeth to be  
 an opposition to the former thus, let the  
 just smite me, but let not the precious oile (or the  
 oile of the head) of the wicked, break mine  
 head: and this the Greek favourerth, say-  
 ing but let not the oile of the synner supple mine  
 head: by oile meaning flattering words, as  
 Psal. 55. 22. Otherwise, we may refer it  
 to the former just mans reproof, it shalbe  
 a precious oile, let him not make it fayle my  
 head. The Chaldee otherwise expoun-  
 deth it; and let the Priest reprove me, anoynt-  
 ing me with the anointing oile of the Sanctuarie:  
 but let him not take the crown of the kingdome  
 from mine head. let it not break my head ]

not distract, or dazel my witts, nor over-  
 come mee; the Hebrue word signifieth  
 breaking and bringing to naught, Psal. 73. 10.  
 and is applyed to the breaking of the heart  
 by discouragement, Num. 34. 7. and here  
 to the breaking of the head, or bringing to  
 naught of counsels, purposes, &c. by flate-  
 ry. Or, if it be understood of the just,  
 we may read it; let him not make it fayle mine  
 head;



head; that is, let the oile of his reproof, not be wanting upon mine head. *in their evils*] or *against their evils*: which may be applied to the *evil deeds* of the wicked; or *calamities* of the just: and here understand, *is or shalbe in their evils*: or, as the Chaldee explaineth it, *is ordered against their evil*.

6 V. 6. *Their Iudges*] the Princes of mine adversaries. *are thrown-down*] or, *throw-down themselves*, that is, secretly pursue and beset me in the rocks and mountayns whither I am forced to flee, 1 Sam. 14.3. & 23.26. The word may also bear their *throwing-down* to destruction, as 1. Chro. 25.12. *by the rock sides*] or, *in rocky places*; Hebr. *in the hands of the rock*; as Psal. 140.6. *and they shall hear*] or, *though they have heard*.

7 V. 7. *cutteth and cleaveth*] to weet, wood; or the ground with the plough. *of hell*] or, *the grave*. Compare Ezek. 37.1.11.12. *Iehovih*] or God: see Psal. 68.21. *pour not out my soule*] to weet, *unto death*, as Esa. 53.12. that is, *kyll me not*: or, *make not my soule bare*, that is, *leave it not destitute and helpless*.

10 V. 10. *Let the wicked fall*] or *They shall fall*. *into his net*] that is, *every of them into his own net*, or *snare*. *together*] namely, *with their fall*; or *together with them that are with me*: or, *altogether* (wholly) *pass over*, and *escape*: the Greek sayth, *alone I am*, until I *pass over*. See this word, Psal. 33.15.

PSALME 142.

David sheweth that in his troubles, when his own hart and all other help fayled him, all his comfort was in faith and prayer unto God.

3 An instructing psalm of David: a prayer when he was in the cave.

2 **W**ith my voyce, unto Iehovah  
did I crye: with my voice, unto Iehovah did I supplicate-for-grace:  
3 I powred-out before him my meditation: my distress, I did shew before

him. When my spirit was overwhelmed within me, then thou, knewest my path: in the way that I walked, they privily-layd a snare for me. *I did look on the right-hand and see*; and no man acknowledged me: refuge is perished from me; no man seeketh for my soule. I cryed unto thee, Iehovah: I sayd, thou art my hope-for-safetie, my portion, in the land of the living. Attend unto my showing, for I am brought very low: deliver me from my persecutors; for, they are stronger than I. Bring-forth my soule out of the close-prison, to confess thy name: the just shall inviron me about, for, thou wilt bounteously-reward unto me.

Annotations.

**I**N the cave] fled thither from the persecution of Saul, 1 Sam. 24.4. &c.

V. 4. *was overwhelmed*] or, *swowned*, *fainted*: see Psal. 77.4. *then thou*] Hebr. *and thou*: so And he sayth, Mar. 14.34. is expounded *Then he sayth*, Mat. 26.38.

V. 5. *I did look*] or *Look thou* &c. continuing his complaint to God. But the Greek turneth it, *I considered*: and the Hebrue *Look thou*, or *To look*, is often resolved by other definite persons: see the notes on Psalm. 22.9. & 49.15. & 65.11. & 77.2. & 103.20. *and see*] or, *and behold*, to weet, on the left hand.

*refuge*] or *fright*: *is perished from mee*] that is, *sayleth mee*: I have no place to flie unto and escape. So Job. 11.20. Amos 2.14. *seeketh*] that is, *careh for*: so Prov. 29.10. usually *to seek the soule*, is in the yll part to destroy it: see Ps. 35.4.

V. 7. *brought-low*] or, *weakened*: see Ps. 116.6.

V. 8. *the prison*] the cave wherein I am shut up close. *invirom*] *compass*, as Ps. 22.13. or, *compass*, as Job. 36.2. and so the Greek translateeth, *the just shall wait for me untill*,



untill thou reward me. See Psalm. 13. 6. The Chaldee sayth; for my sake the just shall make thee a crown of praise, because thou wilt render a good reward unto me.

PSALME 143.

David prayeth for favour in judgment. 3. He complaineth of his griefs. 5. He strengtheneth his faith by meditation and prayer. 7. He prayeth for grace, 9. for deliverance, 10. for sanctification, 12. for destruction of his enemies.

A psalme, of David:

1 **I**EHOVAH hear my prayer; give ear to my supplications for grace, in thy faithfulness answer me, in thy justice.  
2 And enter not into judgment, with thy servant: for before thee, thal not  
3 any living be justified. For the enemy, persecuteth my soule; smiteth down my life to the earth: maketh  
4 me sit in darknesse, as the dead for ever. And my spirit is overwhelmed in me: in midds of me, my hart  
5 is wondrously amazed. I remember the dayes of old; I meditate on all thy work: I muse on the action of thy  
6 hands. I spread-out my hands unto thee: my soule, as a wearie land,  
7 thirsteth for thee Selah. Make-speed, answer me Iehovah, my spirit fayleth:  
8 hide not thy face from me; for I shall be made-like to them that goe-down the pit. Cause me to hear, thy mercie  
9 in the morning, for in thee doe I trust: cause me to know, the way that I should walk; for unto thee, doe I lift  
10 up my soule. Deliver me from mine enemies, O Iehovah; unto thee I flie for-covert. Learn me to doe thine  
11 acceptable-will, for thou art my God: thy good spirit shall lead me, in the land of righteousness. For

thy names sake Iehovah, thou wilt quicken me: in thy justice, wilt bring-forth my soule out of distress. And in thy mercie, wilt suppress mine enemies: and destroy all them that afflict my soule; for, I am thy servant.

Annotations.

**A**ND enter not into judgment] or, but goe not to Law with mee; by the deeds wherof, no fl. sh. shalbe justified in thy sight, Rom. 3. 20. so Job. 22. 4. & 14. 3. Esa. 3. 14. In Chaldee, goe not into the judgment hall: namely, to judge me with severity. not any] or not all, that is, none living: so Mat. 24. 22. not all, that is, no flesh: 1 Job. 2. 21. every lye is not, that is, no lye is of the truth, so 2 Pet. 1. 25. Psal. 76. 6.

V. 3. my life] or, my company, the Hebrew signifieth both; Job. 33. 18. 22. Psal. m. 68. 11. darknesse] or, dark-places: so Psal. 88. 7. 19. & 74. 10. for ever] or, of eternitie, of old; meaning dead long since, and for ever after: the word respecteth time past and to come. So Lam. 3. 6.

V. 4. overwhelmed] fainteth, or, is perplexed: see Psal. 77. 4. wondrously-amazed] astonished; or desolate. Gr. troubled. See this word, Esa. 59. 16, & 63. 9. Dan. 8. 17. Psal. 40. 16.

V. 9. of old] or, of antiquitie, so Psal. 77. 6.

V. 6. spread-out] that is, pray; as the Chaldee saith spread out my hands in prayer. See Psal. 44. 21. weary] that is, drye and thirstie: in Greek, waterless: see Ps. 63. 2.

V. 7. for I] or lest I; Hebr. and E. which may be supplied thus, lest I perish, and be made like, &c. See Psal. 28. 1.

V. 8. in the morning] speedily: so Ps. 90. 14.

V. 9. I flie for-covert] or I cover (I hide) my self, flying unto thee: or to thee I covertly-flie; secretly disclosing to thee, that which I would hide from others: so the Greek, I flie to thee. The Chaldee expoundeth it, I have made thy Word my redeemer.



10

V. 10. *thy good spirit, shall lead me* ] so the Greek translateth this and the rest, assured: we may also read it prayer-wise, *let thy good spirit lead me; or, thy spirit is good; let it lead me &c.* and to the rest. Compare *Nehem. 9. 20.* *in the land* ] or, *into the land of righteousness; in a plain (or even) ground:* see *Psal. 16. 12. Esai. 16. 10.*

PSALME 144.

David bleſseth God for his mercie in helping him in his wars. 3. He confesseth mans miserie and unworthynes; 5. prayeth that God would powerfully deliver him from his enemies. 9. He promiseth to praise God. 11. He sheweth the vanity of worldly felicitie, 15. and happines of Gods people.

*A Psalm, of David;*

1 **B**lessed be Iehovah, my Rock;  
2 which learneth my hands to the  
battel: my fingers, to the warr. My  
3 mercie and my fortress, my high-  
4 tower and my deliverer for me: my  
shield, and he in whome I hope-for-  
5 safetie; that subiecteth my people un-  
der me. Iehovah, what is earthly-  
6 man, that thou takest knowledge of  
him: the son of wretched-man, that  
7 thou makest account of him? Earth-  
ly-man, is like to vanitie: his dayes,  
8 as a shadow that passeth-away.  
Iehovah, bow thy heavens and come-  
9 down: touch the mountayns, and  
they shall smoke. Lighten the light-  
ning, and scatter-them-asunder: send  
thine arrowes, and disturb them.  
Send thy hands, from the high-place:  
release me and deliver me, from the  
many waters; from the hand of the  
sons of the stranger. Whose mouth,  
10 speaketh false-vanitie: and their right  
hand, is a righthand of falshood. O  
God, I wil sing unto thee a new song:

with psalterie and ten-stringed-instru-  
ment, I wil sing-psalmes to thee. That  
10 giveth salvation, unto kings: that re-  
leaseth David his servant, from the e-  
vil sword. Release me and deliver  
11 me, from the hand of the sons of the  
stranger: whose mouth speaketh false-  
vanitie; and their right-hand, is a  
right-hand of falshood. That our  
12 sons, as plants, grown-great in their  
youth: our daughters as corner stones;  
cut after the similitude of a pallace.  
Our garners full, affording from meat  
13 to meat: our flocks bringing-forth-  
thousands, increased-by-ten-thou-  
sands, in our streets. Our Oxen,  
14 laden: no breaking-in, and none  
going-out; and no out-cric, in our  
streets. O blessed is the people,  
15 whose state is such: o blessed is the  
people, whose God is Iehovah.

*Annotations.*

**M**Y Rock ] in Greek, my God: see *Psal. 18. 3.*

V. 3. *takest knowledge* ] or *acknowledgest, carest for:* compare *Psal. 9. 4. & 1. 6. & 31. 8.* *makest account* ] or, *thinkest on him.*

V. 4. *passeth away* ] *vanisbeth:* Compare *Psal. 102. 12. Eccles. 7. 2.*

V. 5. *come down* ] for my help, and my foes ruine: see *Psal. 18. 10.* *and they shall* ] or, *that they may smoke;* see *Psal. 104. 32.*

V. 6. *Lighten* ] that is, *Cast forth:* compare *Psal. 18. 15.* *disturb* ] or *trouble;* that is, *discomfit and destroy:* see this word, *Exod. 19. 24. & 23. 27.*

V. 7. *the high-place* ] that is, *heaven:* compare *Psal. 18. 17.* *many waters* ] which is: *Chaldee expoundeth, armies, like to many waters.* *sons of the stranger* ] of a strange God, or people: as *Psal. 137. 4.* *born aliens,* see *Psal. 18. 45.*

V. 9.



9 V. 9. new song] of triumph: see the notes on Psal. 33. 2. 3.

10 V. 10. That giveth ] understand, O hee that giveth, that is, O thou that givest, &c. See the like phrase, in Psal. 59. 10. & 65. 7. Or, It is hee that giveth,

11 V. 11. as plants ] understand, are as plants: for this seemeth to be an imitation or expressing of the vayne words of the wicked forementioned, which say, our sonns are as plants; &c. whose boasting continueth til the last clause, which is opposed to all their worldly felicitie. The Greek to make this playner, chageth person, and translateth, Whose sonns (or, Of whom their sonns) are as new-plants, &c. So elswhere the Greek useth the like change of person; as in Genes. 26. 7. Or, understanding it of the godly, supply, may be as plants, &c. and so it hath respect to the outward blessings of the law; Deut. 28. 4. &c. In this latter sense the Chaldee taketh it. *cut*] that is, hewen, carved, polished.

13 V. 13. garners ] or, Corners, Chambers, Cellars, places of store and provision, made usually in nooks and corners of houses, *from meat to meat*] or *from sort to sort*, that is, all sorts and store of victuals,

14 V. 14. laden ] that is, fat and fleshy: or, able to bear lodes: or, big with yong. *no breach*] in the walls, for the enemy to enter the towne. *none going out*] no cattel driven away by the enemy.

15 V. 15. whose state is such ] as is before mentioned: the Greek turneth it, They count that people blessed, which hath these things. *whose God*] this sentence is opposed to all the other worldly wealth.

PSALME 145.

David praiseth God for his greatness, power, glorie, and fearful acts. 7. His goodness, justice, mercies: 11. his kingdome, and gracious providence unto all: 28. His speciall mercies to those that call upon him, that fear and love him.

An hymne, of David;

I Will extoll thee, my God o King: and blest thy name, for ever and aye.

2. In every day wil I blest thee: & praise thy name, for ever and aye.

3. Great is Iehovah, and praised vehemently: and of his greatnes, there is no serch.

4. Generation to generation, shal laud thy works: and they shal shew thy powers.

5. The comly-honour, of the glorie of thy majestie: and the words of thy marvels, wil I talk of.

6. And the strength of thy fearful-acts they shal speak of: and thy greatnes, it wil I declare.

7. The memorie of the multitude of thy goodnes, they shal utter; and thy justice they shal shew.

8. Gracious and pitiful is Iehovah: long suffering, and great in mercie.

9. Good is Iehovah unto all: and his tender-mercies, are over all his works.

10. All thy works, shal confesse thee Iehovah: and thy gracious-saincts blest thee.

11. They shal tell the glorie of thy kingdome: and speak of thy power.

12. To make-known to the sonns of Adam, his powers: & the glorie of the comly-honour of his kingdome.

13. Thy kingdome, is a kingdome of all eternities: and thy dominion, in every generation and generation.

14. Iehovah upholdeth all that fall: and up-righteneth, all that are crooked.

15. The eyes of all, look-attentively unto thee: and thou givest to them their

N

2

3

4

5

6

7

8

9

10

11

12

13

14

15

their

N n



PSALME CXLV. CXLVI.

their meat in his time.

16. Openest thine hand: and satisfiest the desire of every living-thing.

17. Just is Jehovah, in all his wayes: and merciful, in all his works.

18. Neer is Jehovah, to all that call upon him: to all that call upon him in trueth.

19. He wil doe the desire of them that fear him: and wil hear their crie, and wil save them.

20. Jehovah preserveth all them that love him: and all the wicked he wil abolish.

21. My mouth shall speak, the praise of Jehovah: and let all flesh bless the name of his holynes, for ever and aye.

Annotations.

**A**N hymne ] or Praise; and herof the whole book in Hebrue is called the book of hymnes. This hymne is composed after the order of the Hebrue Alphabet: onely one letter wanting. See Ps. 118. 1. aye ] or perpetually: see Psal. 9. 6.

V. 3. praise ] (see Psal. 118. 4. no search] that is, it is past finding out: of greatness, see Psal. 110. 1.

V. 4. powers ] that is, powerfull (mighty) acts: so verse 12. Mat. 13. 58.

V. 5. honour of the glorie ] or glorious honour, or comelyness. words of thy marvels] that is, thy miracles; thy marvelous words (or things.) So, words of song, Psal. 137. 3. talk ] discourse of; or meditate.

V. 8. pitiful ] or, compassionate. Compare Psal. 103. 8. Exod. 34. 6. long-suffering] or, slow to anger: see Psal. 86. 11.

V. 10. shall confess ] or, let them confess &c.

V. 11. tell ] talk of, or preach: Hebr. say.

V. 14. up-rightness] lifteth right up, or maketh straight all that are bended down, or bowed together: so Psal. 146. 2.

V. 15. in his time ] that is, in due season:

see Psal. 113. & 104. 27.

V. 16. the desire ] or pleasure, or with contentment, contentedly; acceptable; with that which seemeth good to thee, and pleaseth (or contenteth) them.

V. 18. in trueth ] this word implieth faith, sincerity, earnestnes and constancie. Compare Deut 4. 7. Job 4. 24.

V. 19. the desire ] or, the will the pleasure, and contentment; as verse 16. We are to desire that Gods will may be doen, Mat. 6. 10. here he doeth his servants will: so he honoureth them that honour him; 1. Sam. 1. 30.

V. 21. shall speak ] or, Let my mouth speak. all flesh ] all sorts of people; see Psal. 65. 3.

PSALME 146.

The Psalmist voweth perpetual praises to God. 3. He exhorteth not to trust in man. 5. God for his power, justice, mercy and kingdom, is one y worthy to be trusted in, and celebrated.

Halelu jah;

**M**Y soule, praise thou Jehovah. I wil praise Jehovah in my life: I will sing psalmes to my God, while I am. Trust not ye in bounteous-princes: in son of Adam, with whom is no salvatio. His spirit goeth-forth, he returneth to his earth: in that day, his thoughts perish. O blessed is he, in whose help the God of Iakob is: whose hope, is in Jehovah his God. Which made heavens, and earth, the sea & all that in them is: which keepeth trueth for ever. Which doeth judgment, to the oppressed; giveth bread to the hungry: Jehovah looseth the bound. Jehovah, openeth the eyes of the blind, Jehovah, up-righteneth the crooked: Jehovah, loveth the just. Jehovah, keepeth the strangers; setteth upright the fatherless & the



the widow: and overthroweth the way of the wicked. Iehovah shall reign, for ever; thy God ô Sion, to generation and generation; Hallelu-iah.

*Annotations.*

**H**allelu-jah] that is, Praise ye Jah: see Psal. 135. 1.

V. 2. in my life] so long as I live: so Psal. 104. 33.

V. 4. his spirit] mans ghost; so the soule is sayd to goe forth, Gen. 35. 18. to his earth] wherof he was made; earth is in Hebrue Adamah; hereof man was called Adam, Earthly; compare Gen. 2. 7. & 3. 19. Psalm. 104. 19. his thoughts] or purposes, the most excellent effects of the mind or spirit of man.

V. 7. the bound] or prisoners; but here it may be meant more largely; for sicknesses also are Satans bonds, which our Lord Christ loosed, Luk. 13. 16. See also Isa. 61. 1.

V. 8. openeth the eyes] or, giveth sight to: compare Mat. 9. 29. 30. Job. 9. 6. 7. 32.

uprightieneth] or maketh straight; as Psalm. 145. 14. see this fulfilled, Luk. 13. 13.

V. 9. setteth upright] maketh to continue sure: so Psal. 10. 9. & 147. 6. Compare Deu. 10. 18. & 37. 19. Exod. 12. 12. 23. 24. Psalm. 62. 6.

overthroweth] or turneth up side down: so Job. 12. 6. see also Psal. 1. 6.

PSALME 147.

The Prophet exhorteth to praise God, for his care of the church, wisdom, power, mercy, and providence unto all. 22. To praise him for his blessings upon the kingdom. 15. For his works in nature, 19. and for his gracious word and ordinances given to his people.

**P**raise ye Iah; for it is good, to sing-psalms to our God: for it is pleasant; praise is comely. Iehovah buildeth Ierusalem: gathereth togi-

ther, the outcasts of Israel. He healeth, the broken in hart: and bindeth-up, their griefs. Counteth the number of the starrs: calleth them all, by names. Great is our Lord, and much in able-might: of his understanding, there is no nûber. Iehovah setteth-upright the meek: debaseth the wicked, unto the earth. Sing ye to Iehovah with confession: sing-psalms to our God with the harp. That covereth the heavens, with clouds; that prepareth rayn for the earth: that maketh the mountaynes to bud-forth grass. That giveth to the beast his food: to the young ravens, which crie. He delighteth not in the strength of the horse: he taketh not pleasure, in the leggs of man. Iehovah taketh-pleasure in them that fear him: that patiently-hope for his mercie. Laud Iehovah, ô Ierusalem: praise thy God, ô Sion. For he strengtheneth, the barrs of thy gates: he blesseth thy sonns within thee. He putteth in thy border peace: he satisfieth thee, with the fat of wheat. He sendeth his edict, upon earth: his word runneth very swiftly. He giveth snow like wooll: the hoar-frost, he scattereth-abroad like ashes. He casteth forth his yce like morsels: who can stand, before his cold? He sendeth his word and melteth them: he causeth his wind to blow, the waters flow. He sheweth his words unto Iakob: his statutes & his judgments, unto Israel. He hath not dealt so, with any nation; & judgments they have not known them; Hallelu-Iah.

*Annotations.*

Na 2

outcasts



- 2 **O** Vcasts ] or driven out, in Greek the  
dispersions, (that is, the disp. sed.)  
which word the Apostle useth, 1.  
Pet. 1. 1. Iam. 1. 1. Compare Deut. 30. 4. Isa.  
11. 12. & 56. 8. Iob. 11. 52.
- 3 V. 3. bindeth up their griefs ] that is,  
healeth their wounds, as Luk. 4. 28. with Isa.  
61. 1. Compare also Ezk. 34. 16.
- 4 V. 4. Counteth ] or Telleth, numbrell;  
which to man is impossible; see Gen. 19. 5.  
Ier. 33. 22. Isa. 40. 26.
- 5 V. 5. no number ] nor scratching out, Isa.  
40. 28.
- 6 V. 6. setteth upright ] conserveth, to con-  
tinue yet: see Psal. 146. 9.
- 7 V. 7. Sing ] or, Answer, that is, Sing-  
by turns, one after another: as Exod. 15. 21.
- 8 V. 8. with clouds ] as in Elias time,  
1 King. 18. 45. the mountayns ] and de-  
serts where no man is, as Iob 38. 25. 27.  
Psal. 104. 24.
- 9 V. 9. food ] Hebr. bread; that is, the  
beasts their food: as the Greek hath it.  
young ravens ] Hebr. founs (that is young-  
lings) of the ravens. So in Iob 39. 3. who pre-  
pareth for the raven his meat, when his young  
ones call unto God, wandring for lack of meat?
- 13 V. 13. strengthneth ] or, hath made strong;  
a signe of Gods favour, and Sions fatetie:  
see the contrarie, Lam. 2. 9. Ier. 51. 30. A-  
mos 1. 5. Psal. 107. 16. Isa. 45. 2. These graces  
are to be referred unto the church under  
the gospel, called the heavenly Jerusalem,  
Rev. 21. 2. and which is above, Gal. 4. 26.  
So the Hebrue doctors say, It is written,  
Laud the Lord of Jerusalem; and the scripture  
speaketh of the Jerusalem that is above. R. Me-  
nachem on Gen. 3.
- 14 V. 14. putteth in ] or putteth thy border  
&c. that is, maketh peace in thy borders.  
Compare Isa. 60. 17. 18. Ier. 12. 12. & 15.  
13. & 17. 3. sae ] that is, fine flower: so  
Psal. 81. 17.
- 15 V. 15. beedeth ] or soying, that is, com-  
mandment.
- 17 V. 17. yet ] or fast; the frozen hay  
stones. can stand ] that is, endure it: so  
Prov. 27. 4. Nahum. 1. 6.
- 19 V. 19. his words ] the ten commandments

(or moral law) Exod. 20. 1. called the ten  
words; Deut. 10. 4. statutes ] decrees and  
constitutions of Gods worship; see the note  
on Psal. 2. 7. judgements ] the judicial  
laws for punishing offenders, Exod. 21. 1.  
Psal. 19. 10.

V. 20. any ] or every: but in Hebrue,  
any is often used for any: see Psal. 103. 2. &  
143. 2. judgements ] the Greek sayth,  
his judgements he hath not manifested to them:  
which sense, the Hebrew also may beare,  
he hath not made known to them: as the  
Chaldee also interpreteth it.

PSALME 148.

The Psalmist exhorteth all the heavenly, &  
the earthly, 11. and the reasonable creatures to  
praise God.

Halelu Iah;

**P**raise ye Iehovah, from the hea-  
vens: praise ye him, in the high-  
places. Praise ye him all his Angels:  
praise ye him, all his hosts. Praise ye  
him, Sun and Moon: praise ye him,  
all stars of light. Praise ye him, hea-  
vens of heavens: and the waters, that  
be above the heavens. Let them praise,  
the name of Iehovah: for he, com-  
manded and they were created. And  
he stablished them for aye for ever: a  
statute he gave, and it shall not pass.  
Praise ye Iehovah, from the earth:  
Dragons, and all deeps. Fyre and  
hayk, snow and vapour: stormie wind,  
doing his word. Mountayns and all  
hills: fruitful tree, and all cedars.  
The wild-beast and all catel, creep-  
ing-thing, and lethured soule. Kings  
of the earth, and all peoples: Princes,  
and all Iudges of the earth. Yong-  
men and also Maydens: old-men,  
with children. Let them praise the  
name



name of Iehovah; for high-advanced  
is his name even his alone: his glori-  
ous-majestie, is above earth and hea-  
vens. And he hath exalted the horn  
of his people, the praise of all his gra-  
cious-saints, the sonns of Israel, a  
people near him; Halelu-Iah.

*Annotations.*

**F**rom the heavens ] ye heavenly creatures; as  
the Chaldee, ye holy creatures of heaven:  
so after, from the earth, verse 7. is earthly  
creatures. Compare Rev. 5. 13. in the  
bye places] which the Chaldee expoundeth  
bye Angels.

V. 3. stars of light ] bright shining  
stars, which praised God together, Job 38. 7.

V. 4. above the heavens ] in the clouds  
of the aier, Gen. 1. 7. Job. 26. 8. & 37. 11.

V. 6. stablished ] or, made them stand:  
Psal 119. 91. a statute ] that is, statute,  
or, decrees, rules, ordinances, wherby every  
creature is bounded to his settime and  
place, as Job. 14. 5. 13. & 26. 10. wherup-  
on mention is made of the statutes or ordi-  
nances of heaven, of the Moon and stars &c.  
Job. 38. 33. Jer. 31. 35. & 33. 25. it shall  
not pass ] that is, not any of the things fore-  
mentioned, shall pass the statute (or bound)  
set of God: or is, the statute, shall not pass a-  
way, or sayl: or, not be altered, as Esth.  
1. 19. & 9. 27. 28.

V. 7. dragons ] or whale-fishes.

V. 8. vapour ] or smoke, exhalation, damp.  
As these and all other creatures, are here  
stirred up to praise the Lord: so for our  
sakes are these things written, that wee  
should learn by them to praise the crea-  
tor. And it is a rule in the Hebrue ca-  
nons, that for winds when they blow tempestu-  
ously, and for lightning and thunder, &c. for  
lights in the aier which seem to be stars that  
fall, or run from place to place; or blazing stars;  
comets &c. when a man seeth any of these, hee  
is to bles God who hath filled the world with  
his power and might. Also, he that seeth the  
beuifal creatures, as going out into the fields or

gardens in the spring time, seeth the trees grow-  
ing and blossoming: he is to bles God, who  
hath not let his world lack any thing: but hath  
created in it goodly creatures, & saye trees, &c.  
for the use of the sonns of Adam. So, for  
mountayns and hills, sea and deserts, rivers  
&c. if he see any of them from three dayes to  
three dayes, he is to bles the creator of the  
world. Maimony in Adineth, in Beracoth, chap.  
10. sect. 14. 13. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

V. 10. feathered foule ] or winged bird  
Heb. bird of wing.

V. 13. hye-advanced ] or set-on-high: so  
Esa. 11. 4. It is a strong tower, into which  
the righteous runneth, and is also set on  
high in safety. Prov. 18. 10.

V. 14. the horn ] the power, and glorie,  
as the Chaldee sayth, the glorie of the king-  
dom of his people: see Psal. 75. 10. This is ac-  
complished in Christ, the horn of salvation.  
Luk 1. 69. the praise ] understand, which  
is the praise of his saints, that is, their glo-  
rie; or an argument of praise to them. near  
him ] Gods people are sayd to be near un-  
to him, in respect of his covenant with the  
in Christ, Ephe. 2. 13. their service of him,  
Levit. 10. 3. and spiritual alliance in Christ,  
Job. 10. 17. & Job. 3. 1. For this word, near,  
is used for kindred, Levit. 21. 3. Christ draw-  
eth near unto God for them, Jer. 30. 17. and  
they by him. Heb. 10. 19. 25.

PSALME 149.

God is publicly to be praised for his graces  
to his church, and power given to the same.

Halelu Iah.

**S**ing ye to Iehovah a new song: his  
praise, in the church of gracious-  
saints. Let Israel rejoyce in his ma-  
kers: let the sonns of Sion be glad in  
their King. Let them praise his name  
with store: with timbrel and harp, let  
them sing psalmes unto him. For Ie-  
hovah taketh pleasure in his people:  
he will bewtifie the meek with salvari-  
on. The gracious-saints shall be glad-  
full in glorie: shall shout joyfully, up-



6 on their beds. The exaltations of  
God, in their throat: and a two-edged  
7 sword, in their hand. To doe ven-  
geance, on the heathens: reproofs, in  
8 the nations. To bind their Kings in  
chaines: and their Nobles, in fetters  
9 of yron. To doe on them the judg-  
ment witten; this comely honour, is  
to all his gracious saints; Halelu-  
lah.

Annotations.

2 **H**is makers] the Father, the Word, & the  
Holy Ghost, which three are one, 1. Joh.  
5. 7. The myserie of the Trinitie  
is in the Hebrue phrase, so in many o-  
ther, as, Let us make man in our image, Gen.  
1. 26. Where is God my maker? Job. 35. 10.  
Thy makers is thine husbands, Esai. 54. 5. Re-  
member thy Creatours, Eccles. 12. 1. and sun-  
dry the like. God also is our maker, both  
in nature, and grace, see Psal. 100. 3.

3 their King] Christ; as Mat. 22. 5. Song. 1. 4.  
V. 3. with flute] as Psalm 150. 4. or, in a  
dance: as Jer. 31. 4. 13. Psal. 30. 22. One name  
is given both to the dance, and the pipe  
whereto they danced.

4 V. 4. beawise] or, adorn, make glorious:  
so Esai. 60. 7. 9. 13. The Greek here sayth,  
exalt.

6 V. 6. The exaltations] that is, exalt-  
ings, high acts, high praises; or, lifting-up of  
the voice, preachings. in their throat]  
that is, aloud spoken of and proclaymed:  
so Esai. 58. 1. Cry with the throat, is, Cry a-  
loud. two-edged] Heb. a sword of mouth:  
that is, of two mouthes, as is expressed, Judg.  
3. 16. in Greek, two-mouthed; that is, two-  
edged, biting or cutting both wayes. This  
sword is Gods word, and cometh out of  
Christs mouth. Eph. 5. 17. Heb. 4. 12. Rev.  
1. 16.

7 V. 7. on the heathens] by preaching a-  
gainst their idolatries. Act. 14. 11. & 17.  
16. 17. 31. & c. Compare 1 Cor. 10. 4. 1. 6. Esai.  
41. 11. reproofs] for syn. as Job. 16. 8. Sec.

8 V. 8. To bind their Kings] setting

their vices, and bringing them under the  
bonds and subjection of the gospel; see Ps.  
2. 3. Mark. 6. 20. Act. 24. 26. Rev. 21. 24. E-  
sa. 45. 14. a figure of captivity, Nahum. 3.  
10. 1. 2 Cor. 10. 4. 6. Math. 16. 19. 20. No-  
bles] or Honourable. [V. 9. witten] in the book of God; see  
1 Cor. 4. 6. Rev. 22. 18. So the Chaldee pa-  
raphrase, written in the Law. And this  
may have reference to that law, Deut. 7.  
1. 2. & c. Honour is] or, this shalbe the  
honour, of all his Saints.

PSALME 150.

An exhortation to praise Gods holyness,  
power & goodnes, with all kind of instruments,  
and all breath.

Halelu-lah;

**P**Raise ye God in his sanctitie:  
praise him, in the firmament of  
his strength. Praise him, in his pow-  
ers; praise him, according to the  
multitude of his greatnes. Praise him,  
with the sound of the trumpet: praise  
him, with the psalterie and harp.  
Praise him, with tymbrel and flute:  
praise him, with Virginals and Organ.  
Praise him, with wel-sounding Cym-  
bals: praise him, with lowd-sounding  
Cymbals. Let all breath praise lah;  
Halelu-lah.

Annotations.

**I**n his sanctitie] or, for his holyness; his most  
holy being: Isa. 6. 3. the first argument  
of praise from Gods holy essence in  
himself: or, in his sanctitie. (his sanctuarie)  
his holy place, meaning heaven. in the  
firmament of his strength] that is, for his strong  
firmament, (called heaven, Gen. 1. 8.) the se-  
cond argument of praise, from the frame  
of the world, wherof heaven is chiefest:  
see Psalm. 19. 1. or for the out-spreading of his  
strength, that is, for his strength, spread out as  
the firmament.



2

V. 2. *in his power*] or, for his powerfull  
acts, as Psalm. 145. 4. the third argument of  
praise, from Gods mighty administration  
of all things since the creation. *of his  
greatnes*] or majestic; in special mercie to-  
wards his own people and against their e-  
nemies: which is the fourth argument of  
his praise. Compare Deut. 3. 24. & 9. 26.  
& 32. 3. Exod. 15. 16. & Chron. 17. 19. Luk.  
1. 46. 49. 48. *Alb. 2. 11.* Psalm 79. 11. & 141.  
3. 6. *Majestic*, hath the name of greatnes,  
and is applied to the greatest state of Po-  
lities or Common weals: which is to be  
minded here.

4

V. 4. *stringed*] or *lute*: Psalm. 149. 3.  
*Orginals*] or, stringed-instruments: this  
word is not elsewhere in scripture. *Or-  
gan*] or, the Organon, as the Greek tran-  
slateth it: the Hebrue name signifieth a  
lovely (or delectable) instrument: it is one of  
the ancientest of the world, invented by  
Jubal, Gen. 4. 21. and an instrument of joy.  
Job 21. 12. & 30. 31. *well-sounding*

*cymbals*] Hebr. *cymbals of beating*, that is,  
easy or delectable to be heard: which the  
Greek translatheth *well sounding*. The Cym-  
bals were of metal, as bells, and have their  
name of their shrill tinkling sound.

*lowd-sounding*] or joyfully-sounding, or,  
tinkling; as 1 Cor. 13. 1. Hebr. *cymbals of  
showing-sound*.

V. 6. *all breath*] or, every breath, that  
is, every thing that hath breath: this word is  
used for the breath that God inspired into  
man, Gen. 2. 7. and so for mans mind or im-  
mortal soule, Isa. 47. 16. and usually is ap-  
plied to man, and to the breath of God,  
Psalm 138. 16. but in Gen. 7. 21. it seemeth to  
be spoken of all living things. Compare Rev.  
5. 13. where every creature which is in heaven  
and on the earth and under the earth, and such  
as are in the sea, and all that are in them, were  
heard, saying; *Kato him that sitteth upon the  
Throne and unto the Lamb, be blessing, and ho-  
nour, and glorie, and power for ever and ever.  
Amen.*

6

The end of the Book  
of Psalmes.







A Table, directing to some principall things, observed  
in the Annotations of the Psalmes.

**A** *Basbing*, what it signifieth, *Psal.* 6. 11.  
*Edom* described, *Psal.* 60. 10.  
*Egypt*, *Psal.* 68. 32. the plagues of  
*Egypt* described, *Psal.* 78. 44. &c. & 105.  
28 &c.  
*Ethiopia*, *Psal.* 68. 32.  
*Almighty*, *Shaddai*, how God is so called,  
*Psal.* 68. 35.  
*Alone* diversly taken, *Psal.* 4. 9.  
*Amalek*, *Psal.* 83. 8.  
*Amen*, what it signifieth, *Psal.* 41. 14.  
*Ammonites*, *Psal.* 83. 8.  
*Angels*, *Psal.* 68. 18. & 104. 4.  
*And*, in stead of *For*, *Psal.* 1. 3. & 7. 10. &  
55. 13.  
*And*, for *But*, *Psal.* 55. 14.  
*And* for *That*, *Psal.* 43. 4. & 49. 10.  
*And*, a signe of passion, *Psal.* 2. 6. & 115. 3.  
*Anger*, outward, as wrath inward, *Psal.* 2. 5.  
*Arrows*, what they mean, *Psal.* 18. 15. &  
45. 6.  
*Asaph*, who he was, *Psal.* 50. 1.

**B** *Elial*, what it meaneth, *Psal.* 18. 5.  
& 41. 9.  
*Beal*, what it signifieth, and how it  
is turned into *Bosbeth*, *Psal.* 106. 28.  
*Bands*, signes of subjection, *Psal.* 1. 3.  
*Babel* described, *Psal.* 137. 1.  
*Being*, for continuing, *Psal.* 64. 8.  
*Blessed*: a title given to God, *Psal.* 68. 34.  
*Blessing*, diversly used: *Psal.* 3. 9.  
& *Blessed*, or *Happy*: how it differeth from  
the former, *Psal.* 1. 1.  
*Bloods*, and man of bloods, what they mean,  
*Psal.* 5. 7. & 11. 16.  
*Bounteous-princes*, *Psal.* 47. 10.

*Bounteous-reward*, *Psal.* 13. 6.  
*Bread*, for all food, *Psal.* 78. 20.  
*Brooks*, what they are, and of what use,  
*Psal.* 1. 3.  
*Burnt-offering*, what it was, *Psal.* 10. 4.

**C** *Captivity* for captives, *Psal.* 14. 7. &  
68. 19.  
*Cedar-tree* described, *Psal.* 19. 5.  
*Cherub*, *Cherubims*, what they were, *Psal.*  
18. 11.  
*Christ*, or *Anointed*, *Psal.* 2. 2.  
*Commanding*, diversly used, *Psal.* 43. 9.  
*Condemn* & *guilty*, *Psal.* 5. 11.  
*Confession*, diversly used, *Psal.* 6. 6. & 32.  
5. & 50. 14.  
*Corrupt* not, a title of some psalms: *Psal.*  
57. 1.  
*Corruption*, *Psal.* 16. 10.  
*Corrupting ditch*, or *pit*, wherfore so called,  
*Psal.* 7. 26.  
*Covenant* what it signifieth, *Psal.* 15. 10.  
*Striking Covenant*, *Psal.* 50. 5.  
*Covetous*, or *gain-thirsty*, wherof it is named,  
*Psal.* 10. 3.  
*Courts* of Gods house, *Psal.* 65. 5.  
*Cursing*, *Psal.* 10. 7.

**D** *Daughter* for Congregation, *Psal.* 9. 15.  
*Daughters* for villages, *Psal.* 48. 12.  
*David* put for *Christ*, *Psal.* 18. 50. &  
40. 1. & 89. 4.  
*Day*, for time of affliction, *Psal.* 37. 13. 18.  
*Decret*, wherof named, *Psal.* 5. 7.  
*Decree*, or *Statute*, what it meaneth, *Psal.* 1. 7.  
*Degree*, what they meane, *Psal.* 120. 1.

*Divide*



# The Table.

Divils, wherof they are named, Ps. 106. 37.  
Dooing, for yeelding fruit, Psal. 1. 3.

**E** Dom described, Psal. 60. 10.  
Egypt, Misraim. Psal. 68. 32.

**F** Ace for anger, Psalm. 21. 10.  
Face for grace, Psalm. 27. 8. & 42. 6.  
Faithful, what it meaneth, Psalm. 19. 8.  
False-vanuy, Psalm. 12. 3.  
Falsly deny, Psalm. 12. 4.  
Favourable-acceptation, Psalm. 7. 13.  
Fear, for God, Psal. 76. 12.  
Fear, for Gods worship, &c. Psalm. 19. 10.  
for walking in his wayes, Psal. 34. 10. & 128. 1.

Feeding, what it meaneth, Psal. 23. 1.  
Finding, diversly used, Psal. 36. 3. & 116. 3.  
and 132. 5. & 46. 2.  
First horn, ministers of God, Psalm 78. 51.  
the Chief over others, Psal. 89. 28.  
Fools-vainglorious, Psalm. 5. 6.  
Fool: Nabal, Psal. 14. 1.  
Fool, Avil, Psal. 38. 6.  
Fool-unconstant, Psal. 49. 11.  
Forgiving, what it meaneth, Psal. 25. 18.

**G** Ates of death, Psal. 9. 14.  
Gates of the daughter of Sion, Psal. 9. 15.

Gates of justice, Psal. 118. 19.  
Gathering diversly used, Psal. 26. 9.  
Generation, what it meaneth, Psal. 12. 8.  
Girding what it meaneth, Psal. 76. 11.  
Giving for putting, setting &c. Psalm. 4. 8. & 8. 2.  
Giving, for granting, suffering. Psal. 16. 10.  
Gladnes, gladsonnes, outward, as joy is inward, Psal. 2. 11.  
Glorious-majestic, Psal. 8. 2.  
Glorie or Honour, wherof it is named, Psal. 3. 4. & 84. 10.  
Glory, for the tongue, Psal. 14. 9.  
Glorying, or praising ones self, Psal. 34. 3.  
God, Elohim, what it meaneth, Psal. 3. 3.  
God, Eh, Psal. 5. 5.  
Gods for Angels, Psal. 8. 6. & 97. 7.  
Gods, for Magistrates, Psal. 82. 1. 6.  
God-name added to things for excellen-

cie, Psal. 36. 7.

The living God, Psal. 42. 3.  
Gospel or Evangelie, wherof it is named, Psal. 40. 10.

Gracious saint, what it meaneth, Psal. 4. 4.

**H** Alelujah, Psal. 104. 35. & 135. 1.  
Harp, Psal. 33. 1.

Heavens, what they are, Psal. 8. 9.  
Hell, what it meaneth, Psal. 16. 10.

Heritage, Heir, Inheritance, what they mean, Psal. 2. 8.

Hiding the face, what it significeth, Psal. 13. 2.

High refuge, what it is, Psal. 9. 10.

Hopefully-wayt, Psal. 31. 25.

Horn for power, glorie, Psalm. 18. 3. & 75. 5. 11.

Hosts, or Sabaoth, Gods title, Psal. 24. 12.

House, wherof it is named, Psal. 5. 8.

Hypocrites, why so called, Psal. 35. 16.

**I** Aakob, what it meaneth, Psal. 14. 7.  
Iah, the name of God, Psal. 68. 5.

Idols, wherof they are named, Ps. 106. 36  
Iehovah the name of God and Christ opened, Psal. 83. 19. & 57. 1.

Iehovah, or God, Psal. 68. 21.

Ierusalem described, Psal. 51. 20.

In, often noteth the cause of a thing: Ps. 31. 2.

In, for of, Psal. 87. 3.

Incense, what it signified, Psal. 141. 2.

Inheritance: for land, or people, Ps. 79. 1. & 28. 9. & 2. 3. & 47. 5.

Iniquitie, Psal. 18. 24. it is sometime put for punishment. Psalm. 31. 21. & 40. 13. & 59. 5.

Israel, what it meaneth, Psal. 14. 7.

Judging, what it is, Psal. 43. 1.

Judging expressed by two words usually, Psal. 7. 9.

Judgments for lawes, Psal. 19. 10.

for rites, Psal. 51. 3.

Justice for benefits, Psal. 24. 5.

**K** Nowing, what it meaneth, Psal. 1. 6.  
Korab and his sonns, who they were, Psal. 22. 1.

Kyssing, what it significeth, Psal. 2. 12.



**L**

**L**and of Canaan, Psal. 25.13. described Psal. 105. 11. the land of desire, Psal. 106. 14.  
 Law, wherof it is named, Psal. 19. 8.  
 Leading, gentle guiding, Psal. 13. 2.  
 Lebanon, a mount, Psal. 29. 5.  
 Life, Psal. 7. 6. & 30. 6.  
 Lifting up the soule, Psal. 25. 1.  
 Light, what it meaneth, Psal. 27. 1. & 97. 11. & 113. 4.  
 Light of the face, Psal. 4. 7. & 31. 17.  
 Lightening of the eyes, Psal. 13. 4.  
 Lightning the lamp, Psal. 18. 29.  
 Lions of sundry kinds, have sundry names, Psal. 7. 3. & 57. 5.  
 Livjathan, the Whale, Psal. 74. 14.  
 Lodge, for continuance, Psal. 49. 13.  
 Lord, Adonai, what it meaneth, Psal. 2. 4.  
 Lot, what it meaneth, Psal. 16. 5.

**M**

**M**aking diversly used, Psal. 100. 3.  
 Man, Ith, of his excellencie, so named, Psal. 4. 3. & 49. 3.  
 Sory-man, Enosh; and earthly Man, Adam Psal. 8. 5. and strong-Man, geber, Psal. 18. 26.  
 Man of tongue, what it meaneth, Psal. 140. 12.  
 Man of bloods, Psal. 5. 7.  
 Mansion, or dwelling place, Psal. 26. 8.  
 Master of the musick; who he was, Psal. 4. 1.  
 Meditate, is not onely to think, but to speak, Psal. 1. 2. & 45. 3.  
 Mercie, what it signifieth, Psal. 136. 1.  
 Mercifully-cover, Psal. 65. 4.  
 Mischance, what it meaneth, Psal. 16. 1.  
 Moab described, Psal. 60. 10.  
 Molestation, what it is, Psal. 7. 15.  
 Morning, what it meaneth, Psal. 5. 4. & 49. 15.  
 Moving, implieth often evil, Psal. 15. 5.  
 Moving of the foot, also is evil, Psal. 38. 17. & 66. 9.  
 Mountayns, diversly used, Psal. 133. 1.

**N**

**N**ame, how it is used, Psal. 8. 2.  
 Near, or nigh, what it meaneth, Psal. 148. 14.  
 Negisoth, stringed instruments, Psal. 41. & 93. 3.

New song, what it meaneth, Psal. 33. 3.  
 Nose, and anger, have one name in Hebrue, Psal. 10. 4.

**O**

**O**blation, what it is was, Psal. 20. 4.  
 Outspred firmament, what it is, Psal. 19. 2.

**P**

**P**ainful-iniquitie, why so called: Psal. 5. 6.  
 Pallace, what it is, Psal. 5. 8.  
 Palestina, Philistims, Psal. 60. 10.  
 Palms and hands lifted up & spred in prayer, Psal. 63. 5.  
 Palm-tree described, Psal. 92. 13.  
 Parable diversly used, Psal. 44. 15. & 49. 5. & 78. 2.  
 Part, for inheritance, Psal. 16. 5.  
 Peace what it signifieth, Psal. 29. 11. of it Solomon was named, Psal. 72. 7.  
 Perpetuitie, victorie of time, Psal. 9. 7.  
 Pit of corruption: see Corruption, & Psal. 7. 16.  
 Pleading what it is, Psal. 35. 1.  
 Prayer, wherof it is named, Psal. 4. 2.  
 Precepts, why so called, Psal. 19. 9.  
 Precious, diversly used, Psal. 36. 8. & 116. 15. & 72. 14. & 49. 9. & 139. 17.  
 Priest, what it signifieth, Psal. 99. 6.  
 Prophet, what it meaneth, Psal. 74. 9.  
 Psalm, wherof it is named, Psal. 3. 1. & 7. 18.  
 Psalterie, Psal. 33. 2.

**R**

**R**ebel, or, turn rebellious, wherof it is named, Psal. 5. 11.  
 Rebuke, for destruction, Psal. 9. 6.  
 Redeemer, wherof named, Psal. 19. 15.  
 Redemption, Psal. 111. 9.  
 Reward, Psal. 19. 12.  
 Rock, the title of God often: Psal. 18. 3. 31.  
 Rod of God, what, Psal. 23. 4.

**S**

**S**abbath, day of Rest, Psal. 92. 1.  
 Sacrifice, and fear: of justice: what it is, Psal. 4. 6. of shouting, Psal. 27. 6.  
 Salvation, & Saving, largely used, for help, victorie, deliverance, &c. Psal. 12. 3. & 98. 1. & 118. 14.  
 Scornfull, proud, Psal. 1. 1.  
 Seat, sometime is a chair, sometime a dwelling



ling, Psal. 1.1. & 107.4.  
 Secret or mysterie, Psal. 25.14.  
 Secret, for Council, Psal. 64.3. & 89.8.  
 Seed, for children, Psal. 21.11.  
 Seeking, is for good or evil, Psal. 35.4.  
 Selah, what it signifieth: Psal. 3.3.  
 Shadow, Psal. 121.5.  
 Shadow of death, Psal. 23.4. & 107.10.  
 Showt joyfully, Psal. 5.12.  
 Shout triumphantly: Psal. 41.12.  
 Silence, for submission, Psal. 62.2.  
 Silence, for destruction, Psalm. 31. 18. & 49.

13.  
 Simple, why so called, Psal. 19.8.  
 Sion, the mount; Psal. 2.6.  
 Sitting, diversly used, Psalm. 1.1. & 102.13.  
 Skies, Psal. 18.12.  
 Sleep, for death, Psal. 13.4.  
 Sleep, for rest, Psal. 127.2.  
 Son, diversly used, Psal. 79.11. & 80.16. & 89.23.  
 Son, for every yong thing. Psal. 114.4. & 147.9.

Soule, what it is. Psal. 16.10.  
 Soule for life, Psalm. 35.4. for will, Psalm. 26.12.  
 Standing for continuing, Psal. 33.11. & 111.3. for ministring, Psal. 134.1.  
 Statute or Decree what it meaneth. Ps. 2.7. & 148.6.

Strength, for praise, Psal. 8.3.  
 Strength for kingdome, Psal. 21.2.  
 Strength for Gods Ark, Psal. 78.61.  
 Styles, what it meaneth, Psal. 4.5.  
 Styrring, Psal. 4.5.  
 Sun, wherof it is named, Psal. 19.5.  
 Syn, properly is missing, or misdoing Psalm. 4.5.  
 Synners, who they are, Psal. 1.1.  
 Swallowing, for destroying, Psal. 21.10.

**T** Arsbish for the Ocean sea, Psal. 48.8.  
 Tel, for preach, Psal. 2.7.  
 Tent, what it is, Psal. 15.1.  
 Testimonies of God, what they are, Psalm. 19.8.  
 Together, diversly used, Psalm. 33.25. & 141.10.  
 Trespasser, what they are, Psal. 5.11.

Tribes of Israel, wherof named, Psalm. 78.55.  
 Tyrm the citie, described; Psal. 45.13.

**V** Ain-idols, *Elim*, wherof named, Psal. 96.5.  
 Vanities, for idols, Psal. 31.7.  
 Vnconstant-fool, Psal. 49.11.  
 Unicorn, Psal. 22.22.  
 Voice, for thonder, Psal. 29.3.  
 To give the voice, what it meaneth, Psal. 18.14.  
 Vowes, Psal. 50.14.

**W** Alking, for conversation. Psal. 1.1. & 56.14.  
 Warr, wherof it is named, Psalm. 35.1.  
 Waters, for troubles, and peoples, Psal. 18.5. 17. & 124.4.  
 Way, for course of life, or religion; Psal. 2.1. & 25.4.

Wicked, what it signifieth, Psal. 1.1.  
 Woeful-evils, wherof so called, Psal. 5.10.  
 Wondrous excellent, Psal. 8.2.  
 Word, for thing, or matter, Psalm. 7.4.  
 Work, for wages or reward, Psal. 109.20. & 95.9.

**Y** Yles, for gentiles, Psal. 97.1.

Hebrue phraes observed, which are somewhat hard and figurative.

**I D** Effect or want of wordes; as,  
 Or a verb substantive; *am, are, &c.*  
 &c. Psal. 2.7. and often.  
 Or a noun substantive after a verb, Psal. 103.9. & 109.21. & 137.5. & 139.10.  
 Or a noun substantive after an adjective, Psal. 10.10.



- Of a verb generally, *Psal.* 59.11. & 18.7.129.  
 Of a pronoun, *Psal.* 45.4. & 19.14. & 68.36. & 69.2. & 71.18. & 115.12.  
 Of a preposition, *Psal.* 5.4. & 2.8. & 9.12. & 42.3.  
 Of a part of a sentence, *Psal.* 6.4. & 89.36.  
 2. Overplus or redundance of some small words, *Psal.* 1.4. & 46.7. & 118.14. & 137.3.  
 3. Change, or putting one for another, as Of number, *soule* for *soules*, *Angel* for *Angels* &c. *Psal.* 8.9. & 34.8. & 78.2.45. & 79.2. and often.  
 Of person, *Psal.* 59.10. & 63.7. & 80.7. & 115.9. & 144.10.  
 Of time, *Psal.* 2.1. and 18.7. and often.  
 Of gender, *Psal.* 45.17. & 79.8.  
 Of an active verb, for a passive, *Psal.* 31.9. & 36.3. & 109.13. & 49.15.  
 4. Questions or expostulations; used For affirmations, *Psal.* 56.9. & 144. For denials, *Psal.* 94.20. For prayers, *Psal.* 10.1. For wishes, *Psal.* 4.7. and 14.7.  
 5. Words used in the plural number for excellencie &c. *Psal.* 103.8. One word singular and another plural, used for exactnes, *Psal.* 66.3.  
 6. The mysterie of the holy Trinitie, *Psal.* 11.7. & 33. & 149.2.  
 7. A verb indefinite, of like signification with that which went before, *Psal.* 49.15.

### General observations touching the Psalmes.

**T**He Psalter is in the Hebrue divided into five books.

1. The first conteyneth the 41. first psalmes.
2. The second conteyneth the next 31. psalmes, to the 73.
3. The third hath the next 17. psalmes, unto the 90.
4. The fourth conteyneth the next

17. psalmes, to the 107.

5. The fifth conteyneth the 41. last psalmes.

Every of these bookes is ended with *Amen*, or *Halelu-Jah*. But being all joyned together, they are usually counted one book, and so the Apostle Peter speaketh of them, *Act.* 1.20.

The inditers of these Psalmes are expressed five; Moses, David, Asaph, Heman, and Aethan.

### Of the titles of the Psalmes.

**T**He Psalmes, many of them have no title at all: others have titles, but very divers. Some signifie the writers, as David, Asaph &c: some the singers, as the sons of Korach, Jeduthun &c. some the instruments whereto they were sung, as Neginoth, Nechiloth &c: some the nature of the Ditty, as a Psalm, an Hymn, &c. some the use of it, as an instructing Psalm &c. some the occasion of making it, as Davids fleeing from Absalom, his going in to Bathshebah &c.

Five and twentie psalms are without any title: namely, the 1. 2. 10. 33. 43. 71. 91. 93. 94. 95. 96. 97. 99. 104. 105. 107. 114. 115. 116. 117. 118. 119. 136. 137. & 147. Yet of some of these the holy Ghost witnesseth that David wrote them, *Act.* 4.25. *Heb.* 4.7. & so we may judge of the rest.

Dauids name is prefixed unto 74 psalms; but diversly.

Five & thirtie are intituled, *a Psalm of David*, as, the 3. 4. 5. 6. 8. 9. 11. 72. 113. 114. 115. 119. 120. 121. 122. 123. 124. 129. 131. 138. 139. 140. 141. 143. 63. 64. 70. 101. 109. 110. 139. 140. 141. 143.

Three are intituled, *A Psalm a song of David*, *Psal.* 30. & 61. & 68.

One is intituled, *A song, a psalm of David*: *Psal.* 108.

Fourteen are intituled, *Of David*; under standing the word *Psalm*, or *Song*: as the 18. 25. 26. 27. 28. 34. 35. 36. 37. 61. 69. 103. 138. 144.

Da.  
vid.

One



One is intituled, *An hymn of David*: Psal. 145.

Two are intituled, *A prayer of David*: Psal. 17. & 86.

Six are intituled, *Michtam of David*: Psal. 16. 56. 57. 58. 59. & 60.

Five are named *Instructing psalmes of David*: Psal. 32. 52. 53. 54. 55.

One is called *An instructing psalm of David, a prayer &c.* Psal. 142.

One is intituled, *Shigajon of David*: Psal. 7.

Five are intituled *A song of degrees of David*: Psal. 122. 124. 126. 131. 133.

*Asaphs* name is set to 11. psalmes as written by him, or at least committed unto him.

Seven are intituled, *A psalm of Asaph*, Psal. 50. 73. 77. 79. 80. 81. & 82.

Two are intituled, *A Psalm of Asaph, a song*, Psal. 75. & 76.

One is named *A song a psalm of Asaph*, Psal. 83.

Two are called, *Instructing psalmes of Asaph*: Psal. 74. & 78.

One is named, *An instructing psalm of Heman*: Psalm. 88.

And one, *An instructing psalm of Ethan*: Psal. 89.

Fourteen other have this title, *An instructing psalm, or Maskil*: Psal. 42. 44. 45. 45. 32. 52. 53. 54. 55. 132. 74. 78. 88. 89.

One of these is called *An instructing psalm, a song of the welbeloved virgins*. Psal. 45. So the title of *Instructing*, is set in all, over 24. psalmes.

Four have this title before them, *Corrupt not, or Al Tashbeih*: Psal. 57. 58. 59. 75.

Two are intituled, *for to record*: Psal. 38. & 70.

One is intituled, *A prayer of Moses the man of God*: Psal. 90.

One is intituled onely, *A Psalm*: Psal. 98.

Two have this title, *A psalm a song*: Psal. 67. & 87.

One is intituled *A song a psalm*: Psal. 66.

One is intituled, *A psalm for confession*: Psal. 100.

One, *A psalm a song for the Sabbath day*. Psal. 92.

One, *A prayer for the afflicted &c.* Psal. 102.

Fifteen are intituled *Songs of degrees*, as from Psal. 120. to the 134.

Two have the titles *For Solomon*: Psal. 72. & 127.

Five and sixie are intituled *To the maister of the musick*, as Psal. 4. 5. 6. 8. 9. 11. 12. 13. 14. 18. 19. 20. 21. 22. 31. 36. 39. 40. 41. 42. 44. 46. 47. 48. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 64. 65. 66. 67. 68. 69. 70. 71. 76. 77. 80. 81. 84. 85. 88. 109. 139. 140.

Two are intituled *To Jeathan*, Psal. 39. & 77.

The sons of *Korach*: have eleven psalmes directed unto them. Of which,

Four are intituled *A psalm to the sons of Korach*, Psal. 47. 49. 84. 85.

Two thus, *A song a psalm to the sons of Korach*, Psal. 48. 88.

One thus, *To the sons of Korach, a psalm, a song*: Psal. 87.

One thus, *To the sons of Korach on Asaph's song*, Psal. 46.

Three are named *Instructing-psalmes to the sons of Korach*: Psal. 42. 44. 45.

Nine psalmes have before them *Halelu-lah*. Psal. 106. 111. 112. 113. 135. 146. 148. 149. 150.

## Of the Musick that Israel had in the Temple.

**A**S Musickall instruments were used with songs of old, when Israel first came out of Egypt, Exod. 15. 20. and Temples were appointed of God at mount Sinai, which the Priests should blow over the Burnt-offerings & sacrifices, which was an ordinance for ever, Num. 10. 8. 10. So David, the sweet Psalmist of Israel, by the Spirit of God made Hymnes and Songs, with Cymbals, Harps, and Psalteries, which the Levites in their courses should sing and play upon continually in the Sanctuary. Which melodie was heard, when the Ark of God was brought into the Tent which David had pitched for it, 1 Chron. 15. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. then all Israel brought



brought up the Ark of the covenant of the Lord, with blowing, and with sound of the Cornet, and with Trumpets, and with Cymbals; making a noise with Psalteries and harps; 1 Chron. 15. 28. The Trumpets which Moses made, were of Silver, Numb. 10. 2. Davids Cymbals were of Brass, 1 Chron. 15. 19. the Harps and Psalteries were of fine wood, 2 Chron. 9. 11. These are called the instruments of musick (or of the song) of the Lord, 2 Chron. 7. 6. and David appointed them to be used continually before the Ark, 1 Chron. 16. 4. 5. 6. and divided by lot, the Levites which were musicians, into foure and twentie wards, 1 Chron. 25. and they were by their courses, to stand every morning, to confesse and to praise the Lord, and likewise at evening, 1 Chron. 23. 30. And when Solomon had builded the Temple, he continued therein the order set by David his father, so that the Levites singers & musicians, being arrayed in white linnen, having Cymbals and Psalteries and Harps, stood at the east end of the Altar, and with them, an hundred and twentie Priests sounding with Trumpets; and the Trumpeters and Singers were as one, to make one sound to be heard in praying and confessing to the Lord, 2 Chron. 5. 12. 13. and 7. 6. and 8. 14. This order when it was interrupted by the syn of the Lewes, K. Ezekias restored, 2 Chron. 30. 21. that when the Burnt-offring began, the song of the Lord began also, with the Trumpets & with the instruments ordyned by David King of Israel; and all the Congregation worshiped, and the singers sang, and the Trumpeters sounded: all this continued until the Burnt-offring was finished, 2 Chron. 39. 27. 28. The same order of song and musick, continued in the second Temple after their returne from Babylon, as appeareth by Ezra. 3. 10. 11. and Nehem. 12. 24. 27. 31. 36. 42. 45. In the Psalmes of David, we finde mention also of Flutes (or Pipes) and Timbrels and other instruments used with songs of praise unto God, Psal. 149. 3. and 150. 3. 4. 5. The Hebrew doctors have recorded some things more particularly thus: They sayd the song over all the Burnt-offrings of the Congregation which they

were bound (to offer,) & over the Peace-offrings of the Solemne-assemble, at the time when the wine [the dring-offring] was poured out. But the voluntarie Burnt-offrings which the congregation offered, and the drink-offrings brought for them; they sayd not the song over them. A Levite that mourned, might not serve, or sing. And there might not be fewer then twelv Levites standing upon the banck (or stage,) every day, to say the song over the sacrifice: but they might alwayes have moe so many as they would. And they sayd not the song, but by mouth, without instrument. For the root (or foundation) of the musick is, that it be a service by mouth. And there were others standing there, playing with instruments of Musick. And they played on Psalteries, and Pipes, and Harps, and Trumpets, and Cymbal. There might not be fewer then two Psalteries, nor moe then six: not fewer then two Pipes, nor moe then twelve: not fewer then two Trumpets, nor moe then an hundred and twentie; [so many as were at the dedication of the Temple, 2 Chron. 5. 12.] Not fewer then nine Harps, but as many moe as they would: and but one Cymbal onely. In all the dayes of the solemn feasts, and at the new Moones, there were Priests blowing with Trumpets, in the howse of the sacrifice, Numb. 10. 10. and the Levites sayd the song. The Trumpets were of silver; and it was not lawfull to have them of other metall. The Pipes which they played on, were of Cane (or Reed.) The Psalterie (Nebel) was an instrument like a bottle, and it had strings, and they played thereon. Twelve dayes in the yere they played on the Pipe before the Altar; at the killing of the first Passover, and at the killing of the second Passover, and in the first good day of the Passover, and in the first good day of the Retention (or Pentecost,) and in the eight dayes of the Feast (of Tabernacles.) Maimony in M. Sh. tom. 3. in Cle ham-mikdash chap. 3. and Tralמוד Bab. in Erachin, chap. 2. These ordinances being ended by the coming of Christ, (who was to destroy the Citie and the Sanctuary, and to cause the sacrifice and the oblation to cease, Dan. 9. 26. 27.) it remaineth that now the word of Christ dwell in us richly in all wisdom, and that we be fylled with the Spirit, speaking to our



our selves , teaching and admonishing one another , in Psalmes and Hymnes and Spirituall  
Songs, singing with grace , and making melodie in our hearts to the Lord, Coloss.3.16. Ephes.  
5.18.19.

Finis.





our lives, teaching and admonishing one another in Psalms and Psalms and spiritual  
songs, and making melody in our heart to the Lord, Coloss. 3. 16. Ephes.

Finis

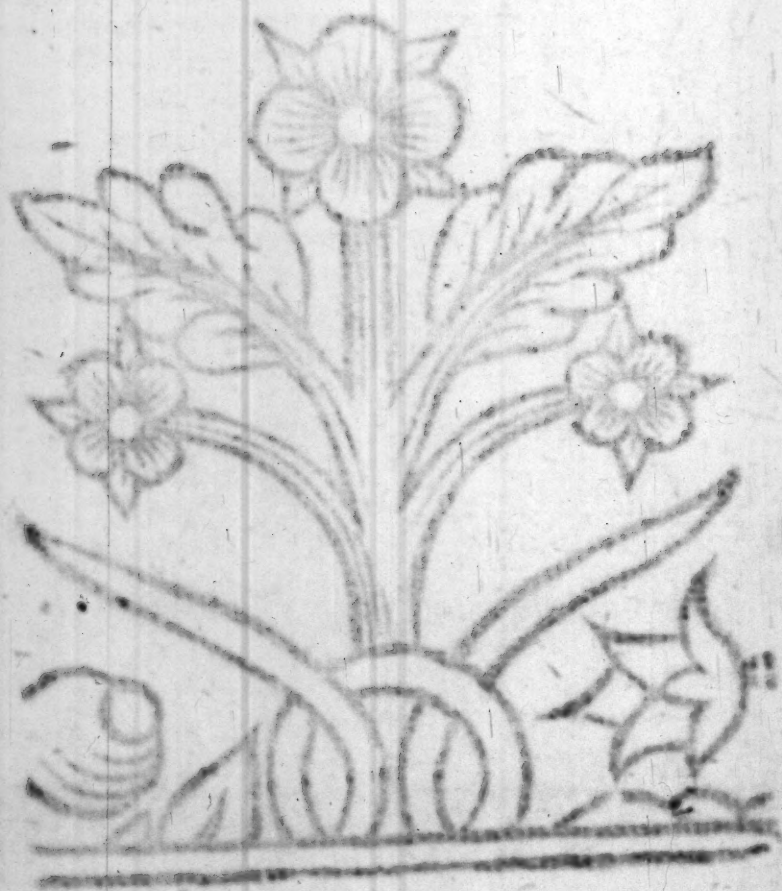






A





A



# THE PSALMES in Metre.

## PSALME 1.



Blessed man, that doth



not in the wicked's



counsel walk: nor stand in synners way;



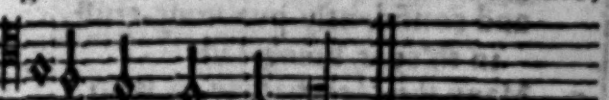
nor sit in seat of scornful-folk. But set-



teth in Iehovahs law, his pleasureful de-



light: and in his law dooth meditate,



by day and eke by night.

3 And he shalbe, like-as a tree,  
by water brooks planted;  
which in his time, shall give his fruit;  
his leaf eke shall not fade;  
and whatsoever he shall doe,  
it prosperously shall thrive.

4 Not so the wicked: but as chaff,  
which wind away-doth-drive.

5 Therefore, the wicked shall not in  
the judgement stand-upright:  
and in th'assemblie of the just,  
nor any synful-wight.

6 For, of the just, Iehovah he  
acknowledgeth the way:  
and way, of the ungracious  
shall utterly-decay.

## PSALME 2.

*Sing this at the 12. Psalm.*

**W**Hy doe the hea-  
thens rage tumultuously:  
and peoples, me-  
ditate on vanity?

2. Kings of the earth  
themselves presenting-sets:  
and Princes for  
to plot together-get:  
against Ieho-

vah, 'gainst his Christ also.

3. Break we, their bands:  
and their cords from us throw.

4. He laugheth, that  
in heavens doeth reside:  
the Lord, he them  
doth mockingly-deride.

5. Then in his an-  
ger speak to them will hee:  
and in his wrath,  
them trouble-suddainlie.

6. And I, anoynt-  
ed-have my King: upon  
the mountayn of  
my holynes, Sion.

7. Tel wil I the  
decree: IAH sayd to mee,  
thou art my son;  
this day begat I thee.

8. Ask me, and I  
wil give thyne heritance,  
herthens: and earths  
ends, thy firm-retenance.

9. Thou shalt them rough-  
ly rule with yron rod:  
as Potters ves-  
sel scatter them abroad.

10. And now, ye Kings  
be wise: be nurtured,  
ye earths Iudges.

11. Iehovah serve with dread:  
and joy, with tremb-

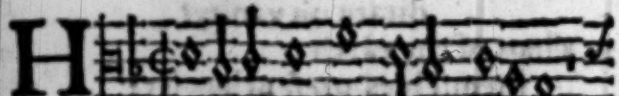
ling. Kys the Son, lest he  
be wroth, and pe-



PSALME III. III. V.

rish in the way doe ye;  
when burn. shall sud-  
dainly his angry-face:  
O blessed, all  
their hope in him that place,

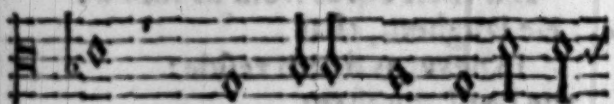
PSALME 3.



1. Ow many my distressers be, o Iah:



how many, that doe rise-up against



meel 3. How many, that of my soule



saying bee: there is no health, for



him in God Selah!

4. But thou, a sheild  
about me art, o Iah:  
my glorie, and  
up-lifter of my head.
5. I to Iehovah, with my voice, called:  
he heard me, from  
his holy mount, Selah.
6. I layd me down,  
and slept: I waking rose,  
for me Iehovah firmly-up-did bear.
7. For thowlands ten  
of folk. I will not fear:  
which me beset-  
ting round-about inclose,
8. Arise thou-up,  
save me my God, o Iah:  
for, all my foes

thou smitest on cheek bone:  
breakst wickeds-teeth.

9. To Iah salvation:  
thy blessing, on  
thy people be Selah:

PSALME 4.

Sing this as the 1. Psalme.

2. **G**OD of my justice, when I call,  
me answer; in distress  
thou madst me roomth: shew grace  
and hear thou my requests. (to me,
3. Mens sonns, how long shal my glorie  
to ignominie bee;  
will ye love vanitie: Selah,  
will ye seek falsitie?
4. But know ye, that Iehovah hath  
selected-wondrously,  
his gracious-saint: Iehovah hears,  
when vnto him I cry.
5. Be styrred, and commit not syn:  
considerately-say  
within your hart, vpon your bed;  
and be you still, Selah.
6. The sacrifices of justice  
for-sacrifices-slay:  
and confidently-put-your-trust  
in th'ever-being-Iah.
7. Many there bee that say, o who  
wil cause vs good to see?  
the light, Iehovah, of thy face  
vp on vs lifted bee.
8. Thou givest joy into my hart:  
more then the time, wherein  
their corn, and-also their new-wine  
have multiplied been.
9. In peace together, lay me down  
and-also sleep will I:  
for thou LORD wilt alone me feat,  
in confident-safetie.

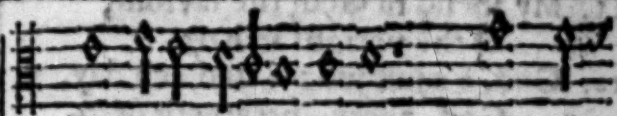
PSALME 5.



1. Ear thou my words, & understand my



PSALME V. VI. VII.



my meditation, o Iah. 3. My King



my God, to voice attend of my cry:



for to thee, I pray.

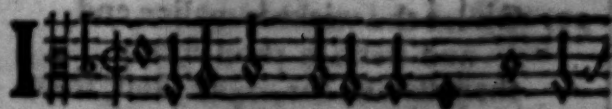
4. Iehovah, hear my voice shalt thou  
at morn: at morn will I address
5. to thee, and will look-out. For, thou  
no God delighting wickednes:  
None evil, with thee sojourn shall (eyes
6. Vain-glorious-fools, shall 'fore thine  
not set themselves: thou hatest all  
that work painful-iniquities.
7. Thou bringest to perdition,  
them that be speakers of a lye:  
Iehovah, doth abhorre the man  
of bloods and guiling-fallacie.
8. But I, will come thine house intoo,  
in multitude of thy mercie:  
in fear of thee, will worship-doe  
to pallasce of thy sanctitie.
9. Me in thy justice lead, o Iah,  
because of them that me envy:  
before me, make thou straight thy
10. For, in his mouth no certainty: (way.  
Their in-part woeful-evils is:  
their throat a grave & open-broad:  
their tongue, they smooth with-flatte-
11. As guilty-them cōdemn, o God; (ries.  
From their consulted-purposes  
fall let them: drive thou them away,  
with their full-many trespasses:  
against thee, for rebell doe they.
12. And all that hope in thee-for-slay,  
shall joy, shall shout eternally,  
and thou shalt cover them: and they  
that love thy name, be glad in thee.
13. For thou, Iehovah, wilt bestow  
a blessing on the righteous-one:  
him, as with buckler-crown wilt thou  
with gracious-acceptation.

PSALME 6.

Sing this as the 3. Psalme.

2. **I**EHOVAH, in  
thy wrath rebuke not me:  
neyther chastise  
me in thine angry-heat.
3. Iehovah shew  
me grace, for I am weak:  
heal me o Iah;  
for, my bones troubled be,
4. Also my soule,  
is troubled vehementlie  
and thou Ieho-  
vah, how long wilt thou ceaset
5. Return Ieho-  
vah, thou my soule release:  
o save thou me,  
because of thy mercie,
6. For, record none  
of thee in death appears:  
who shall confess  
to thee, in deadly-lake?
7. I saynt with sighes;  
my bed to swim I make,  
ech night: I bath  
my bed-sled, with my tears.
8. Gnawn is with in-  
dignation mine eye:  
it is wext-old,  
for all that me distress.
9. Away from me,  
all that work wickednes:  
for heard hath IAH,  
voyce of my weeping-crye.
10. Iehovah he  
hath heard, my suit-for-grace:  
Iehovah, hath  
my prayer accepted.
11. Abasht be all  
my foes, and sore troubled:  
return, and be  
abasht in suddayn-space.

PSALME 7



2. Ehovah mine almighty God, I hope-  
A 3 repose



PSALME VII. VIII.



repose in thee : save me from all



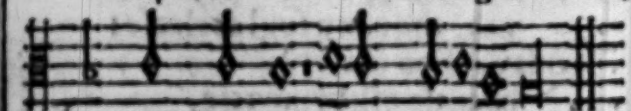
that me pursue, & thou deliver me.



3. Lett he a *renting*-Lion like, my soule



in peeces-tear : breaking-asunder,



while there is no-one deliverer.

4. Iehovah mine *almighty*-God,  
if this-thing done have I:  
if that there be within my hands  
w<sup>r</sup>ngful iniquitie.

5. If I have him rewarded yll,  
that with mee was at-peaces  
(yea him that my distreser was  
caulless, I did releale.)

6. Let foe pursue my soule, and tak;  
and tread my life on clay:  
my glorie also let him make-  
dwell, in the dust Selah.

7. Rise-up, Iehovah, in thy wrath,  
for rages of my foes,  
be thou lift-up: and wake to me,  
judgement thou didst propose.

8. And round-about thee compass shall,  
the people's assembly:  
and for the same, doe thou returne  
vnto the place-on-hye.

9. Iehovah, wil the people's judge:  
my judge Iehoyah be,  
even-as my iustice is, and as  
my perfectness in me.

10. Oh let the wickeds malice end,  
and stablish-thou firmly  
the iust-man: for, o just God, thou  
the haris and reins doost-try.

11. My sheild in God, the saviour,  
of the vpright in hart.

12. God, is a just judge: and ech day,  
God, angry-threatneth *smarr*.

13. For if that he doe not return,  
his sword he sharp wil whett:  
his bow he bended hath, and he  
the same hath ready-to-see.

14. And for him, he hath ready-made  
the instruments of death:  
for them that hotly-persecute,  
his arrowes he worketh,

15. Loe he shalbe in travel of  
painfull-iniquitie:  
for molestation he conceivd,  
and shall bring forth a lye.

16. A hollow-pit he digged hath,  
and delved deep the same:  
and falln he is, into the ditch  
that he did working-frame.

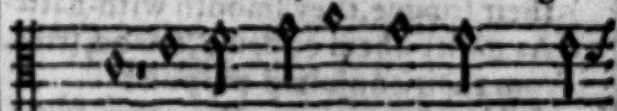
17. His molestation, it shall  
vpon his head turn-down:  
his violent-wrong also shall  
descend vpon his crown.

18. I wil confesse Iehovah as  
is his just-equitie:  
and wil sing-psalm, vnto the name  
of Iehovah most-hye.

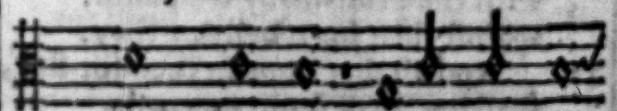
PSALME 8.



1. Iah our Lord, how excellent-great



is thy name in all the earth : thou



which hast given thy glorious ma-



jestie above the heaven. From  
mouth



PSALME VIII. IX.



mouth of babes, & sucklings, thou



firmnes foundedst, because of them



that thee distressed.

To make the foe,  
and self avenger ceas:

4. When I behold  
thy heav'ns, thy fingers deed:  
the moon and starrs,  
which thou hast stablished.
5. What a frayl-man  
that him thou remembrest?  
and Adams son,  
that him thou visitest?
6. For thou a li-  
tle lesser hast made him,  
than be the Gods:  
and crown'd him with glorie,  
and eke with ho-  
nourable-decentie.
7. Of thy hand-works,  
thou gavest him ruling:  
under his feet  
thou set didst ev'ry-thing.
8. Sheep and beeves all:  
and field beasts with the same.
9. Foule of the heav'ns,  
fish of the sea also:  
that through the path-  
wayes of the seas dooth goe.
10. O IAH our Lord:  
how excellent great fame  
in all the earth  
bath thy renowned-name;

PSALME 9.

*Sing thou as the 25. Psalm.*

**W**ith all my hart,  
Iehovah I confesse:

- all thy works-mar-  
velous, I will expresse,
3. Rejoyce, and glad-  
nes shew in thee wil I:  
I wil sing-psalm,  
to thy name o most-hye.
  4. Mine enemies  
when backward they turned:  
they from thy face,  
stumbled and perished.
  5. For thou my judge-  
ment and my doom, hast done:  
hast sitten, judge  
of justice, on the throne.
  6. The hethens thou  
severe-rebuked hast,  
the wicked-one  
hast to-perdition-cast:  
the name of them  
thou wiped hast away,  
to everlasting  
and perpetuall-aye.
  7. The desola-  
tions of th'enemie,  
quite ended are,  
to perpetuities:  
and cities thou  
hast pulld-up; of them-all  
with them, is pe-  
risht the memoriall.
  8. Iehovah al-  
so, shall for ever sitt:  
his throne for judge-  
ment, he prepareth-sitt.
  9. And he, will judge  
the world with right justice:  
wil judge the pro-  
ples, with right-equities.
  10. And for th'opprest,  
IAH wilbe refuge-hye:  
a refuge-hye,  
at times in misery.
  11. And they that know  
thy name, wil trust in thee:  
for thou Lord lea-  
vest not, them that seek thee.
  12. Sing to Ieho-  
vah, that in Sion dwells:  
his practises,

all

shew-



PSALME IX. X.

- shew-forth among peoples.
13. For them remem-  
breth, he that bloods doth seek;  
he forgetts not,  
crye of th'affl. & d-meek.
  14. Iehovah, shew  
me grace; my trouble see  
from my foes: from  
deaths gates, up lifting me.
  15. That I, in daugh-  
ter Sions gates, may noyse,  
thy prayes all:  
may in thy health rejoyce.
  16. The heathens sunk  
are, in the pit they made:  
caught is their foot,  
in net that close-they-layde.
  17. Known is Ieho-  
vah; judgment he hath done:  
in his hand-work,  
snar'd is the wicked-one;  
O minde this well!
  18. Turn shall into the pit  
the wicked: hea-  
thens all, that God forget.
  19. For, not for aye  
forgott shalbe the poore:  
nor needies hope,  
perish for evermore.
  20. Iehovah rise,  
strong let not weak-man bee:  
let heathens judg-  
ed be, 'fore face of thee.
  21. Iehovah, strike  
in them a dread-dismay:  
let heathens know,  
weak-men they be Selah.

PSALME 10.

*Sing this as the 7. Psalme.*

- I** W Herefore Iehovah standest thou  
removed-farr-aside?  
at times when wee are in distress,  
wherefore doest thou thee hide?
1. The wicked in his haughtines,  
hotly-pursues the poore:  
let them be taken in the crafts  
that they have thought before.
  2. For, for his soules desyred-lust,

- praise doeth the wicked-wight:  
the covetous eke he doth bless,  
he doth the LORD despight.
4. The wicked-man, his countenance  
is of such lostynes,  
that he seeks not: *ther* is no God,  
in all his purposes.
  5. His wayes, in all time, wel-succeed,  
on high thy judgments bee,  
above his sight: his pressing-foes,  
puff at them all doeth hee.
  6. Within his hart he sayth, I shall  
not be remov'd away:  
for *I* shall not in evil bee,  
in any age for aye.
  7. His mouth is full of cursing-oath,  
and frawd and fallacie:  
under his tongue, is mischief and  
painfull-iniquitie.
  8. In wayting-place of villages,  
he sits; in secrecies  
he murdereth the innocent:  
for poor doe lurk his eyes.
  9. He lyes in wayt in secret-place,  
as Lion in his denn;  
he lyes in wayt, to snatch away  
the poor-afflicted men:  
th'afflicted-poor he snatcheth, him  
when to his net he drawes. (poor)
  10. He stoups he bowes: that troupe of  
may fall, in his strong-pawes.
- \* 2 \*
11. W Within his hart he sayth, God doth  
forget: he hides-away  
his face, *so that* he will not see  
vnto perpetual-aye.
  12. Iehovah rise thou up; O God,  
lift thou thine hand on hye:  
let not the meek-afflicted men  
be out of memorye.
  13. O wherefore, doth the wicked man  
despight th'Almighty-one?  
he in his hart sayth, thou wilt not  
make-inquisition.
  14. Thou lookest, for molesting-toyl  
and greivance thou dost see,  
to take *the thing* into thine hand:  
the poor leaves it to thee;  
Thou helper art of fatherless,



15. Break th'arm of wicked-ones:  
and of the ev'l; his wickednes  
seek, till thou findest none.
16. Ichovah King, for ever is  
and to continual-aye:  
out of his land, the heathen-men  
are perished-away.
17. The meek afflict-d-mens desire,  
Ichovah thou doost hear:  
thou firmly dost-prepare their hart,  
dost make-attent thine eare.
18. To judge th'opprest and fatherless:  
that add no more he may,  
that is frayl-man, out of the earth,  
with-terror to dismay.

PSALME II.

*Sing this as the 1. Psalm.*

1. **I**n Ichovah, hope-repose,  
how (therefore) doe ye say  
unto my soule: as bird unto  
your mountayn, flee-away?
2. For loe the wicked, bend the bow,  
their shaft on string prepare:  
to shoot even in the dark, at them  
in hart that upright are.
3. For the foundations, are cast-down:  
the just, what hath he done?
4. IAH, in his holy Pallace is;  
IAH, in the heaven his throne:  
his eyes wil view; his eye-lids prove,  
the children of Adam.
5. Ichovah, wil the just-man prove:  
also the wicked-man,  
His soule eke hateth him that loves  
wrongful-transgression.
6. Vpon the wicked he wil rayn,  
even snares: fyre and brimston,  
and wind of burning storms, this shall  
the part of their cup bee.
7. For just is IAH, he justice loves:  
his face, the right, wil see.

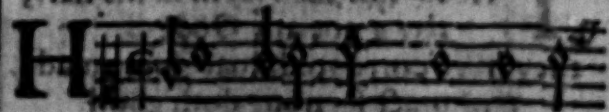
PSALME 12.

*Sing this as the 50. Psalm.*

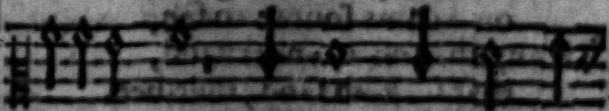
1. **S**AY LORD, for god-  
ly-man is at an end:  
for faithful-ones,  
from Adams sonns, decay.

3. They speak vain lyes,  
ech-man with his next-freind:  
with flattering lip,  
with hart and hart speak they.
4. The Lord cut-off,  
all lipps of smoothed-flatterings:  
the tongue, that speak-  
eth arrogantly great things.
5. Which sayd have, with  
our tongue we wil prevayl,  
our lipps are ours:  
who Lord is over vs?
6. For the afflict-  
ed-poor mens wailful-spoyl,  
for needy-poor  
mens groning-pitteous:  
now wil I rise,  
the LORD sayth; in salvation  
I wil him set,  
he shall have respiration.
7. The sayings of  
the LORD, are sayings pure:  
as silver tride,  
in earthen choise-fornace,  
fined, sev'n times.
8. Thou Lord wilt them keep-sure:  
wilt him preserve,  
for ever, from this race.
9. On ev'ry side,  
the wicked-ones have walked:  
when vilenes is,  
of Adams sonns, exalted.

PSALME 13.



1. How long Ichovah, wilt thou me



forget for aye: how long while wilt thou

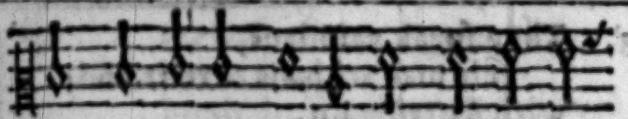


hide, thy face from mee away? 2. How

long



PSALME XIII. XIII. XV. XVI.



long shall, in my soule, I counsels set; day-



ly sad-sorrow in my hart: how long shall



my foe bee exalted, above mee?

4. Iehovah o my God,  
behold me answer make:  
illuminate mine eyes,  
lest sleep of death me take.
5. Lest that my foe doe say,  
gainst him prevails have I:  
mine adversaries they  
exult wil gladly, when moved be shall I.
6. But I, I doe repose-  
assured-trustfulnes  
in thy mercy, my hart  
shall shew-forth-gladfomnes  
in thy salvation:  
I sing wil-cheerfullie  
unto th'Eternal-one,  
for, bounteously hath hee  
rewarded unto me.

PSALME 14.

*Sing this as the 7. Psalme*

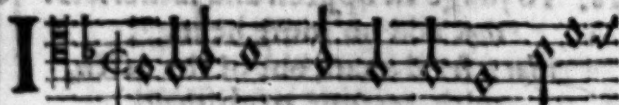
**T**He foolish-man sayth in his hart,  
ther is not any God:  
they have corrupted, loathsome made  
their practise, none doth good.

1. Iehovah, looked-down from heavn's:  
on Adams sonns: to see,  
if any that doth-vnderstand,  
that seeketh God, ther-bee.
3. All is away-departed, they  
become are all at one  
unprofitable: none doth good,  
none, no nor any-one.
4. Doe they not know, even-al that work  
painful-iniquitie:

that eat my folk; as they eat bread;  
to IAH, they doe not crie.

5. There, dread they sore: because God is  
in generation just.
6. The poore counsel, yee make-abash:  
because, IAH is his trust.
7. Who, Israels health, from Sion gives?  
His folks captivitee;  
when IAH shall turn: Iakob shall joy,  
Israel glad shall bee.

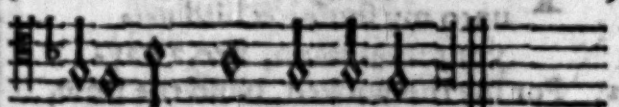
PSALME 15.



1. EHovah, who shall sojourner in thy



pavilion bee: who shall a dweller be,



within thy mount of sanctitee?

2. He that walks perfect, justice works,  
and in his hart speaks truth.
3. That slandereth not with his tongue;  
none yll to his friend doth:  
nor gainst his neighbour, takes re-  
proch.
4. Contemn'd is in his eyes, an abject;  
but he them that fear  
Iehovah, glorifies:  
that changeth not, though he unto  
his hinderance hath sworn.
5. That hath to biring-usurie,  
his money not forborn:  
and hath against the innocent,  
receiv'd no briberie:  
he that doth these, shall not be mov'd  
unto eternitie.

PSALME 16.

*Sing this as the 7. Psalme.*

**P**Reserve thou me o God, for I  
for safetie hope in thee.

1. Thou saydst to IAH, thou art my Lord:  
my good is not to thee.

3. Vnto



PSALME XVI. XVII.

3. Vnto the sanctified-ones,  
which are the earth upon:  
and th'excellent, in them is all  
my delectation.
4. Their sorrowes shalbe multiplide,  
that give an other dower:  
their powred-out-offrings of blood  
I will not *them* out-power:  
neyther wil I, upon my lipps,  
the names of them take-up.
5. Iehovah, is the portion  
of my part and my cup:  
Thou, art-susteyner of my lot.
6. To me the lines falln bee,  
in pleasant-places: yea fayr is,  
the heritage for me.
7. I bleſs Iehovah *thank fully*,  
which hath me counselled:  
yea in the nights, my reins have me  
severely-chastised.
8. Iehovah, I proposed have  
continually fore mee:  
because *he is* at my right-hand,  
I shall not moved bee.
9. Therefore my hart it doth rejoyce,  
and glad my glorie is:  
my flesh moreover, it shall dwell  
in confident-surenes.
10. Because, my soule in deaths estate  
thou wilt not leave-alone:  
thou wilt not give thy gracious-saint,  
to see corruption.
11. Thou mak'st me know the way of life:  
of joyes satietie,  
before thy face; at thy right hand,  
pleasures perpetuallie.

PSALME 17.

*Sing this as the 8. or as the 35. Psalme.*

1. **H**ear justice LORD;  
tend to my crying-shrigh;  
heark to my pray'r:  
without lipps frawdulent.
2. From fore thy face,  
come forth let my judgement:  
let thine eyes view,  
the equities vpright.
3. Mine hart, thou pro-  
vedst, visitedst by night:

- Thou hast found no-  
thing *though* thou didst me trie:  
I purposed, my  
mouth shall not transgress.
4. By thy lipps word,  
touching mens practises:  
pathes of the brea-  
ker-through, observe doe I.
5. My steps, in thy  
paths, stay-thou-stedilie:  
That my foot-steps  
may not removed bee.
6. I call on thee,  
for answer me wilt thou  
God: hear my speech,  
thine ear vnto me bow.
7. Thy mercies mar-  
veilously-shew thou mee,  
O Saviour  
of them that hope in thee:  
from them that rayle  
themselves, with thy right-hand.
8. Keep me, as black  
of th'apple of the eye:  
in shade of thy  
wings, hide-me-privily.
9. From wick ds face,  
that wasting-me-wirhstand:  
my deadly loes,  
that round against me band.
10. They close their fat:  
speak with their mouth, proudly.
11. Now in our steps  
they vs doe compass-round:  
they set their eyes,  
down-bending to the ground.
12. His hiew is Li-  
on like, to tear greedy:  
like lurking-Li-  
on, sitting secretly.
13. Iehovah rise  
thou up, prevent his face,  
make him bow-down:  
deliver thou my soule,  
from wicked with
14. thy sword. From men mortall,  
with thine hand, LORD,  
from men of mortall race  
worldlings, that have

Be

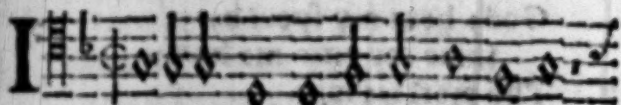
their



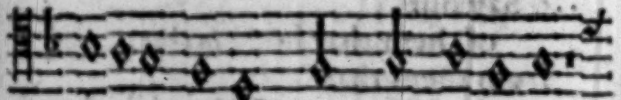
PSALME XVIII.

their part in *this* life-space:  
 Their belly thou  
 doost fyll, with thine hid-fee,  
 their children sa-  
 tified are: and they  
 doe for their babes,  
 their overplus up-lay.  
 15. But I, in ius-  
 tice, shall thy visage see:  
 shall when I wake,  
 fylld with thine image bee.

PSALME 18.



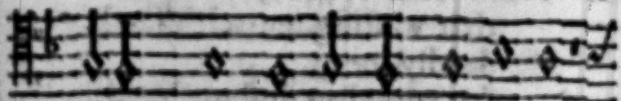
2. Love-thee deer, Iehovah my firmness.



3. Iehovah is my Rock and my fortress,



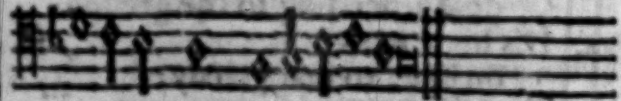
and my deliverer, my God is hee, my



Rock, in whome I sheltered hope to bee:



my sheild and horn, of my salvation;



my fenced-hye-fortification.

4. Vnto the pray-  
 sed LORD I made my cries:  
 and I was sa-  
 ved from myne enemies.

5. The pangs of death  
 about me compassed:  
 and me the streams  
 of Belial frighted.

6. The pangs of hell

they round about me went:  
 the snares of death,  
 did me unwares-prevent.

7. In the distress  
 upon me, call did I  
 upon Ieho-  
 yah, and to my God cried:

and he my voice  
 our of his pällace hears;  
 my crie, before  
 him, came into his ears.

8. And th'earth, did shake  
 and quake; and styrr'd bee  
 grounds of the mounts:  
 and shook, for wrath was hee.

9. Smack: mounted, in  
 his wrath, and fyre did eat  
 out of his mouth:  
 coles, from it burnd-with-heat.

10. And he did bow  
 the heav'ns, and down-did-pas;  
 and gloomy-dark-  
 nes, vnder his feet was.

11. And he did ride  
 on Cherub, and did fly:  
 and on wings of  
 the wind, he flew-swifly.

12. He set the dark-  
 nes, for his secret-bound:  
 for his pavi-  
 lion about-him-round:  
 darkness of wa-  
 ters, thick-cLOUDS of the skyes.

13. From the resplen-  
 dent-brightness, fore his eyes:  
 his clouds did pass:  
 hayl and fyre coals burned.

14. And in the heav'ns,  
 Iehovah, thondered:  
 And give his voice,  
 did he that is most-hye:  
 the hayl stones, and  
 the coals of fyre did flye.

15. He sent his ar-  
 rows, and them scattered:  
 and hurled light-  
 nings, & them stroke with-dread.

16. And channels of  
 the waters were beheld,

the



PSALME XVIII.

the worlds founda-  
tions, were eke reveald:  
At thy rebuke  
Iehovah; at the blast,  
of wind ~~that~~ from  
thy wrathful-nostril past.  
17. He from the hye-  
place sent, take me did hee:  
he out of ma-  
ny waters, forth-drew mee.  
18. He rid me from  
my powerful enemies  
and from my foes,  
that stronger were than I.  
19. They vnawares-  
preventing, came on mee  
in day of my  
cloudy-calamitie:  
and for a staff  
to me, Iehovah was.  
20. And also he  
unto a roomy-place,  
did bring me forth:  
he safely-me releas'd;  
because, he was  
delyteful in me pleas'd.  
21. IAH did reward  
me as my justice-right:  
as my hands pure-  
nes, he did me requite.  
22. Because Ieho-  
vahs wayes I did observe:  
and did not from  
my God, ungodly-swerve.  
23. For all his judge-  
ments straight, before me bee:  
and his decrees,  
I turned not from mee.  
24. And I with him  
did-hold-integritie:  
and kept my self,  
from mine iniquitie.  
25. The LORD eke ren-  
dred me as my justice:  
as purenes of  
my hands, before his eyes.  
26. With gracious-faith,  
thee gracious shew dost thou

with perfect man,  
thou dost thee perfect show.  
27. Thou with the pure  
dost shew thy purity:  
and with the fro-  
ward, thou dost shew thee wry.  
28. For poor afflict-  
ed people save dost thou:  
the lofty eyes,  
thou also bringest low.  
29. For thou dost make  
my candle to be light:  
Iehovah my  
God, makes my darknes bright.  
30. For by thee, through  
an armie break I shall:  
and by my God,  
I leaped over a wall.  
31. Gods way intyre,  
tryde is the word of IAH:  
a sheild he is,  
to all that on him stay.  
32. For who is God,  
besides th'Eternall-one:  
and who a Rock,  
except our God alone.  
33. God, is he that  
with valour girdeth mee:  
and fully per-  
fect, makes my way to bee.  
34. My feet he match-  
eth, as the hindes feet: and  
on myne hye-pla-  
ces, he doth make me stand.  
35. My hands he learn-  
eth, to the warlike-stroke:  
and with mine arms,  
a bow of brasse is broke.  
36. And thou hast giv'n  
me, thy salvations shield:  
and thy right hand,  
hath strongly-me-vpheld:  
also thy meek-  
humiliation  
hath caused-me-  
multiplication.  
37. Thou hast my pas-  
sage under me wid'ned:  
and my leggs, have

By

not



PSALME XVIII. XIX.

not weakly-flaggered.

\* 3 \*

38. My foes I fo-  
low'd, and them overgot:  
and, till I had  
consum'd them, turned not.
39. I wounded them,  
and up they could not get:  
they down-did-fall,  
even underneath my feet.
40. And thou didst gird-  
me-in-a-readynes  
unto the warr,  
with active-variantnes:  
Thou causedst hast,  
under me down to stoup,  
them that against  
me have arisen-yp.
41. Neck of my foes,  
thou also gavest mee:  
and I suppress  
them that my haters bee.
42. They cried-out  
but *they was* none to save:  
to LAH, but he  
no answer to them gave.
43. And them, as dust  
before the wind, I bray'd:  
as clay of streets,  
I powring-out-them-lay'd.
44. Thou hast me gi-  
ven-safe-evasion,  
from peoples ma-  
nifold-contention:  
thou hast me put  
the heathens head to bee,  
a people, *which*  
I knew not, serveth mee.
45. At hearing of  
the ear, they me obey:  
the strangers sonns,  
falsly to me deny.
46. Sonns of the stran-  
ger, tading-withered:  
and did, out of  
their closets, shrink-for-dread.
47. Jehovah live,  
and my Rock blessed bee:  
and God of my

health, hye-extolld be hee.

48. God, he that gi-  
veth to me vengeance:  
and doth the peo-  
ples vnder me depress.
49. My safe deli-  
v'rer, from mine enemies:  
also from them  
that vp against me rise,  
thou hast exal-  
ted me; hast ridd me-free,  
from man of vi-  
olent-inquitee.
50. Therefore, Jeho-  
vah, I with-thankfulnes-  
will thee among  
the nations-confess:  
and I unto thy  
name a psalm-wil-sing.
51. Great maketh he,  
salvations of his King:  
and unto his  
Anoynted, doth mercy;  
to David and  
his seed; eternally.

PSALME 19.

*Sing this at the 22. or at the 1. Psalm.*

- T**He heav'ns, do tell the glory of God:  
and firmament doth preach  
work of his hands. 3. Day unto day,  
dooth largely-utter speech:  
and night to night, doth knowledge
4. No speech, & words *are* none: (shew,  
5. their voice it is not heard. Their line,  
through all the earth is gone:  
& to the worlds end, their speakings:  
in them he did dispose,
6. tent for the Sun. Who bridegroom-  
out of his chamber goes: (like,  
joyes strong-man like, to run a race.
7. From heav'ns end, his egress,  
and his regress to th'ends of them:  
hidd from his heat, none is.
8. Jehovahs Law, it perfect is;  
the soule agayn-turning:  
Jehovahs witness faithful is,  
the simple wise-making.
9. Jehovahs charges, righteous *are*.

giving



PSALME XIX. XX. XXI.

- giving harts glad-delight:  
 9. Iehovahs precept it is pure,  
 giving the eyes clear-light.  
 10. Iehovahs rev'rend-fear, & clean,  
 abiding still for ay:  
 Iehovahs judgments veritie;  
 together, just are they.  
 11. Than gold, than much fine-gold, *they*  
 to be desired, more: *(are)*  
 and sweeter then the honey is,  
 or honey-combs liquour.  
 12. Also thy servant, & by them  
 admonished-clearly:  
 in keeping them, & much reward.  
 13. Errours who can discry?  
 from secret-~~errours~~ cleanse thou me.  
 14. Thy servant eke restrain  
 from ~~synns~~ presumptuous; o let  
 them not within me reign,  
 then shall I perfect be; and cleans'd,  
 from much transgression.  
 15. O let the words of my mouth, be  
 to acception;  
 and meditation of my hart  
 before the face of thee:  
 Iehovah, my *almighty*-Rock  
 and my Redemer-free.

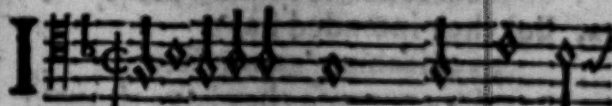
PSALME 20.

*Sing this at the 84. Psalme.*

2. **T**HE LORD-eternal answer thee,  
 in day of streight-adversitee:  
 the name of Iakobs mighty-God,  
 set thee upon a refuge-hye.  
 3. Send thy help from the sanctuary:  
 from Sion give thee sure-abode.  
 4. He all thy gifts in mind up-lay:  
 thy offering, ashes-make Selah.  
 5. As thy hart *craves*, give thee *the same*:  
 and all thy counsel he fulfill.  
 6. In thy salvation, shewt wee will;  
 and banners-rear, in our Gods name:  
 All thy requests fulfill-doe IAH.  
 7. Now doe I know, that Iehovah,  
 he saveth his Anoynted-one;  
 out of his heay'ns of sanctity,  
 he answereth him: with powers-migh-  
 his right-hands safe-salvation. *(ry,*

8. Of charrets these, of horses thay:  
 but of the name of our God IAH  
 9. wee mention-make. They, Houe &  
 but rise, & stand-upright do we. *(sal:*  
 10. Iehovah save-thou: the King, he  
 us answer in the day wee call.

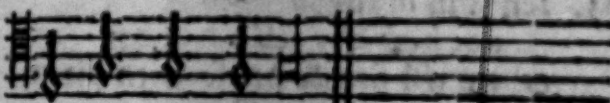
PSALME 21.



Ehovah, in thy strength the King shall



joyful bee: and in thy safe salvation, how



veh'ment glad is hee?

3. Thou unto him hast given,  
 that which his hart did pray:  
 and th'ernest-asking of his lipps,  
 hast not kept back Selah.  
 4. For thou preventest him,  
 with blessings of goodnes:  
 thou settest on his head, a crown  
 of gold-of-preciousnes.  
 5. Life, he did ask of thee,  
 to him thou gavest it:  
 even length of dayes, & eternitie  
 and to continuance-yet.  
 6. Great hath his honour been,  
 in thy salvation:  
 glory and comely-dignitie,  
 thou puttest him upon.  
 7. For blessings thou hast set  
 him to perpetuall-aye:  
 even with thy face, thou makest him  
 chearfull-to-bee with joy.  
 8. For, in Iehovah, doth  
 the King put trust: and hee,  
 through mercie of the Highest-one,  
 shall not removed bee.  
 9. Thine hand shall find-out, all  
 that are thine enemies:  
 even thy right hand, shall find-out them  
 that thee with hate-invie.

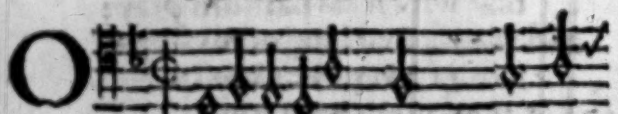
10. At



PSALME XXI. XXII.

10. At time of thy *fierce*-face,  
them as an oven of fyre  
thou wilt dispose: Iehovah, will  
them swallow in his yre;  
and fyre shall eat them up,  
11. Thou wilt the fruit of them,  
stroy from the earth: also their seed,  
from sonns of earthly-men.  
12. For they intended have  
an evil-thing 'gainst thee:  
a crafty-purpose they have thought,  
but shall not able bee.  
13. Because, thou wilt them set  
*even as* a shouldring-butt;  
against their faces, with thy strings,  
wilt ready-make to shoot.  
14. Iehovah in thy strength  
doe high-thy-self-advance:  
we wil sing & praise-with-psalm,  
thy powerful-puissance.

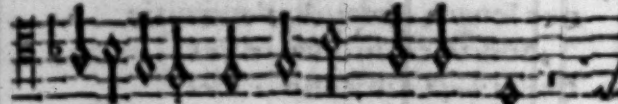
PSALME 22.



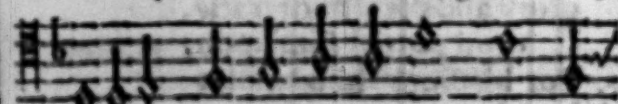
1. My God o my God, wherefore



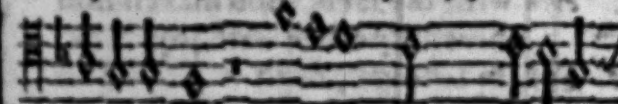
hast thou forsaken me: art far from my



salvation, words of my roring crie? 3.



O my God, I doe call by day, and thou



not answerest: also by night, and unto



me *there is* no silent rest.

4. And thou holy: abidest-stil,  
the prayles of Isr'el.  
5. Our fathers trusted thee: trusted;  
thou them deliv'redest-well.  
6. Vnto thee they did cry-out, and  
were safe-delivered:  
in thee, they trusted and were not  
with bashfulnes-shamed.  
7. But I a worm and not a man:  
the vile-reproch *am* of  
of earthly-men, of people eke  
despis'd contemptuously.  
8. All they that doe upon me look,  
a scoff at me doe make:  
they with the lip doe make a mow,  
the head they scornful-shake.  
9. Vnto Iehovah trust he did,  
let him now ridd him quite:  
let him deliver him; because,  
in him he doth delyte.  
10. But *it is* thou that me out of  
the belly forth-drewest:  
that madest me to trust secure,  
*even at* my mothers brest.  
11. Vnto thee from the tender-womb  
committed been have I:  
*even from* my mothers belly, thou  
hast been my God-mightie.  
12. O be not thou *therefore* from me  
farr-off away now gone;  
for sorowful-distress is neer:  
for helper *there is* none.  
13. The many bulloks, have me round-  
about-encompassed:  
the mightie-bulls; of Basan have  
me round-invironned.  
14. Vpon me they their mouthes have  
set open-gapingly:  
*like to* a Lion ravening  
and roaring-terribly.  
15. As waters I am spilt; and all  
my bones dispart-themselves:  
my hart is lik the waxe; it melts,  
in mids of my bowels.  
16. Mine able-strength, as pottheard, is  
dried; and my tongue, cleaveth  
vnto my jawes: & thou hast brought  
me down to dust of death.



PSALME XXII. XXIII. XXIII.

17. For dogs, have compast me about:  
the crew of men-perverse,  
inclosed me: my hands and feet,  
they lion-like-did pierse.
18. My bones I may them number all:  
they lookt, they did me view.
19. My cloths among the they did part:  
and lot, for my cote, threw.
20. And thou LORD, be not farr: my  
unto mine help make-speed (strength,
21. My soule fro sword; my Tonely-soule,  
from dogs hands, safely-rid.
22. And from the renting-Lions mouth,  
give me salvation-free:  
and from the horns of Unicorns,  
thou answer gavest mee.
23. Of thy name to my brethron I  
will make narration:  
I will thee praise, in middest of  
the congregation.
24. Ye that be fearers of the LORD,  
him praise, him honour well  
all Iakobs seed: and dread ye him,  
all seed of Israel.
25. For, he the poors affliction,  
abhorrts not, nor despise,  
nor hides his face fro him: but hears,  
when unto him he cries.
26. Of thee, shalbe my prayse, within  
the congregation large:  
before them that him reverence,  
my vowes I will discharge.
27. The meek shall eat, and be suffic'd:  
Iehovah prayse shall they,  
that do him seek: your hart, shal live  
unto perpetuall-aye.
28. All ends of th'earth, remember shall,  
and turn Iehovah too:  
and all the heathens families,  
fore thee shall worship doe.
29. Because unto Iehovah, doth  
the kingdom apperteyn:  
and be among the nations  
a ruler-soveraign.
30. All they that in the earth be fat,  
shall eat and worship doe:  
low-bend before him, shall they all  
that to the dust down-goe:

- And he that quickneth not his soule.
31. To him serve shall their seed:  
it for a generation shall  
be to the LORD counted.
32. Come shall they, and his justice shall  
by them declared bee:  
unto a folk that shalbe born,  
that doon the same hath hee.

PSALME 23.

Sing this as the 3. Psalme.

1. **I**ehovah feed-  
eth me, I shall not lack.
2. In grassy folds,  
he down doth make me lye:  
he gently-leads  
me, quiet waters by.
3. He doth return  
my soule: for his names sake,  
in paths of jus-  
tice leads-me-quietly.
4. Yea, though I walk,  
in dale of deadly-shade,  
his feare none yll;  
for with me thou wilt bee:  
thy rod thy staff  
eke, they shall comfort me.
5. Fore me, a ta-  
ble shou hast ready-made,  
in their presence  
that my distressers bee:  
Thou wilt let  
mine head with ointng-oil,  
my cup abounds.
6. Doubtles, good and mercie  
shall all the dayes  
of my life follow me:  
also within  
Iehovahs house, I shall  
to length of dayes,  
repose-me-quietlie.

PSALME 24.

- T**he earth, & Iehovahs, and the  
plente-



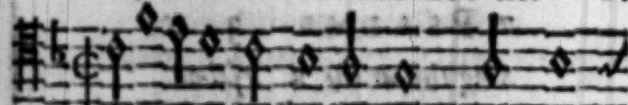
PSALME XXIIII. XXV.



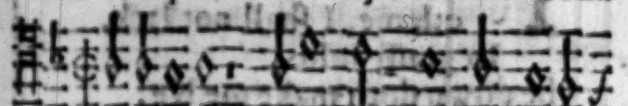
plenteousnes of it : the habitable-world,



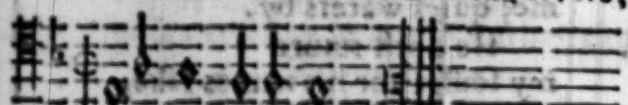
and they that in the same doe sit. 2.



For he, vpon the watry-seas hath-found-



ded it secure : and on the flowing-rivers,



hath the same establishe-sure.

3. Who shall into the mountayn of  
Iehovah vp-ascend:  
and in his place of holynes,  
who is he that shall stand?

4. The clean in hands, and pure in hart;  
that to false-vanity  
doth not lift-up h's soule : and doth  
not swear to fallacy.

5. He from Iehovah shall receive  
a benediction:  
and justice, from the mighty-God  
of his salvation.

6. This is their generation  
that doe him seek: even they  
that make inquirie for thy face,  
thou Iakob is Selah.

7. Lift-up ye gates, your heads, and ye  
dores of eternal-aye  
be lifted-up: that so the King  
of glory enter-may.

8. This King of glory, who is he?  
Iehovah, puissant  
and valiant; Iehovah, he  
in battell valiant.

9. Lift up ye gates, your heads, and ye  
dores of eternal-aye

lift-up your heads: that-so the King  
of glory enter may.

10. The King of glory, who is he?  
It is th' eternal IAH  
of warlike-hosts: even he the King  
of glory is Selah.

PSALME 25.



Lift my soule, Iehovah unto thee.



2. My God, in thee my trust I do repose,



O let me not with-shame-abashed bee:



shew-gladnes over me, let not my foes.

3. Yea all that doe  
expect-thee earnestly,  
shall not abash-  
ed be-with shamefulness:  
but they shalbe  
abashed-shamefully,  
that doe in vayn  
vnfaithfully-transgress.

4. Thy wayes Ieho-  
vah, make thou me discern:  
thy pathes, me learn  
by information.

5. Make me to tread  
in thy truth, and me learn:  
for thou, the God  
of my salvation:

I earnestly

expect thee, all the day.

6. Remember thy  
compassionate-mercies,  
and thy kind-mer-  
cies, O eternal-IAH:  
for, they have been



- even from eternities.
7. The synns of my youth, and my trespasses, remember not thou: but remember me Iehovah, for thy bountiful goodnes, according to thy loving kind mercee.
8. Good is Iehovah, righteous also: therefore wil he teach, synners in the way.
9. He will the meek, in judgement make to goe: and learn he will, the lowly meek his way.
10. Mercy and truth, Iehovahs paths all are: to them that keep his league, and witnesses.
11. For thy name LORD: thou mercifully spare wilt mine iniquitie: for much it is.
12. Who is the man, that doth Iehovah feare him wil he teach, in way that he shal chuse.
13. His soule, in good shall lodging persew re: his feed the land for herirage thal use.
14. The secret of Iehovah, he doth grant to them that him with fear doe reverence: also his testamental covenant, to make them for to have intelligence.
15. Myne eyes alway, vnto Iehovah bee: for from the net my feet he will restore.
16. Vnto me turn, and gracious be to mee: for I alone am, and afflicted poore.

17. Distresses of my hart enlarged bee: bring thou me forth, from my vexations.
18. My trouble, and my molestation see: and pardon all myne aberrations.
19. Behold my foes for multiplyde are thay: and doe, with hate most violent, hate mee.
20. Keep thou my soule, and ridd me free away: sham'd be I not, for I doe hope in thee.
21. Keep me let righteousness and perfection: for, I doe thee expect with earnestnes.
22. O God, give Israel redemption: from all his strait-afflicting anguishes.

PSALME 26.

Sing this at the 1. or at the 103. Psalm.

1. I Vdge me Iehovah, for I goe in my perfect simplicitie: I in Iehovah trust alio: I shall not slide unstedfastlie.
2. Iehovah prove, tempt me likewise: my reins and my hart, doe thou trie.
3. For thy mercie, before mine eyes: and I walk, in thy veritie.
4. I sit not, with vaine mortal men: nor enter, with dissemblers hidd.
5. I hate, church of malignant men: and doe not sit, with the wicked.
6. My hands with cleannes wash I clear: and LORD, I compass thyn altare.
7. With voice of thanks, to cause to be al thy marvailles, to declare. (hear)
8. Iehovah the safe mansion of shine house, dearly love doe I: place, of the habitation of thy most glorious maiestie.
9. My soule with synners, gather not



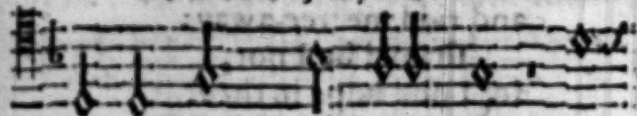
PSALME XXVII. XXVIII.

- nor with blood-guilty men my life.  
 10. In whose hands a mischeevous-plot:  
 whose right-hand, with bribes ful-  
 11. And I, walk in my perfectnes: (rise,  
 redeme and use-me-graciously.  
 12. My foot, doth stand in righteousness:  
 in churches, blest the LORD wil I.

PSALME 27.



He LORD, my light & mine



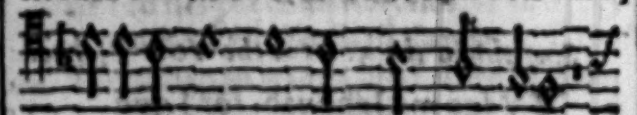
health, for whom should I be feared? The



LORD the strength & of my life; for whom



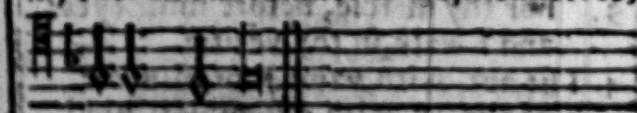
should I have-dread? 1. When evil-men,



to eat my flesh, against me made-battel:



my foes and m'emies to me, themselves,



trampled and fell,

3. If that an host; against me pitch;  
 my hart unfearefull &  
 if warr shall up against me rise;  
 I boldly trust in this.

4. One thing I asked of the LORD;  
 the same request I shall  
 shew in the LORDS-house: I may dwell,  
 the dayes of my life all:  
 to view, Iehovahs pleasantnes,  
 and seek in his pallsace.

5. For he in his pavilion,  
 will privily-me-place;  
 in th'evil day: he wil me keep-  
 secret, in secrecy  
 of his tent: and upon a rock;  
 he will exalt me-hye.  
 6. And now, lift up shalbe mine head,  
 above my foes 'bout mee;  
 and I wil offer in his tent,  
 offerings of showing glee:  
 I sing will and sing-psalme to IAH.  
 7. My voice, Iehovah hear,  
 when I call; and be gracious  
 to me and me answer.  
 8. To thee, mine hart sayth, (Thou hast  
 for my face seek doe yee: (sayd,)  
 thy face, Iehovah doe I seek:  
 9. Hide not, thy face from me;  
 turn not thy servant back, in wrath:  
 my succour been hast thou:  
 O God of mine health, leave me not  
 neyther forsake: me now.  
 10. My father and my mother both  
 though they should me forsake:  
 yet would Iehovah gathering-  
 unto himself me take.  
 11. Iehovah teach thou me, thy way;  
 and my conductour be,  
 in path of righteousness: because,  
 of them that envie me.  
 12. Give not me, to my foemens will:  
 for, lying witnesses  
 doe up against me stand, and he  
 that breatheth violentnes.  
 13. (I fainted bad,) except I had  
 beleaved; for to see  
 Iehovahs goodnes; in the land  
 of them that living bee.  
 14. Expect Iehovah earnestly,  
 confirmed be, and strong-  
 wex let thine hart: and earnestly-  
 think for Iehovah long.

PSALME 28.

Sing this at the 32. Psalme.

1. Iehovah unto thee, I crie;  
 my Rock, cease not as deaf from me:  
 least thou be mute from me; and I  
 them



PSALME XXVIII. XXIX. XXX.

- them that goe down the pit, like be.
2. Voice of my suits for grace hear thou;  
when unto thee I out-doe-crie;  
when I lift up mine hands, unto  
thine Oracle of sanctitie. (less,
  3. Draw not thou me with men grace-  
and with them that work painful-lyn:  
that with their neighbours speak of  
& malice, & their hart within. (peace;
  4. Give thou to them as is their fault,  
as is their practises offense:  
give them, as is their handy act:  
render, to them their recompense.
  5. Because, they no intentive-heed  
vnto Iehovahs works imploy;  
neyther unto his handy deed:  
he wil not build them; but destroy.
  6. IAH blessed be, for he hath heard,  
the voice of my requests for grace.
  7. IAH, is my strength and shield, my hart  
trusted in him, and help I was:  
My hart therefore shewes gladnes;  
and ile confesse him with my song.
  8. IAH is their strength: and fort he is  
of his Oinced: salvation.
  9. O give thy folk salvation-free;  
and blest thou thine inheritance:  
and even unto eternitie,  
doe thou them feed & them advance;

PSALME 29.

Sing this as the 24. Psalm.

1. **O** Give vnto Iehovah yee;  
the sonns of the mighty:  
O give vnto Iehovah yee,  
glory and potency.
2. O give vnto Iehovah yee;  
his names glorious-renown:  
in th' honourable far & neare  
bow to Iehovah down.
3. Iehovahs voice, on waters is;  
thunder doth Gods honour:  
Iehovah, on waters many.
4. Iehovahs voice with powr:  
Iehovahs voice, with comlynes.  
Iehovahs voice, doth break  
the Cedars: Lebanons Cedars,  
Iehovah quite-doth break.
5. And like vnto an heiffer-yong

- he makes them vp-to-spring:  
the Lebanon and Shirjon moun-  
like Vnicorns yongling.
7. Iehovahs voice strikes flames of tyre.
  8. Iehovahs voice doth make  
the desert quake: Iehovah makes  
the Cadith desert quake.
  9. Iehovahs voice, doth make the hinds  
to travel-tremblingly;  
and bares the woods: in his Pallace,  
each-one doth say glory.
  10. At Flood, Iehovah sates and King,  
Iehovah sits for aye.
  11. IAH, gives his people strength: with  
his people, blest wil IAH. (peace

PSALME 30.

Sing this as the 27. Psalm.

2. **I**ehovah I will thee exalt;  
for thou hast drawn-up me:  
and hast at me mine enemies  
not joyful made to be.
3. I cryde to thee, O LORD my God:  
and thou didst heal me-safe.
4. Iehovah, thou hast brought my soule  
vp from the lowest-grav:  
Thou hast kept-me-alive from them  
that down the pitt doe goe.
5. Yet thou art his Sainct: gracious,  
sing-psalme Iehovah to:  
and vnto the remembrance of  
his sanctity confesse.
6. Because a moment in his wrath;  
life in his favour is:  
Weeping shall lodge at even-tide,  
but joy at morning-day.
7. And I sayd in my quier-case:  
I shall not move for aye.
8. O LORD, thou in thy favour hast  
strength to my mount sciled:  
but thou didst hide-away thy face,  
and I was-soon-troubled.
9. To thee Iehovah doe I call:  
and a k Iehovah grace.
10. What profit in my blood, when I  
goe-down to rotting-place?  
Shall dust confesse to thee, shall it  
shew-forth thy verities?
11. Iehovah heare and shew-me-grace:

C 3.

O IAH,



12. My mourning thou converted hast,  
to me into a dance:  
my sack-cloth thou unloosed hast,  
and girtt me with joyance.
13. That, my glorie to thee may sing,  
and may not silent bee:  
Iehovah my God, I for aye  
with-thanks-confesse will thee.

PSALME 31.

*Sing this as the 35. Psalme.*

1. **I**ehovah I  
for-safetie-hope in thee,  
o let me not  
abashed be for ever:  
thou in thy jus-  
tise freely-me-deliver.
3. To me, thyne ear  
bow; speedily ridd mee:  
thou for a Rock  
of strength, vnto me bee;  
Be for an house  
of forts, me for to save.
4. For thou my Rock  
art and my fort-fensed:  
and for thy names  
sake, wilt me guide and lead.
5. Wilt bring me forth,  
from net that hidd they have  
for me: for thou,  
art my munition-safe.
6. Into thy hand,  
my sp'rit I doe depose:  
LORD, God of truth,  
thou me didst free-redeem.
7. I hated haue,  
them that observers been  
of vanities  
of vayne-deceitful-glose:  
and I, doe in  
Iehovah trust repose.
8. I will be glad  
and joy, in thy mercie:  
which hast beheld  
my troublesom-distress;  
hast known, my soule  
in painful-anguishes.

9. Hast not me old,  
in hand of th'enemie:  
hast made my feet  
stand, in a place-roomthie.
10. LORD shew me grace,  
for I am straitly-pent:  
mine eye, my soule  
my belly eke, is gnawn  
with grief. Because  
my life with pensive-payn,  
my yeres with sigh-  
ing also, quyte are spent:  
my strength decayd,  
with my synns-punishment:  
Also my bones  
with gnawing-are-wasted.
11. With my distres-  
sers all, reproch am I;  
Vnto my nigh-  
bours also veh'mently:  
Vnto my known-  
acquaintance eke a dread,  
seeing me in  
the street, from me they fled.
13. As dead-man out  
of minde, I am forgot:  
I am as bro-  
ken vessel. For I hear  
reproch of ma-  
ny; round about me fear:  
when as against  
me they together plot,  
to take my soule  
they craftily allot.
15. But LORD in thee  
my confidence I place:  
I say, thou art  
my God. My times they bee:  
in thy hand: from  
my foes hand, rid thou me;  
from them that me  
pursue. Shine make thy face  
on thy servant:  
save me, through thy good-grace.
18. Iehovah, let  
me not be sham'd, for I  
doe call on thee:  
shame let the wicked haue,



PSALME XXXI. XXXII.

- be silenced  
unto the lowest grave.
19. Mute be, the lying  
lipps: that speak hardly  
against the just,  
in spite and pride-haughty.
20. How much thy good  
which thou hast stor'd for them  
that fear thee: wrought,  
for them that in thee trust,  
before the sons
21. of men! Them hide thou dost  
in secret of  
thy face, from prides of men:  
from strife of tongues,  
in rent thou layst up them.
22. IAH blessed be:  
for to me his mercy  
he wondrous-made,  
in city of defense.
23. And I, sayd in  
mine heart; I am cut-hence,  
from fore thyne eyes:  
thou heardst yet-certainly  
my prayers voice,  
when I to thee did cry.
24. O all his sancts,  
Iehovah love doe yee:  
Iehovah keeps,  
the faithful, and payeth  
him plenteously,  
that haughtynes doeth.
25. Be ye confirmd,  
and strong let your hart bee:  
all that wayt for  
Iehovah hopefullie.

PSALME 32.

O Blessed he whose transgression is  
pard'ned, whose syn cov'red is.

blest is the man to whome the LORD  
imputes no vicioufnes: and in whose  
p'rit, deceyt none is. 3. My bones with  
age did wear away, because from spea-  
king I did cease: in mine out-roaring, all  
the day.

For, day and night, thy hand sore-lay  
on me: my moisture was turned,  
into the sommers droughts, Selah.  
My syn, to thee I knowledged,  
my vicioufnes, I not cov'red,  
I sayd, I will confels to IAH,  
gainst me my faules: and thou pard'nest  
my synns iniquitie Selah.

For this, shall every man godly,  
at time of finding pray to thee:  
at many waters flood, surely,  
to him they shall not reaching-bee.  
Thou art a secret-place to me,  
me from distrels thou keepst-away:  
with shrill-songs of deliv'rance-free,  
thou wilt encompass me, Selah.

Thou prudent make, and teach wil I,  
in way wherein thou shouldest goe:  
I counsel-wil, on thee mine eye.  
As Horse as Mule be ye not so,  
Which doe not vnderstand: whose jaw  
with bitt and bridle must be tyde,


which



PSALME XXXIII. XXXIII.

10 which neer to thee els doe not draw.  
Paynes many, for the wicked bide:  
But he that in Iehovah trusts,  
mercy shall compass him about.  
11 Rejoyce in IAH, be glad ye just:  
and all right harted, joyfull shewe.

PSALME 33.

**R** 

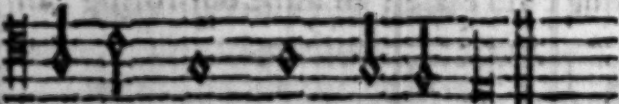
Ejoyce ye just, in IAH: praying,



becomes the righteous decently. With



harp confesse IAH: with Psalt'rie, with



ten-stringd-luit, psalme to him sing.

3. O sing unto him a new song:  
with triumph make melodious noise.

4. For right'ous & Iehovahs voice:  
and faithfull, all his action.

5. He loves, justice & judgment right:  
the earth is full of IAHs mercee.

6. By word of IAH the heav'ns made bee:  
and all their host, by his mouths sp'rit.

7. The waters of the sea, doth he  
make as an heap together-rise:  
he puts, the deeps in treasures.

8. In fear of IAH, the whole earth be:

Let all the worlds inhabitants,  
for him with fearfulness back-goe.

9. For he hath sayd, and it was so:  
he hath commanded, and it stands.

10. Iehovah, he doth dissipate  
the counsel of the nations:  
the peoples cogitations,  
he breaking doth annihilate.

11. Iehovahs consultation  
shall stand unto eternice:  
and his hart's cogitations be

to ev'ry generation.

12. O blessed & the nation,  
wherof Iehovah God shalbe:  
the people which chosen hath he,  
for to be his possession.

13. Fro heav'ns Iehovah vieweth wel:  
doth all the sons of Adam see.

14. Look from his dwelling place doth  
to, al that in the earth do dwel. (he:

15. Their hart together form doth he:  
attendeth, unto their works all.

16. Ther is no King, that saved shall  
by multitude of armie be:

Deliv'ed is no Champion,  
by multitude of able-force.

17. False, for salvation, & an horse:  
& by his much pow'r, freeth none.

18. Loe, IAHs eye, & to the that have  
his fear: that wayt for his mercee.

19. Their soule fro death to reskew-free:  
and them alive in famin save.

20. Our soule, for IAH wayts earnest-  
our succour, and our shield & he. (ly:

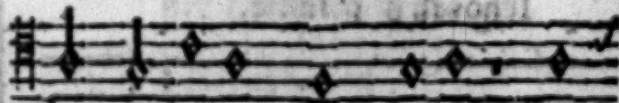
21. For glad in him our hart shalbe:  
for wee trust in his name holy.

22. Iehovah, let upon us bee,  
thy merciful-benignity:  
according as we hop-fully-  
have expectation for thee.


PSALME 34.

**I** 

N all time blest the LORD will I: his



praise within my mouth, alway. 3. My



soule shall in the LORD glorie: the meek

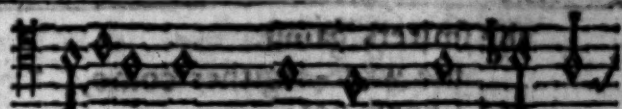


shall hear, and joy shall they. 4. O mag-

nific



PSALME XXXIII. A XXXV.



nifie the LORD with mee : his name to



gether, extoll wee.

- 5 I sought IAH and he meanſw<sup>r</sup>ed:  
and from my fears all, ridd me free.
- 6 To him they locked and flowed,  
and ſham'd let not their faces bee. (call:
- 7 IAH heard, when this poor-man did  
and ſay'd him, from his troubles all.
- 8 Iehovahs Angel camp-doth lay,  
'bout them that fear him, and frees them.
- 9 Taſt ye and ſee, that good & IAH:  
ô bleſſed man, that hopes in him.
- 10 Fear ye Iehovah, ſaints of his:  
for to his fearers, want none is.
- 11 Lions, are in-penurie ſcant,  
and they doe hunger greedelie;  
but any good ſhall they not want,  
that ſeekers of Iehovah bee.
- 12 Come children, unto me give ear:  
I will you learn, Iehovahs fear.
- 13 Who is the man, that life doth-will:  
that loveth dayes, good for to ſee?
- 14 Reſtreyning-keep thy tongue from yll:  
thy lipps, from ſpeaking fallacee.
- 15 Doe good, and evil quite-elchew:  
ſeek peace, and after it purſew.
- 16 The LORDS eyes, to the juſt: his ears  
attend eke, unto their out crie.
- 17 The LORDS face, is 'gainſt ev'l doers:  
to raſe from earth, their memorie.
- 18 They cryde, and hear Iehovah did:  
and them, fro all their troubles, ridd.
- 19 To broken harted, IAH is nye:  
and contrite ſp'rited, ſave will hee.
- 20 The juſt-mans evils are many:  
and from them all, IAH ridds him free.
- 21 He keepeth all the bones of his:  
not any of them, broken is.
- 22 Evil ſhall cauſe the wicked dyes:  
and haters of the juſt-man, they  
ſhall be condemned as guilty.
- 23 His ſervants ſoule, redcem doth IAH:

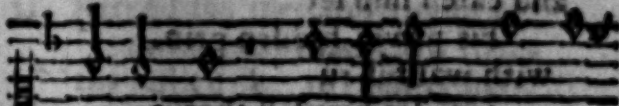
and they ſhall not be judg'd-unjuſt,  
all that in him for ſafety-truſt.

PSALME 35.

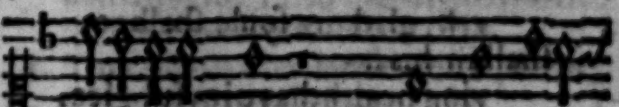
This may be ſung alſo as the 8. Pſalme



Lead thou ô LORD, with them that



plead with mee : warr againſt them that



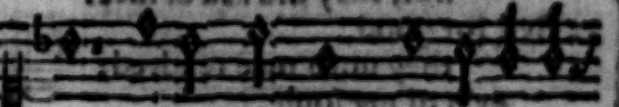
doe againſt me warr. Lay hold upon



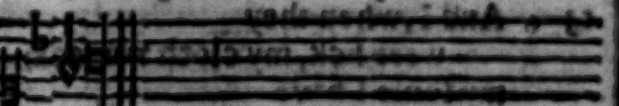
the ſhield and the bucklar : ſtand for



mine help. 3. And ſpear and ſword draw.



free, to meet with them: that my purſu-



ers bee:

Say to my ſoule,

I thy ſalvation am.

4 Let my ſoule ſeck-  
ers baſh'd and ſham'd be:  
turn'd back and bluſh,  
that evil think for me.

5 As chaff before  
the wind, ſo be thoſe ſame:  
and the Angel of  
Iehovah driving them.

6 Darkneſs and ſlip-  
perneſſe let be their way:  
and the Angel of  
the



the LORD them following.  
 7 Because, they the  
 corruption of their grin,  
 without cause for  
 me privily did lay:  
 without cause, dig-  
 ged for my soule have they.  
 8 Let ruine come  
 on him, unwarie hee:  
 and catch him let  
 his privie-hidden grin.  
 with wallful-ru-  
 ine, let him fall therein.  
 9 And in Teho-  
 vah, glad my soule shal bee:  
 shall in his sa-  
 ving health, have joyful-glee.  
 10 My bones shall all  
 say, LORD, who is like thee?  
 that from his strong-  
 er, riddest free the poore:  
 even poor and nee-  
 dy, from his spoiler-free.  
 11 Cruel-fall's wit-  
 nesses, up risen bee:  
 things that I knew  
 not, they did ask of mee.  
 12 Evil for good,  
 they unto mee rendred:  
 ev'n of my soule,  
 the quite bereaving-lack.  
 13 And I, when they  
 were sick, my cloth was sack:  
 my soule I have  
 with fasting afflicted:  
 my prayer on  
 my bosom eke turned.  
 14 As if a friend-  
 familiar been, he had  
 as if he had  
 my brother been, I went:  
 as one that for  
 his mother doth lament,  
 so bowed I  
 me down obscurely sad.  
 15 But when-as I  
 did halt, then they were glad,  
 Also cogi-  
 ther-they were gathered:

the smiters gainst  
 me were-together-come,  
 and I knew not:  
 they rent and were not dum.  
 16 With hypocrites,  
 scoffers for cake of bread:  
 gainst me their teeth  
 together they gnashed.  
 17 O Lord my stayes  
 how long while wilt thou see?  
 return my soule  
 from their vastations:  
 my solita-  
 ry-soule, from the Lions.  
 17 I in the great  
 church, will confesse to thee:  
 I will thee praise,  
 among a folk mightee.  
 19 O let not them  
 that are with falsitie  
 mine enemies,  
 be joyful-over mee:  
 and they that with  
 out cause my haters be,  
 let them not pri-  
 vily-wink with the eye.  
 20 Because-that they  
 doe not speak peaceably:  
 And gainst them that  
 the quiet of th'earth be,  
 words of deceits  
 they have imagined.  
 21 And have their mouth  
 against me large-op'ned:  
 have sayd, aha  
 aha, our ey doth see.  
 22 O LORD thou se-  
 est, silent-keep-not-these:  
 O Lord, from me  
 farr-be-not-thine-abode.  
 23 Styrr-up, and to  
 my judgment thou awake:  
 my God, and my  
 Lord unto my debate.  
 24 According to  
 thy justice, LORD my God,  
 judge me: and let  
 them not at me be glad.  
 Aha



25. **A**ha our soule,  
let them in hart not say:  
let them not say,  
we have him swallowed.  
26. Together, 'bath-  
ed be they, and shamed,  
that joy at mine  
yll: clad with shame be they  
and bashtulnes,  
that gainst me magnify.  
27. Let them rejoyce  
and let them shewt with-song,  
my justice that  
delite: and let them say,  
Iehovah mag-  
nified be, alway;  
his servants peace,  
that liketh. And my tongue,  
shall sound thy ius-  
tice: thy prayse, all day long.

PSALME 36.

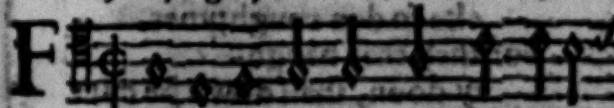
*Sing this at the 27. Psalm.*

2. **T**He trespass of the wicked man  
sayth in assured weise,  
even in my hart: that dread of  
is not before his eyes. (God  
3. For flatteringly perswade himself  
in his own eyes doth he:  
to find out, his iniquity  
that hated ought to be.  
4. The words of his mouth, are deceit  
and vayne iniquitie:  
for to doe good he hath left off  
his prudence to applie.  
5. Iniquitie, upon his bed,  
he purposely doth muse:  
he setteth himself, on way not good:  
he ev'l doth not refuse.  
6. Iehovah, in the heavens  
thy bountifull mercies  
thy constant faithfulness doth reach  
unto the hyest skye.  
7. Thy justice, at the mounts of God;  
thy judgments, a great deep:  
Iehovah, thou dost man and beast  
in healthful safety keep.  
8. How precious thy mercies,

- when Adams toms, O God,  
within the shadow of thy wings  
doe hope for safe abode.  
9. They shall with farnes of thy house  
have plentiful moistures:  
and thou wilt give them for to drink,  
the stream of thy pleasures.  
10. Because with thee, the well of life,  
in thy light, light we see.  
11. Extend thy merciful kindness,  
unto them that know thee:  
thy justice eke, to right of hart.  
12. Let not the foot of pride,  
come on me: and the wicked hand,  
not make me move aside.  
13. There have they fallen down, that do  
iniquitie practise:  
they have been thrust down, & have  
ability to rise. (not

PSALME 37.

*This may be sung also at the 97. or 129. Psalm.*



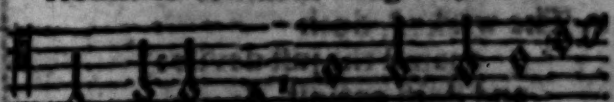
Rest not thy self for them that evil-



doon: envie not, them that doe inju-



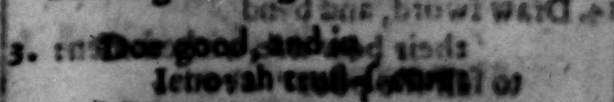
rioulnes. 2. For as the grass, cut down



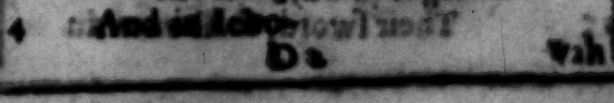
they shall be soon and fade, even as the



budding herbs greenness.



3. Doe good, and in  
Iehovah trust: for he will  
inhabit those  
the land, and seed on earth.





Yah take thou thy pleasure :  
and he will give thee  
that which thy hart prayth.

5. Vpon Iehovah turn thy way bright:  
and trust on him,  
and he will see it doon.
6. And will bring forth  
thy justice as the light:  
and thy judgement,  
as the bright-shining noon.
7. Vpon Iehovah, with meek-silence stay;  
and for him wayt:  
thou still with patientnes:  
frett not, for him  
that prospreth in his way;  
for man, that doth  
effect his purposes.
8. Surcease from wrath,  
and leave off anger-hot:  
frett not thy selfe,  
eke to doe naughtynes.
9. For they that naugh-  
ty doon, shall down be cut:  
and they that wayt  
on IAH, shall land possesse.
10. And yet a while,  
and wicked shall not bee:  
and thou shalt mark,  
and he not in his place.
11. And meek-men, shall  
the land inherit free:  
and in much peace,  
they shall themselves solace.
12. The wicked, doth  
against the just devise:  
and doth against  
him, gnashing-grind his teeth.
13. The Lord he doth  
him laughingly-despise:  
for, that his day  
a coming is, he seeth.
14. Draw sword, and bend  
their bow doe wicked-men:  
to sell the poor  
and needy, for to stay  
the right of way.
15. Their sword, shall enter in

their hart: their bowes  
eke, broke, n be shall they.

16. The litle of  
a just man, better is  
then many wick-  
ed-mens wealth manifold.
17. For broke shall be  
the armes of men-graceless:  
wher as the just,  
Iehovah doth uphold.
18. Iehovah knowes  
the dayes of perfect-men:  
and their inheri-  
ritance, shall be for aye.
19. In th'evil time  
they shall not bashed been:  
in dayes of hun-  
ger, have ynough shall they.
20. But, perish shall  
the men-ungracious;  
the enemies  
eke of Iehovah, shall  
be like unto  
the rammes for precious:  
they are consumed,  
with smoke consumed-all.
21. The wicked bor-  
roweth, and doth not pay:  
and just-man, shew-  
eth-grace and give doth he.
22. For his blessed,  
possesse the land shall thay:  
and his accur-  
sed-ones, cut-off shall be.
23. Mans steps are, by  
Iehovah, stablished-fast:  
and he his way  
affects-delytfully.
24. When he shall fall,  
he shall not off be cast:  
because Iehovah, holds his hand firmly.
25. I have been yong,  
am old; yet never see,  
the just forsaken:  
his seed seek bread.
26. All day, deal gra-  
tiously and lend doth hee:

and



and in the bles-  
sing, bides his after seed.  
27. Shun evil, and  
doe good: and dwell for aye.  
28. For IAH, doth judge-  
ment love, and leaveth not  
his gracious-saints,  
for ever kept are they:  
wheras seed of  
the wicked, is off-cut.  
29. The just men they  
shall by inheritance  
have of the land  
rightful-possession:  
and to perpe-  
tual-continuance,  
they shall therein  
have habitation.  
30. The just-mans mouth,  
doth wisdom forth-impart:  
also his tongue,  
the rightful-judgement-speaks.  
31. The law of his  
God is within his hart:  
his foot it shall  
nor stagger in his steps.  
32. The wicked, for  
the just, doth spyal-stand:  
and seeketh, him  
by death-for-to-oppress.  
33. Iehovah will  
not leave him in his hand:  
neyther condemn  
him, when he judged is.  
34. Wayt for Ieho-  
vah with continuance,  
and keep his way;  
and he exalt will thee,  
for to possess  
the land by heritance:  
When cut-off are  
the wick.d, thou shalt see.  
35. I have the wick-  
ed seen, dismaying-fore,  
and spreading-forth  
himself, as laurel green.  
36. He passe-away,  
and loe he was no more:  
and I him sought,

but found he hath not been.  
37. Observe the per-  
fect, and the right'ous see:  
for th'after-end  
of that man shall be peace.  
38. But trespassers  
destroyd together bee:  
the after-end  
of wicked, cut-off is.  
39. And just-mens sa-  
ving health, of IAH proceeds:  
their strength in time  
of need. And IAH helps them,  
and ridds them free-  
ly: from the wicked ridds,  
and saveth them;  
because they hope in him.

PSALME 38.

Sing this as the 18. Psalm.

1. Iehovah, in  
thy wrath rebuke not me:  
neyther chastice  
me in thine angry-heat.  
2. For into me,  
stuck-deep thine arrowes be:  
and thou thy hand  
upon me down dost let.  
3. For thy threat, in  
my flesh is no soundnes:  
for my syn, in  
my bones there is no peace.  
4. For, my misdeeds,  
are over my head gone:  
as weighty lode,  
too weighty for me is.  
5. My stripes doe stinck,  
rot-with corruption:  
because of mine  
undiscreet-foolishnes.  
6. I crooked am,  
am-bow'd-down vehemently:  
I all the day,  
doe walk sad-mournfully.  
7. For full my flanks  
are of sore-servantnes:  
and for my flesh,  
there is no intyre-part.  
8. I weakened am



PSALME XXXVIII. XXXIX.

and crush'd with vehementnes:  
 I rose our, for  
 the groning of my hart.  
 10 O Lord, my whole  
 desyre is thee before:  
 and hid from thee,  
 is not my fighting-fore.  
 11 My hart doth pant,  
 my force hath me forsake:  
 and myne eyes light,  
 ev'n they with me not are.  
 12 My lovers, and  
 my friends, stand frō my stroke:  
 my neighbours eke,  
 doe stand removed-farr.  
 13 Snare also set  
 they-that my soul doe seek,  
 and they that seek  
 myne ill, doe mischiefs speak:  
 All day deceyts  
 they meditating plot.  
 14 And I as deaf-  
 man am, I doe not hear:  
 and as one mute,  
 his mouth that openeth not.  
 15 And am ev'n-as  
 a man which gives not ear:  
 and in whose mouth,  
 no reprehensions be.  
 16 Because Icho-  
 vah I doe wayt for thee:  
 O Lord my God,  
 an answer thou wilt-graunt.  
 17 For I did say,  
 lest at me joy-doe they:  
 when my foot mooves,  
 doe gainst me greatly-vaunt.  
 18 For I to halt  
 am ready: and alway,  
 fore me my payn  
 is. For I doe declare  
 my viciousnes:  
 and for my syn shew-case,  
 19 And my foes, liv-  
 ing mighty-are: and they  
 are many, that  
 me hate for cause-untrue.  
 20 And they that e-  
 vil doe for good repay:

are adverse to  
 me, for I good pursue.  
 21 IAH leave me not:  
 my God be not from mee.  
 22 O Lord, my health:  
 to my help hasten thee.

PSALME 39.



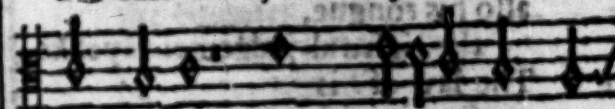
Sayd, I will beware my wayes,



not with my tongue to mis: He keep



a bridle on my mouth, whiles wicked



fore me is. 3 With stilnes I was dumb,



from good I silent was: my smart was



also stirr'd & troublously. 4. Hot in me



was mine hart:

Fyre in my meditation burn'd:

I with my tongue did speak.

Iehovah, make me know mine end:

what my dayes mesure eke:

know let me how short liv'd I am.

Loe, thou hast given my dayes  
 as handbreds, and my worldly-time

fore thee as nothing weighs:

Sure wholly wayn is ev'ry man

though settled fast Selah.

Surely



- 7 Sure in an image, walk doth man,  
surely wayn thurr make they:  
one heapes-up goods, and knoweth not  
who shall their gath'ring bee.
- 8 And now, what doe I look for Lord?  
my longing is for thee.
- 9 Free me from all my trespasses:  
fools mockage make not mee.
- 10 I dumb am, open not my mouth:  
for done it is of thee.
- 11 From upō me, thy scourging plague,  
ō turn away the same:  
for by the striking of thine hand,  
I quite consumed am.
- 12 With reproofs for iniquitie,  
a man thou chastisest,  
and makest me even as a moth  
his bewry-liked best:  
Sure all men vanity Selah.
- 13 Lord hear my pray'r, and cry;  
heark to my tears, cease not as deaf;  
for stranger with thee I,  
a pilgrim as my fathers all.
- 14 Stray from me, and let me  
refresh my self: ere that I goe,  
and I no more shall be.

PSALME 40.

*Sing this as the 32. Psalme.*

- W**aying I wayted patiently  
for Iehovah: & he did bend  
unto me, & did hear my cry.
- 3 And he did make me to ascend  
out of the dreadful-sounding pit,  
out of the myre of muddyne:  
and on a rock, set fast my feet;  
ordred my steps with stedyne.
- 4 And he hath giv'n my mouth into,  
a new song, to our God a prayse:  
many shall see shall fear also,  
and in Iehovah trust-alway.
- 5 O blessed man, he that doth put  
Iehova, his securitie:  
and to the proud respecteth not;  
or them that turn unto a lye.
- 6 Thou makest thy work: marvelous,  
ō LORD my God, many is he  
& thy thought: minded towards us:  
none can in order count to thee;

- would I declare and speak of these,  
moe then to tell, in great they are.
- 7 Thou wouldst not, gift and sacrifice;  
myne ears, thou opening dost prepare:  
Burnt-offring and oblation  
for synn; thou hast not asked it.
- 8 Then did I say, loe I am come:  
in the books roll, it is of me writt.
- 9 I joy to doe thy will my God:  
and thy law, in my bowels.
- 10 I in the great Church, tel-abroad-  
the joyfull tidings of justice:  
Loe I my lips have not closed;
- 11 ō LORD, thou know'st. Within my  
thy justice I have not cov'ed; (hate  
thy constant-faith I have declar'd,  
and thy healthful-salvation:  
Conceale I did not thy mercie,  
to the great congregation,  
and thine assured veritie.
- 12 Doe not thy mercies pitifull  
close up from me, ō Iehovah:  
but let thy mercy-bountifull  
and thy truth, me preserve alway.
- 13 For evils moe than can be told,  
have round-about assayled mee:  
my crooked-synns on me take-hold,  
and I not able am to see:
- They doe surmount hairs of my  
also my hart doth me forsake: (head:
- 14 Vouchsafe Iehovah, me to ridd:  
speed to mine help Iehovah make.
- 15 Let them abash be, and have-shame  
together, that the seekers are  
of my soule, to consume the same:  
let them be back-returnd-farr;  
And blush let them, that would my
- 16 Quite-desolated let them be, (blame  
for a rewarding of their shame:  
that say, aha aha, to mee.
- 17 Joy let them and rejoyce in thee,  
all that doe seek thee, let them say  
that thy salvation lovers bee,  
the Lord be magnifyde, alway.
- 18 And I, afflicted and poor,  
think on me doth the Lord-my-say:  
my help and my deliverer  
thou art, my God; doe not delay.



PSALME XLI. XLII.

PSALME 41.

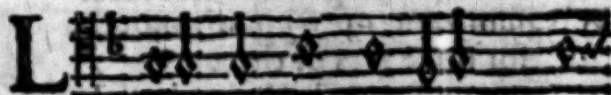
*Sing this as the 39. Psalm.*

2. **O** Blessed, he that to the poor  
doth prudently-attend:  
Iehovah, him in th'evil day  
deliverance-wil-send.
- 3 IAH, wil him keep and give-him-life,  
he blessednes-shall-find  
upon the earth: and give him not,  
unto his foemens mind.
- 4 Iehovah, he will him uphold,  
on sorowful bedsted:  
thou in his sick infirmicie,  
hast turned all his bed.
- 5 Say did I, o Iehovah shew  
unto me graciousnes:  
heal thou my soul, for against thee  
I synned-have-amiss.
- 6 Mine enemies, of me sayd cy'l:  
when shall his dying bee,  
and his name perish quite-away?  
And if he comes to see;
- 7 he speaks a vayn-lyc in his hart  
aniquitie he heaps  
unto-himself: he goeth forth,  
abroad the same he speaks.
- 8 Together, 'gainst me whisper doe  
all that my haters be:  
against me, they malicious-yll  
doe-think concerning me.
- 9 Some divilish-mischcevous thing  
in him is fastned fore:  
and he that lyerh shall not add  
to rise-up any more.
- 10 The man moreover of my peace,  
in whom put-trust did I,  
that eats my bread: he hath the heel  
against me lifted-hye.
- 11 And therefore thou be gracious  
to me, o Iehovah,  
and rayse me up agayn: and I  
shall unto them repay.
- 12 By this I know, that in me thou  
dost willing-pleasure take:  
because mine enimie shall not  
against me triumph-make.
- 13 And I, in mine integritie  
thou me susteyned hast;

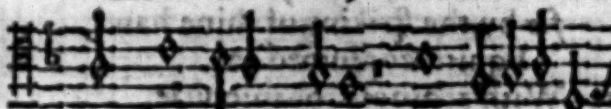
and hast me to eternitie  
before thy face set-fast.

- 14 Blessed, Iehovah Isra'els God  
hath from eternal been;  
and to eternal-ay so be;  
Amen, yea-and Amen.

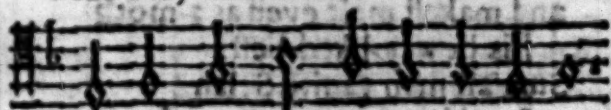
PSALME 42.

**L** 

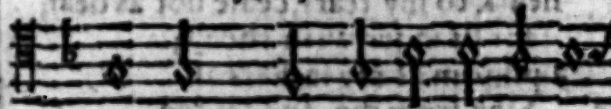
Ike as h-hinde, for water streams



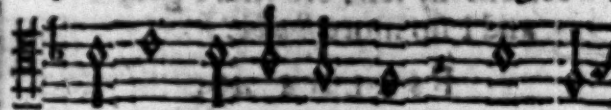
doth bray desirouslie: even so desirous-



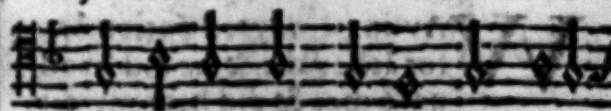
lie-doth-bray, my soul, o God to thee.



3. For God, even for the living God,



my soule it thirsteth fore: o when



shall I come, and appear, the face of



God before!

- 4 My weeping-rears have been to me  
for bread, both night and day:  
while unto me, where's thy God,  
they all the day doe say.

- 5 These things doe I in-mind-record,  
and on my self out-shed  
my very soul, because I had  
among the throngs passed;  
Gods house, with the I did frequer:  
with voice of howling-glee



PSALME XLII. XLIII. XLIIII.

and thankful-prayse, with multiende  
keeping festivitie.

- 6 My soule, o wherefore dost thou bow  
thy self down-heavily;  
and wherefore in me makest thou  
a styrr-tumultuously?

With hopeful-expectation  
wayt thou for God, because  
yet I shall him confesse: for the  
salvations of his face.

- 7 My God; in me, my soul bowes down:  
for, thee to mind I call,  
from Iarden land, and Hermonim,  
even from the mountayn smal.

- 8 At sounding of thy water-spouts,  
deep unto deep doth call:  
thy waves pass over me, and eke  
thy breaking-billowes-all.

- 9 By day, Iehovah will command  
his mercy, and with me  
his song by night: a prayer, shall  
to God of my life be.

- 10 I say wil unto God my Rock,  
why dost thou me forget:  
why goe I sad, while th'enemie  
me pressing-doth beset?

- 11 With murthering-weapō in my bones,  
me my distressers check,  
when all the day, wher is thy God?  
they unto me doe speak.

- 12 My soule, o wherefore dost thou bow  
thy self-down heavily;  
and wherefore in me makest thou  
a styrr-tumultuously?  
wayt-hopefully for God, because  
yet I shall him confesse:  
of my face the salvations,  
my God he also is.

PSALME 43.

Sing thou as the 42. Psalm.

**I** Vdge me o God, and plead my plea,  
from nation mercyless;  
deliver me from man of guile,  
and of injuriousnes.

- 2 For thou the God art of my strength,  
why thrustest me thus fro:  
why goe I stil sad-mournful, for  
th'oppression of the foe?

- 3 Send thy light and thy truth, let them  
me lead: let them me bring  
to mountayn of thy holynes,  
and unto thy dwellings.

- 4 And I wil to Gods altar come:  
to God, the joyfulness  
of my gladnes: and thee with harp,  
o God my God, confesse.

- 5 My soule, o wherefore dost thou bow  
thy self down-heavily;  
and wherefore in me makest thou  
a styrr-tumultuously?  
wayt-hopefully for God, because  
yet I shall him confesse:  
of my face the salvations,  
my God he also is.

PSALME 44.

**O** GOD wee with our ears have

heard, our fathers have us told: the

work thou wroughtest in their dayes,

in dayes before-of-old. 3. Thou with

thy hand didst dispossesse heathens, and

plantedst them: vnto the peoples did-

dest ev'l, and propagatedst them.

4 For



4 For they have not by their own sword,  
inherited the land;  
And their arm, hath not saved them;  
but it was thy right-hand  
and thine arm, and thy faces light;  
because thou wouldst their wealth.  
5 Thou art my king O God: command  
Jakobs ful-saving-health.  
6 In thee, we our distressing-foes  
as with the horn shall push:  
in thy name we shall tread-down  
that rise-up against us. (those  
7 For in my bow I will not trust:  
and my sword saves me not.  
8 For thou from our distressers hast  
for us salvation got:  
Our haters thou didst make ashamed.  
9 In God, we prayd all day:  
and thy name to eternitie,  
we will confesse Selah.  
10 But now thou dost away-repell,  
and us ashamed-make:  
and with our ordred-armies, thou  
dost not thy journey-take.  
11 From the distresser, thou dost cause  
us backward to recoil:  
and they that hate us, for themselves  
doe make of us a spoyle.  
12 Thou hast us given as sheep for meat  
and us in nations fann'd.  
13 Hast sold thy people for no wealth:  
nor by their prices gaynd.  
14 Thou to our neighbours dost expose  
us for an opprobrie:  
a scoffing and a scorn, to those  
that round-about us be.  
15 Thou dost us for a parable,  
among the heathens put:  
a nodding also of the head,  
the nations through-out.  
16 My shameful-ignominie is  
before me all the day:  
and the abashing of my face,  
me cowering-doth-ay.  
17 For voice, of him that doth reproch  
and tauntingly-despight:  
and for the face of th'ennemie,  
and self-avenging-wight.

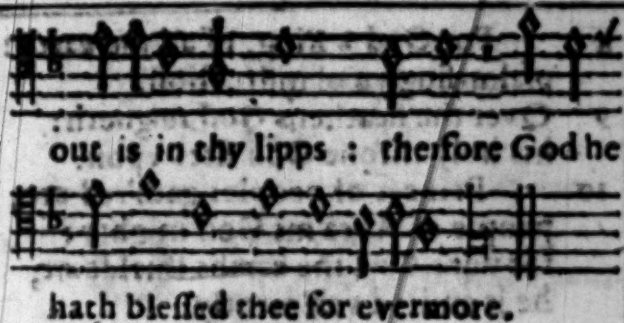
18 All this is com: on us, and wee  
have not forgotten thee:  
neither against thy covenant  
committed falshee. (from  
19 Our hart hath not turn'd back: nor  
thy path, our feet estray'd. (place:  
20 Though thou us crush'd, in dragons  
us cov'rd with death's shade.  
21 If we forget, our Gods name: or  
to strange God spread our hands.  
22 Shall not God serch this? for, hid  
of ch' hart, he understands. (things  
23 But for thee, we as slaughter sheep  
esteem'd are, kyld all day.  
24 Styrr up, why sleepest, Lord? awake  
thrust not away for ay.  
25 O wherefore hidest thou thy face:  
forgett our case distress  
26 and our oppression. For our soul  
is to the dust down-press:  
Our belly also on the earth  
fast-cleaving-hold doth take.  
27 Rise for our ful help: and redeeme  
us, for thy mercy sake.

PSALME 45.

*This may also be sung at the 18. Psalme.*

**M**ine hart, a good word boyleth-  
Ine hart, a good word boyleth-  
fervently: I to the King, doe say mine  
actions: my tongue, the pen of writer  
speedily. 3. Much sayrer art thou  
than be Adams sonns; grace powred





4. Gird thou, thy sword  
on thigh o Mighty-one:  
thy glory, and  
thyne honourablenes.  
5. And in thy com-  
ly-honour, ride-thou on  
with-prosprous-speed,  
on word of faithfulness,  
and of meeknes  
and of just-equitee:  
and fearful things,  
thy right hand teach shal thee.

6. Thine arrowes, sharp,  
folks, under thee shal fall:  
even in the hart,  
of the Kings enemies.

7. Thy throne, e-  
ver and perpetuall,  
o God: the scap-  
ter of thy kingdom, &  
a scepter of  
most-equal-righteousnes.

8. Iustice thou lov'st,  
and hatest wickednes:

Therefore, God thy  
God hath anoynted thee,  
above thy peers,  
with oil of joyfulness.

9. Myrrh, Alo's, Caf-  
fi, all thy garments bee:  
out of the

ivorie fayr-pallaces,  
more than they that  
doe make thee to rejoyce.

10. Kings daughters, are  
among thy precious-choice:

At thy right hand,  
the married-Queen was set,  
in Ophir gold.

11. O daughter, hear and see,  
and bend thyne ear:  
and thyne-own folk forget,  
and eke thy fa-  
thers house. So thy bewtee  
the King will co-  
vet: for thy Lord he is,  
and unto him  
bow-down thy self-submits.

13. And Tyrus daugh-  
ter, peoples wealthy men,  
with gift, thy face  
shall earnestly-desire.

14. The Kings daughter  
all glorious & within:  
of purled works  
of gold & her attire.

15. In broderyes  
led to the King is shee:  
mayds after her,  
her friends, brought in to thee.

16. They shalbe led-  
along with joyes, and glee:  
they enter shall,  
into the Kings Pallace.

17. In sted of thy  
fathers, thy sonns shalbee:  
in all the earth,  
them Princes shalt thou place.

18. Thy name, through a-  
ges all, I will relate:  
therefore for aye,  
folks shall thee celebrate.

PSALME 46.

Sing this at the 44. Psalme.

**A**N hopeful-shelter & a strength,  
unto us God will bee:  
a succour in distresses, and  
vehemently shall we.

3. Therefore we will not be afraid,  
although the earth change place:  
& though the mountayns moved be,  
into hart of the seas.

4. Though waters thereof make a noise,  
though muddy be shall they:  
though for the haughtynes thereof,  
the mountayns quake Selah.



PSALME XLVI. XLVII. XLVIII.

- 1 There is a flood, the streams therof,  
shall glad the citie of God:  
the holy-place, the place of  
the Highest-ones abode.
- 6 God is in midst of the same,  
it shall not moved be:  
at looking-forth of th'early-morn,  
God help the same will be.
- 7 The nations did make a noyse.  
the kingdoms moved were;  
give-forth did he his thondring voice,  
the earth did melt with fear.
- 8 The God of armies is with us,  
the everbeing-IAH:  
the God of Iakob is for us  
a refuge-hye, Selah.
- 9 Iehovahs operations,  
o come-on ye & see:  
that wondrous-desolations  
put in the earth doth hee.
- 10 Vnto the utmost end of th'earth,  
he maketh cease the warrs:  
he breaks the bow, & curts the spear,  
in fyre he burns the carrs.
- 11 Surcease and know, that I am God:  
exalted be wil I  
among the heathens, through the  
He be exalted-hye. (earth)
- 12 The God of armies is with us  
the ever-being-IAH:  
the God of Iakob is for us  
a refuge-hye, Selah.

PSALME 47.

Sing this as the 33. Psalm.

- C**lap hands, all peoples; showt-joyful  
to God, w<sup>th</sup> voice of shrilling-merth
- 3 For hye Iehovah is, fearfull;  
a great King, over all the earth.
- 4 He doth subdue folks under us:  
and heathens under our feet lay.
- 5 Doth chose our heritage for us:  
Iakobs glory, he loves Selah.
- 6 God is up-gone, with triumphing:  
the LORD, with voice of trumping.  
(shaulm.)
- 7 Psalm-sing ye unto God psalm-sing:  
sing-psalm unto our King sing-psalm.

- 8 For God is King, of all the earth:  
psalm-sing ye of instruction.
- 9 Over the heathens God reigneth:  
his holy throne God sits vpon.
- 10 Princes of peoples gath'ed are,  
people of Abrahams God-mighty:  
for unto God the earths-shields are,  
he is exalted veh'mently.

PSALME 48.

Sing this as the 44. Psalm.

- G**reat is Iehovah and with-praise-  
extolled veh'mentlie:  
within the citie of our God,  
his mount of sanctitie.
- 3 Fayr in her situation,  
the whole earths joyfulness,  
mount Sion, in sides of the north:  
the great Kings citie is.
- 4 God in her lofty-pallaces;  
for refuge known is he.
- 5 For loe the Kings assembled were:  
together gone they be.
- 6 Themselves did see, so wondred they:  
they troubled frightened were.
- 7 Trebling did take the there: & payn,  
as hers that child-doth beare.
- 8 With eastern wind, th: Tarshish ships  
thou breakst-all-abroad.
- 9 As we have heard, so have we seen;  
in citie of our God,  
in citie of the God of hosts  
the ever being-IAH:  
God firmly-wil-establish it,  
eternally, Selah.
- 10 Within thy pallace, we o God,  
have minded thy mercee.
- 11 As thy name, so thy prayse, o God  
to ends of th'earth shalbe:  
of justice, thy right hand is full.
- 12 Let Sion mount rejoyce,  
for thy judgments, let daughters of  
Iudah make-gladfom-noyse.
- 13 Compass Sion, about it goe:  
the turrets therof, tell.
- 14 Set ye your hars, on fort therof:  
her pallaces view-well:  
that ye may tell, to th'after age.
- 15 That this-same God, will be



PSALME XLIX.

our God, for ever and for aye:  
guide us til death wil see.

PSALME 49.

Sing this as the 119. or as the 78. Psalme.

2. **O** Hear ye this,  
all peoples: hearken yee,  
all in the world  
inhabitants that bee.

3 Both baser-mans  
and noble-mans children:  
together weal-  
thy and poor-needy-men.

4 My mouth, shall speak  
things-manifoldly-wise:  
and my harts mu-  
sing, is of prudencies,

5 I wil mine ear  
to parable incline:  
I open will  
with harp, mine hidd' doctrine.

6. Why should I fear,  
in th'evil dayes: when as  
my stepps ini-  
quities shall me compass?

7 They that trust in  
their wealthy-fortitude:  
and glorie, in  
their riches multitude.

8 Man can his bro-  
ther in no wise redeem:  
he can no ran-  
some give to God for him.

9 So costly shall,  
their soules redemption bee:  
that it shall cease  
unto eternitee.

10. That he may live  
yet to eternitee  
and may not the  
pit-of-corruption see.

11 For he doth see,  
the wise-men dye-away;  
the fool and bru-  
ish joyntly doe decay:  
and ynto o-  
thers leav their wealthy-store.

12 They think their hou-

ses, be for evermore,  
their dwellings to  
each generation:  
their names they doe  
proclaym, the lands upon.

13. But man in ho-  
nour, doth not lodge a-night:  
be like to  
the beasts, that perish-quyte.

14 This their way, fol-  
ly is to them: yet they  
that them succeed,  
like-well their words, Selah.

15 As sheep they layd  
are in the lowest-grave,  
death feeds them, and  
vpright-men rule shall have  
of them at mor-  
ning: and their form in hell  
shall wear-away,  
fro place where ech doth dwell.

16. But God, from hells  
hand, wil redeem-away  
my soule: for he  
wil me receive, Selah.

17 Be not afrayd,  
when as a man growes-rich:  
when glorie of  
his house, is waxen-much.

18 For nothing shall  
he take, when he doth dye:  
nor descend af-  
ter him, shall his glorye.

19 Though in his life,  
he blesse his soule: and shew  
they lawd, when to  
thy self thou good shalt bee.

20. To race of his  
forefathers, come it shall:  
the light they shall  
for aye not see-at-all.

21 A man in ho-  
nour, wanting prudency:  
is like the beasts,  
that perish-utterly.

PSALME 50.



PSALME L.

**T**

He God of Gods, Iehovah; speak

doth hee, and calls the earth: trō rising

of the Sun, to going-down thereof. God

shines clearlie, frō Sion, bewties whole

perfection. 3. Our God come, and not

cease: fyre 'fore him eateth; and storm

about him vehemently beateth.

4 Vnto the heav'ns

call from above will hee:

unto the earth,

his folk to judge likewise.

5 My gracious-saints

unto me gather yee:

that strike my co-

venant with sacrifice.

6 And heav'ns his jus-

tice openly shall display:

because that God,

himself the judge & Selah.

7 Hear o my peo-

ple, and I will proclame,

Isr'el, and I

will testify to thee:

I God thy God

8 I will not the blame,

for thy slayn-beasts:  
for thy burnt-offrings, bee  
'fore me alway.

9 I will out of thyne houses  
no bullock take:

nor goats, out of thy closes.

10 For ech beast of  
the wood to me perteyns:

the beasts, that on  
a thousand mountayns be.

11 I know all fly-  
ing fouls of the mountayns:  
and store of wild-

beasts of the field, with me.

12 If I were hun-  
grie, thee I would not tell it:  
for myne the world,  
and plenty that doth fill it.

13 Will I thee flesh  
eat, of the bullocks-strong:  
and of the goat-  
bucks drink the blood will I?

14 Sacrifice thou  
to God confession:  
and pay thy vows,  
to him that is most-hye.

15 And in day of  
distress, with-call apply me:  
He thee release,  
and thou shalt glorify me.

16 But to the wic-  
ked, what hast thou to doe,  
sayth God, to tell  
my statutes: and to take

my cov'nant on  
thy mouth? When nurture thou  
dost hate: and cast

my words behind thy backe.

18 If thou dost see  
a thief, with him thou ronnest  
and thy part, &  
with whormongers-unhonest.

19 Thy mouth in e-  
vil out-thou-lettest-break:  
also thy tongue,  
doth fraud together-frame.

20 Thou sittest, against  
thy brother thou dost speak:  
against thy mo-

thers



21 *Thers son, giv't evil-fame.*  
*These things thou didst,*  
*and I did silent-keep mee;*  
*thou didst suppose,*  
*that I was surely like thee:*

*I wil thee blame,*  
*and set-even to thy view.*

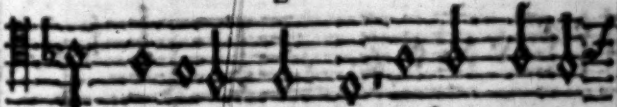
22 *Ye that forget*  
*God, this now wel-advize:*  
*least I doe tear,*  
*and none be to reskew.*

23 *He honours me,*  
*that thanks doth merittice:*  
*and he that doth*  
*his way in order-fashion;*  
*I wil cause him*  
*for to see Gods salvation.*

PSALME 51.



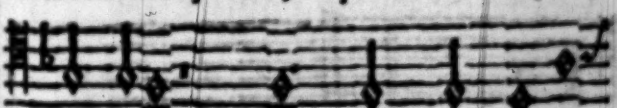
GOD be gracious to me, accor-



ding unto thy kindness: as thy compas-



sions many bee, wipe thou away my



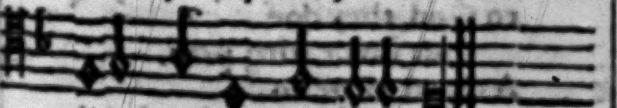
trespasses. 4. Much wash me from my



pervernes: and from my syn me puri-



fy. 5. My trespasses, for know doe I:



and my syn 'fore me alway is.

6 *Against thee against thee alone,*  
*I synnd-have; and in eyes of thee,*  
*that which is evil I have done: (be,*  
*that whe thou speakst thou just mayst*  
*when as thou judgest pure mayst be.*

7 *Loe in perversnes I have been*  
*brought-forth-with-sorrow: & in syn,*  
*my mother hath conceived mee.*

8 *Behold, the truth delyce dost thou*  
*in th'inward-parts: in secrecie*  
*hast wisdom also made me know.*

9 *Thou wilt from syn me purifie*  
*with eizop, and be clean shall I:*  
*thou wilt me wash, and I than snow*  
*shall whiter be. Make me wilt thou*  
*to hear gladnes and joyful-gee.*

*The bones thou didst asunder-bray,*  
*They shalbe gladfom-cheerfully.*

11 *From my synns,hide thy face away:*  
*wipe-out all myne iniquitie.*

12 *Clean hart, o God, create to mee:*  
*And a firm sp'rit, in me new-make.*

13 *Cast me not from thy face: nor take*  
*from me, thy spirit of sanctitee.*

14 *Toy of thy saving health, agayn*  
*to me restore: and stedfastly*  
*with a free spirit me sulleyn.*

15 *Teach trespassers thy wayes wil I:*  
*and synners, shall convert to thee.*

16 *Deliver me from bloods, o God,*  
*God of my healthful-safe-abod:*  
*my tongue shal showt, thine equitie.*

Lord, thou my lips shalt ope-free: (praise 17.  
*and my mouth, shal shew-forth thy*

18 *For sacrifice doth not please thee,*  
*els I would give: burnt-sacrifice,*  
*thou tak'st not in contented-wise.*

19 *Gods sacrifices, are a sp'rite:*  
*broken; a hart broke and contrite:*  
*o God, thou wilt not despise.*

20 *In thy good-will doe thou bestow*  
*on Sion, goodnes-bounteously:*  
*walls of Ierusalem, build thou.*

21 *Then thou accept-shalt-pleasingly*  
*slayn-offrings of just-equity,*  
*burnt-offring, whole-oblation:*  
*and bullocks thine Altar vpon*  
*then shall they offer-up-on-hye.*



PSALME LII. LIII.

PSALME 52.

*Sing this as the 18. or as the 37. Psalm.*

3. **O** Mighty-man,  
why boastest thou in yll?  
Gods mercie, all  
the day endureth-still.
- 4 Think doth thy tongue  
woeful mischeevousnes:  
as rasor sharp,  
doing deceitfulnes.
- 5 Love dost thou e-  
vil more than good: to say  
falshood, rather  
than justice-true Selah.
- 6 All words of swal-  
lowing-pernicioufnes  
love them dost thou,  
tongue of deceitfulnes.
- 7 God also will,  
to perpetuities  
destroy thee, pull  
thee hence, and pluck up thee  
out of the tent:  
and root thee-quite-away,  
out of the land  
of living-men, Selah.
- 8 And-then the just  
shall it behold, and they  
shall fear: shall al-  
so laugh at him. *(And say)*
- 9 Behold the man,  
that made not God his might;  
but trusted in  
his riches ample-plight:  
He strong was in  
his evil-mischievous.
- 10 But I, as was  
green olive in Gods house:  
I confident-  
ly trust in Gods mercie,  
for ever and  
for aye-continually.
- 11 I will unto  
thee thankfully-confesse  
for evermore,  
because thou hast doon this:  
and will thy name

with patient-hope-implore  
for it is good,  
thy gracious-saints before.

PSALME 53.

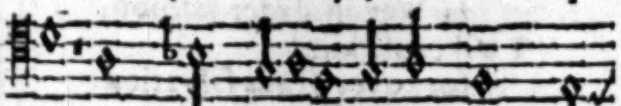
*This may be sung also as the 45. Psalm.*

**T** 

He fool sayth in his hart, there is no



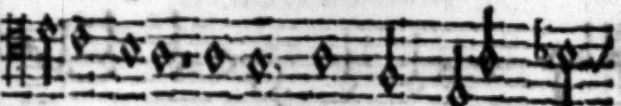
God: they are corrupt, and with iniqui-



ties are made abominable, none dooth



good. 3. Out of the heav'ns God lookt



attentively on Adams sons: to see, if



any were that understands; that dooth



for God inqueere.

4 Ech-one is gone  
back, they together be  
unprofita-

ble: none, not one, doth good.

5 Doe they not know,  
that work iniquities:  
that eat my peo-

ple, as they eat up food,  
to God, they doe  
not invocating-pray.

6 A dread where no  
dread was, there dreaded they:

For



PSALME LIIII. LV.

For God, scattered  
his bones that siegeth thee:  
thou hast them put-  
unto-confusion,  
for God hath cast  
them off-contemptuously.  
7 Who gives, Isr'els  
salvations, from Sion?  
When God returns,  
his folks captivitee:  
Iakob be glad,  
Isr'el shall joyful bee.

PSALME 54.

**O** God, thou in thy name me save:

and in thy pow'r judge me. 4. O God,

my prayer hear: to words of my mouth,

heedful be.

1 For strangers, are against me risen;  
and daunting-tyrants, they  
doe seek my soule: they have not  
before them set, Selah. (God

6 Loe God mine help: the Lord, & with  
them that upholders be  
7 of my soule. To mine enviers,  
the evil turn will hee:

8 O in thy truth, suppress thou them.  
With voluntaries  
to thee I will doe-sacrifice:  
thy name I will confess,  
because (Iehovah) is a good.

9 For he hath rid-me-free  
out of all trouble: and mine eye  
upon my foes did see.

PSALME 55.

*This may be sung also as the 3. Psalme,*

**O** God my prayer hear: and hide not

thee, from my request-for-grace. 3 At-

tend to mee, and answer me: I utter-

mournful-voice in my musing, & make

a troubled-noyse. 4. Because of voice

of th'adverse-enemie, because of y-xing

of the ungodly: for they bring on mee

painfulness-unright, and doe in anger,

hatefully-me-spite.

5 Mine hart, is payn-  
ed in the mids of mee:  
terrors of death  
eke fall'n upon me be.

6 Fear is into  
me come, & trembling-dread:  
and quaking-hor-

ror,



PSALME LV. LVI.

7. rour, hath me covered.  
 So that I say,  
 who will give me a wing,  
 as dove: that I  
 might flye and find-dwelling,  
 8. Loe, wandring-flight  
 I would make farr-away:  
 lodge would I, in  
 the wildernes, Selah.  
 9. For mine escaping-  
 safe I would make-hast:  
 from driving wind,  
 from the tempestuous-blast.  
 10. Lord swallow them,  
 divide their tongue: for I  
 see in the ci-  
 tie, strife and violencie.  
 11. They on the walls  
 it compass, day and night:  
 in it is mo-  
 lestation and unright.  
 12. In it are woe-  
 ful evils: fraud also  
 and guile, from street  
 therof out doth not goe.  
 13. For it was not  
 an adverse-enemie  
 that me reproch'd;  
 for bear it then could I:  
 'twas not my foe,  
 that magnifyde 'gainst me,  
 for I from him  
 away could hidden be.  
 14. But it was thou  
 man mine esteemed-peer:  
 even my chief-guide,  
 and mine acquaintance neer.  
 15. We which togi-  
 ther made-sweet secrecie:  
 into Gods house,  
 went with societie,  
 16. Seize death on them,  
 down goe they quick to hell:  
 for evils, are  
 within them where they dwell.  
 17. I, unto God  
 make invocation:

and me, Icho-  
 vah gives-salvation.  
 18. Evening and morn  
 and noon, I make a noyse-  
 and meditate:  
 and he did hear my voice.  
 19. From fight 'gainst me,  
 my soule redeemd hath hee  
 in peace: for ve-  
 ry many were with mee.  
 20. God hear wil, and  
 on them affliction-lay,  
 even he that sits  
 from ancient-aye Selah:  
 because that un-  
 to them no changes bee,  
 and God they have  
 not feared-reverentlie.  
 21. On his friends-peace-  
 able, he layd his hand:  
 his covenant  
 he breaking hath-profan'd.  
 22. Words of his mouth  
 smother than butter been;  
 but fighting-bat-  
 tel is his hart within:  
 His words more soft  
 than oil, but swords they are.  
 23. Vpon Icho-  
 vah, cast thy weighty-care;  
 and he wil thee  
 susteyn: give wil not he,  
 for ever that  
 the just-man moved be.  
 24. But thou o God,  
 wilt make them down to goe,  
 the low-pitt-of  
 corruption into:  
 the men of bloods  
 and guile, alive shalbee  
 not half their dayes:  
 but I, wil trust in thee.

PSALME 56.

Sing this as the 53. Psalme.

O Mighty-God  
 unto me gracious be,  
 for misera-

ble.



PSALME LVI. LVII.

ble-man would me devour:  
all day, he war-  
ring sore-oppresseth me.  
3 All day, myne en-  
viers would me devour:  
for many, warr  
against me o most hye.  
4 What day I fear:  
trust unto thee wil I.  
5 In God, I prayse  
his word: in God I trust,  
I wil not fear,  
what flesh can doe to mee.  
6 All day, my words  
they greivously doe wrest:  
against me, all  
their thoughts for evil bee.  
7 They draw-to-  
gether, closely-wayt they lay;  
my foot-steps heed-  
fully-observe doe thay:  
For, they my soule  
exspect-with-earnestnes.  
8 Shall they escape-  
safe for iniquity?  
O God, in wrath,  
the peoples down-depress.  
9 My wandring, thou  
halt in account-ready;  
thou in thy bot-  
tel put my weeping-tears:  
yea are they not  
within thy registers?  
10 Then, shall my foes  
turn back in day I call:  
this doe I know,  
that God wilbe me by.  
11 In God, the word  
I wil with-praise-extoll  
in IAH, the word  
with-praise-extoll-wil I.  
12 In God I bold-  
ly-trust, I wil not bee  
afraid: what earth-  
ly-man can doe to mee.  
13 O God thy vowes,  
are on me: I wil pay,

14 confessions  
to thee. Because thou hast  
my soule from death,  
delivered-away;  
hast not thou eke  
my feet from sliding-fast?  
That I before  
Gods face, continuallie  
may walk, in light  
of them that living bee.

PSALME 57.

*Sing this at the 60. Psalm.*

O God be gracious unto mee,  
to me be gracious; for in thee,  
my soul for shelter-safe-hopeth:  
and in shade of thy wings I will  
hope for my shelter-safe; untill  
ech-woeful-ev'l away-passeth.  
3 I call wil, unto God most-hyes  
unto the God, that perfectly-  
doth for me bring-things-to-a-stay.  
4 From heav'ns he sends, and saveth me;  
put him unto reproch doth he  
that would me swallow-up, Selah:  
God he doth send-forth, his mercie  
and his assured-veritie.  
5 My soule, the Lions is among;  
I lye among the inflamers,  
the losis of men, whose teeth, are spears  
& arrowes: & sharp sword, their  
6 God over heav'ns be lifted hy: (tongue.  
over the whol earth, thy glory,  
7 Net for my steps prepare did they,  
he bow'd my soule: they digged a-pit  
before me; and in midds of it,  
themselves are fallen-down, Selah.  
8 Myne hart o God, prepar'd firmly,  
myne hart prepar'd wistfully:  
I sing wil, & with psalm-wil-praise.  
9 Raise-up thy-self o my glorie,  
raise-up thee, harp and psalterie:  
at dawning-day I wil up-raise.  
10 In peoples, Lord, I wil thee laud:  
in nations, thee with-psalm-applaud.  
11 That great to heav'ns thy mercy:  
and to the skyes thy veritee.  
12 God over heav'ns up-lifted bee:  
over the whol earth thy glory.

Psalm. 57.



PSALME LVIII. LIX.

PSALME 58.

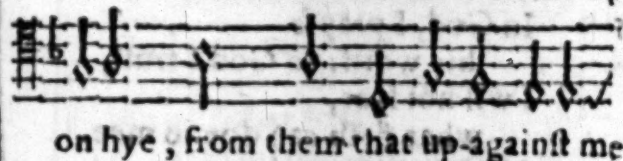
*Sing this as the 45. Psalm.*

- 2 **I**N deed, Assem-  
blie, doe ye speak justice:  
judge yee o A-  
dams sonns, righteousness?
- 3 Yea yee in hart,  
work evil-injuries:  
yee in the land,  
weigh your hands violentnes.
- 4 The wicked from  
the womb estranged bee:  
err from the bel-  
ly, speaking falstice.
- 5 Poyson they have,  
like serpents poyson-warna:  
as of the deaf  
asp, that doth stop his ear.
- 6 Which wil not hear,  
the voice of them that charm:  
of the most-wise  
inchanting forcerer.
- 7 Their teeth, o God,  
in their mouth break-away:  
the Lions roshes,  
burst thou out, o IAH.
- 8 As waters that  
goe-hence, refus'd be they:  
bend he his shafts,  
as cut off let them been.
- 9 As snayl that melt-  
eth, let him goe-away:  
as womans fore-  
birth, Sun that have not seen.
- 10 Ere they perceive  
your thorns thorns of the Brier:  
ev'n quick, he will  
whyrlie ech away in ire.
- 11 The just shall joy,  
when vengeance he doth see:  
shall wash his feet,  
in blood of the godless.
- 12 And men shall say,  
fruit for the just surelie:  
surelie a God,  
judging in earth there is.

PSALME 59.

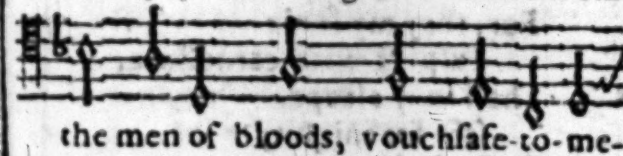
**M**   
Y God, deliver me from them

  
that are mine enemies: set thou me up

  
on hye, from them that up-against me

  
rise. 3. Deliver me from them that

  
work paynful-transgression: and from

  
the men of bloods, vouchsafe-to-me

  
salvation.

4 For loe they lay-wayt for my soul,  
the strong together-draw  
against me: not for my trespasss,  
nor for my lyn o IAH.

5 Without iniquitie in me,  
they run and ready make:  
rise-up to meet me, and behold.

6 And thou Iehovah, wake,  
wake God of hosts, God of Is'el,  
to visit heathens all:  
be gracious to none [Selah].

7 They turn at even, make-noyse like  
and citie round-belay. (dogs:

8 Loe, with their mouth they utter-  
swords, in their lips have they:

For who (say they) is he that hears?

But



PSALME LIX. LX.

- But thou Eternal one,  
wilt laugh at them: wilt heathens all  
have in derision.
- 10 O thou that art his fortitude,  
to thee attentively-  
will I take heed: because that God,  
is my munition hye.
- 11 God of my bountiful-mercie  
he first prevent wil mee:  
on mine inuious-enemies,  
God he wil let me see.
- 12 Slay them not, lest my folk forget;  
make them abroad to stray  
in thy pow'r, & down bring thou the;  
our shield, O Lord my stay.
- 13 Syn of their mouth, word of their lips:  
when in their haughtynes  
they taken are: and let them tell,  
of cursing and fallnes.
- 14 Consume in wrath, consume and let  
them be no more: that they  
may know, that God in Iakob rules;  
to th'ends of th'earth, Selah.
- 15 They turn at even, make noyse like  
and city round-belay. (dog)
- 16 They, wander shall to eat: & howl,  
if filled be not they.
- 17 But I will sing thy strength, & shewt  
at morning thy kindnes:  
for thou my tense, & refuge art,  
in day of my distress.
- 18 O thou that art my fortitude,  
to thee sing-psalm will I:  
for God mine hye-munition is,  
the God of my mercie.

PSALME 60.

This may be sung also at the 84. Psalme.

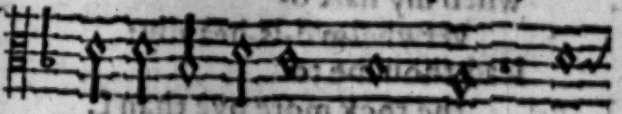
**O** GOD, theu didst ay ay us cast  
thou didst us break: thou angry wast;



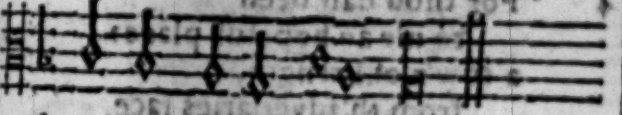
agayn-return thou unto us. 4 Thou



caused hast the land to quake, thou



didst it rive: agayn whole-make, her



breaches, for it moved is.

- 5 Vnto thy people thou didst show  
hard-things: to drink give us hast thou,  
the wine of stonishing-dismay.
- 6 Giv'n hast thou, to them that thee fear,  
a banner, hye-displayd-to bear:  
because of certayn-truth, Selah.
- 7 That thy beloved-ones may have  
deliverance: O doe thou save,  
with thy right hand, & me answer.
- 8 God speak did by his far Citie,  
I wil be glad: divide shall I  
Shechem, & Succoth dale measure.
- 9 Mine Gilead, and Manassah mine,  
& strength of myne head, Ephraim:  
Judah shall my lawgiver be.
- 10 Moab, my wash pot: I shall throw  
over Idumea my shoe:  
showt Palestina, over me.
- 11 O who wil me along-forth guide,  
vnto the citie fortifide:  
who will we lead Edom unto?
- 12 Is it not thou, God, that hadst thrust  
us from thee, and within our hosts  
that wouldest not, O God, forth goe?
- 13 O give thou us help from distress:  
because deceitful-falshood is,  
the earthly-mans salvation.
- 14 Through God doe valiantnes shall we,  
and them that our distressers be,  
he wyl contempt-wil tread-upon.



PSALME 61.

*Sing this as the 37. Psalme.*

**H**ear thou o God,  
my cry : my pray'r attend.  
To thee I call,  
from the lands utmost-end,  
when my hart o-  
verwhelm'd-is-heavily:  
lead thou me to  
the rock more hye than I.  
For thou hast been  
to me an hopeful place:  
a tow'r of strength,  
from th'adversaries face.  
I sojourn will  
within thy tent for aye:  
wil hope, in se-  
cret of thy wings, Selah.  
For thou o God,  
hast to my vowes giv'n ear:  
giv'n heritage,  
to them that thy name fear.  
Dayes to the kings  
dayes added be by thee:  
his yerres, as un-  
to age and age shalbee.  
Fore God he sit  
shall to eternal-aye:  
mercie and tru'h  
prepare, which keep him may.  
So wil I to  
thy name perpetually  
sing psalme: that I  
may pay my vowes, dayly.

PSALME 62.

*Sing this as the 25. or as the 55. Psalme.*

**Y**e-sure to God,  
my soule keeps silentnes:  
because from him,  
my safe-salvation is.  
Surely my Rock,  
and my salvation he:  
mine hye-defense,  
much mov'd I shall not be.

4 How long inde-  
your-a-mischievous-deed  
wil yee against  
a man? yee shall kyled  
be, all of yow:  
shalbe as bowed wall:  
and as a fense,  
that shooved-is-to-fall.  
5 Yet-surely they  
have-consultation  
to thrust him, from  
his exaltation;  
they doe delyte  
in falshood: blest doe they  
with mouth; but with  
their in-part curse, Selah,  
6 Yet unto God,  
my soule-keep-silentnes:  
because from him,  
mine expectation is.  
7 Surely my Rock,  
and my salvation he:  
mine hye-defense,  
I shall not moved be.  
8 My saving-health,  
my glorie, & in God:  
in God, my Rock  
of strength, my safe-abode.  
9 Yee people, trust  
in him all times; out-lay  
fore him your hart:  
God, & our hope, Selah.  
10 Surely the base-  
mens sonns are vanitie,  
the sonns of no-  
ble-men are but a lye:  
in ballances  
together them to lay,  
leighter than va-  
nitie it self, are they.  
11 Trust not yee in  
oppressing-injurie,  
also become  
not wayn in robbrie:  
if powrtul-wealth  
doe plentifully-grow,  
doe not the hart



PSALME LXVII. LXVIII.

upon the same bestow.

12. Once speak did God,  
twice heard I this agayne,  
that pow'rfulnes  
doth unto God pertaine.  
13. And unto thee  
Lord, merciful-kindnes:  
for thou, wilt pay  
ech-man, as his work is.

PSALME 63.

*Sing this as the 18. Psalm.*

1. **G**OD, thou my God;  
I early thee inquire:  
my soule, for thee  
doth thirstily-desire;  
my flesh for thee  
doth long-with-ardentnes;  
in land of drought,  
and weary waterless.  
3. As I did view  
thee in the sanctuarie:  
so for to see  
thy power, and thy glorie.  
4. Because thy mer-  
cie better then life is:  
my lips shall ce-  
lebrate thee with prayse.  
5. So thorow-out  
my life blest thee will I:  
I in thy name,  
will lift my hands on hye.  
6. My soule with fat  
and farnes tyll'd shalbee:  
my mouth eke, shall  
with shewing lips prayse thee.  
7. When on my beds  
I thee in mind relate:  
doe in the war-  
ches on thee meditate.  
8. That unto me  
a ful-help been hast thou:  
and I have shov-  
ed in thy wings shadow.  
9. My soule affixed-  
cleaveth after thee:  
thy right-hand ste-  
dily upholdeth mee.

10. But they, that seek  
my soule for wassful-woe:  
into the low-  
er-parts of th'earth shal goe.  
11. He shall be slayn  
with sword: the foxes pray  
12. shall they be. But  
the King, in God shall joy:  
glorie shall ev-  
ry-one that swears him by:  
but stopt shall be,  
their mouth that speak a lye.

PSALME 64.

*Sing this as the 53. Psalm.*

- G**OD hear my voice  
when I doe pray to thee:  
preserve my life,  
from dread of th'enemie.  
3. From secret of  
yll-doers, hide thou mee:  
from rage, of them  
that work iniquitie.  
4. Which have their tongue  
sharp-whetted as a sword:  
have bent their ar-  
row, even a bitter word.  
5. To shoor in se-  
cret-places at th'upright:  
shoot him and fear  
not, wil they suddainlie.  
6. An yll word they  
to them confirm-with-might;  
tell, to hide snares:  
they say, who shall them see?  
7. They doe serch-out  
evils injurious;  
they doe accom-  
plish a serch curious:  
Even the deep hart,  
and part of man within.  
8. But God, he hath  
an arrow suddainly  
against them shott:  
their stroken-wounds have been.  
9. And when they cau-  
sed have them severally  
by their own tongue

upon



upon themselves to fall:  
they that them see,  
to flight shall get them all.

10 And all men, shall  
in fear stand reverently:  
and shall declare  
Gods operation;  
and shall his deed  
consider prudently.

11 The just rejoyce  
shall in th'Eternal-one,  
also in him  
for safetie hope he shall:  
and glory shall,  
the upright harted all.

PSALME 65.

*Sing this as the 60. Psalme.*

2 O God, prayse silent wayes for thee,  
in Sion: and the vow shall bee  
3 payd unto thee. Thou pray'r hear-  
all flesh therefore, shall come to thee. (est:  
4 perverse things, have prevayld gainst me:  
our trespasses, thou them cov'rest.

5 O blessed be, whom thou dost make,  
choise of and neer unto thee take,  
in thy courts to have dwelling place:  
with good things that in thine house be  
ful-satisfied be shall we,  
with holy things of thy p'allace.

6 In justice thou wilt us answer,  
things fearful, O God our Saver:  
the hope of ends of th'earth through-  
and of those farr-off by the sea. (out  
7 Mounts by his might stablish doth he:  
and is with strength, gyrded-about.

8 Which doth the loud-noise of the seas  
the lowd-noyse of their waves appease:  
and peoples troublous murmuring.  
9 And they that dwel in parts-farr-out  
fear, for thy signes: thou mak'st shewt,  
th'outgoings of morn and evening.

10 The land thou careful visitest,  
and plentifully it moistenest,  
thou dost enrich it very much;  
with Gods streams, where ful waters are  
their corn thou ready dost prepare,

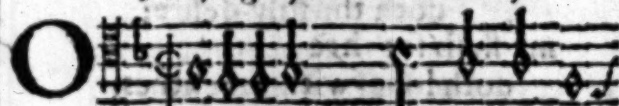
when thou hast it prepared such.

The ridges of it thou watrest,  
the furrowes of it thou settest:  
with showers thou dost it soften still;  
and thou the bud thereof dost bless.  
Crownest the yere of thy goodnes:  
and thy pathes fatnes doe destill.

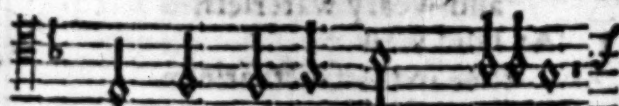
On pastures of the wilderness,  
they doe destill: and with gladnes,  
the hills they gyrded are about.  
The pastures are with sheep clothed;  
and vallies are with corn cov'red:  
they sing, they also joyfull shewt.

PSALME 66.

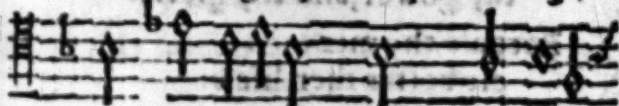
*This may be sung also as the 100. Psalme.*

O 

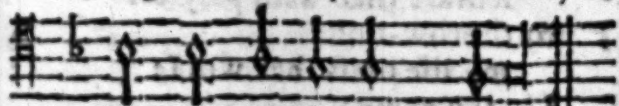
All the earth, shewt yee to God.



His names glory with psalm-sing ye:



put glorie, to his praise. And say to



God, how fearful thy works be!

Through greatnes of thy strength, thy  
yeild-leyndly to thee shall they. (toes  
All th'earth, bow-down and sing, to thee:  
psalme sing they, to thy name, Selah.

Come see, Gods works: he in his act  
to Adams sonns, is reverent.  
He turned sea, into drie-land  
on foot they through the river went:

Even there did wee rejoyce in him.  
He ruleth with his pow'r, for aye:  
his eyes, in nations spie: rebells,  
let not exalt themselves, Selah.

Yee peoples, bless our God: & mak  
the voice of his prayse to be heard.  
That putes our soule, in life: and hath

not



PSALME LXVII. LXVIII.

not giv'n, our foot for to be styrd.

10 For thou, o God, hast proved us;  
tride us, as silver tried is.

11 Thou hast us brought into the net:  
hast put upon our loynes, straytnes.

12 Thou caused hast men for to ride,  
on our head: we through fyre did passe  
through waters eke: & thou hast brought  
us out, to an abundant place.

13 With burnt-offrings I to thine house  
will come: will pay, my vows to thee.  
14 Which my lipps uttered: and my mouth  
spake, when distress was upon mee.

15 Burnt-offrings of fat-marrowed ramms  
I unto thee will offering-pay,  
with incense: I will ready make  
the bullocks, with goat-bucks, Selah.

16 Come hearken ye and I will tell,  
o ye the fearers of God all:  
what he hath deon unto my soul.

17 To him, I with my mouth did call:  
And with my tongue, he was extold.

18 If in my hart I gave regard  
unto painful iniquitie,  
the Lord he would not then have heard.

19 But surely, God hath heard: unto  
voice of my pray'r attend did hee.

20 God blessed be: which turn'd not back,  
my pray'r and his mercie, from mee.

PSALME 67.

*Sing this as the 60. or as the 84. Psalm.*

2 **G**OD, unto us be gracious  
and he us bless: his face with us,  
he clearly make to shine, Selah.

3 That they thy way the earth upon,  
and thy healthful salvation,  
among the heathens all, know may.

4 Peoples, o God, confesse thee shall:  
confesse thee shall, the peoples all.

5 The nations, joy and shewt shall they:  
for thou wilt judge most righteously  
the peoples: and wilt guide safely,  
the nations, in earth, Selah.

6 Peoples, o God, confesse thee shall:  
confesse thee shall, the peoples all.

7 The earth, it her increase shall bear:  
God ever our God, bless us will hee.

God

God he will bless us bounteoullie:  
and all the earths ends, shall him fear.

PSALME 68.

**L** 

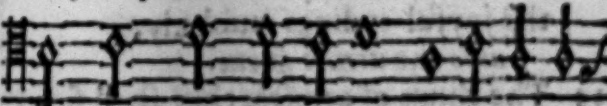
Et God arise, his enemies aunder-



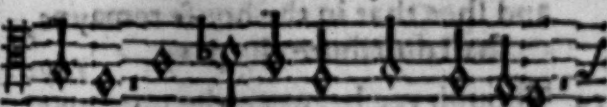
scattered bee: & they that haters of him



are, away from his face flee. 3 As smoke



is driv'n drive them away: as is the wax



melted, at face of fyre: from face of God,



so perith the wicked.

4 And let the just men joyfull be,  
shew they forth gladsonnes,  
before the face of God: and let  
them joy with chearfulness.

5 Sing yee to God, unto his name  
sing psalm: prepare the way,  
for him that in the desert paris  
doth ride, in his name IAH:

And gladnes shew before his face.

6 Father of fatherless,  
and widowes judge: even God, within  
his holy mansion is.

7 God seats the desolate, in house;  
brings forth those that are bound  
in chaynes: but the rebellious,  
dwell in a barren ground.

8 O God, before thy peoples face,  
when forth thou indest way:

G

when



PSALME LXVIII.

- when in the desert-wildernes,  
thou marchedit-on, Selah.
- 9 The earth did quake, heav'ns also did  
at face of God, destill:  
Sinai it self, at face of God,  
the God of Israel.
- 10 A rayn of liberalities,  
O God thou didst out shed:  
thine heritage, thou didst confirm,  
when it was wearied.
- 11 Thy companie doe dwell in it:  
thou ready-dost-prepare  
in thy goodnes, O God, for them  
that poor-afflicted are.
- 12 The Lord *himself* wil give the speech:  
of those that doe relate  
the joyful-tydings-publikly,  
*unto* the armie great.
- 13 The Kings of armies, they shall flee  
*even* flee-away shall they:  
and shee that in the house remainys,  
shall distribute the pray. (lye:
- 14 Though yee between the pot-rewes  
*like* doves wings *shall* yee been,  
with silver deck'd, her fethers eke  
with gold of yellow-green.
- 15 When the Almighty spreadeth-out-  
with dissipation,  
the Kings in it; *then* snowy-white  
shall it be in Salmon.
- 16 A mountayn of God-mighty is  
the mountayn of Bashan:  
a mountayn of hills-many, is  
the mountayn of Bashan.
- 17 Why leap yee, O yee hilly mounts?  
*the* mountayn, for his seat  
God doth desire: yea dwell for aye  
Iehovah will in it.
- 18 Gods charret, twise-ten-thousand-fold,  
thowlands of Angels bee:  
the Lord with them, *as at* Sinai  
within the sanctuarie.
- 19 Thou art ascended to on high,  
thou hast for captive-led  
captivitie: *and* unto men  
hast gifts distributed:
- hast* also the rebellious led;  
to dwell *there*, O IAH God.
- 20 Blessd be the Lord, *which* day by day  
doth us (*with blessings*) lode:  
even God, our saving-health, Selah.
- 21 A God that ful-saveth,  
our God is: and to GOD the Lord,  
*belong* thyssues of death.
- 22 But-surely God, wil wound the head  
of his enimious-foes:  
the hayrie scalp, of him that in  
his guilty-synns, on goes.
- 23 The Lord hath sayd, I wil agayn  
from Basan bring up *thee*:  
I wil *thee* bring agayn up from  
the deep gulfs of the sea.
- 24 That, thy foot may embrewed be,  
in blood: out of thy foes;  
tongue of thy dogs, *in blood* that out  
of cyrie of them *flowes*.
- 25 Thy goings they have seen, O God;  
the going-progresses  
of my God, *and* my King *which* in  
the Sanctuarie is.
- 26 First-went the singers, after they  
on instruments-that-playd:  
*among them were* the damoifels,  
that on the tymbrels layd.
- 27 Within the congregations,  
God thankfully-blefs yee:  
*ev'n* blest the Lord, yee of the well  
of Israel *that bee*.
- 28 There litle Benjamin, their Chief;  
*with* Iudahs assemblie,  
their Princes: Zabuluns Princes,  
Princes of Naphtali.
- 29 Thy God hath giv'n-commandement,  
for thy strength-valorous:  
firm-strengthen thou O God, *the thing*  
that thou hast wrought for us.
- 30 For thy house, in Ierusalem:  
Kings shall bring gifts to thee.
- 31 Rebuke the rout of the spearmen,  
the crew of bulch-mightie;  
with calves of folks, *him* that doth  
with silver plates submitt:  
the peoples he hath scattered



PSALME LXIX.

that doe in warrs delyte.

- 32 Princely-ambassadors shall come  
from out of Ægypt-land:  
to God, shall Æthiopia  
stretch hastily her hand.  
33 Kingdoms of th'earth, to God sing-  
sing to the Lord, Selah. (psalm:  
34 To him that rideth in the heav'ns  
the heav'ns of ancient-aye:  
Loe he his voice gives, voice of strength.  
35 Give unto God, valour:  
on Isr'el is his majestie;  
and in the skyes his power.  
36 God fearfull, from thy sanctuaries:  
the God of Isr'el, he  
gives strength and forces to his folk;  
God blessed ever be.

PSALME 69.



Ave me, o God: for waters entred are



even to my soule. 3. I sink in gulfy mud,



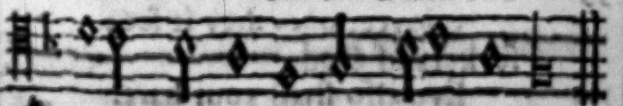
where no stay is: I water deeps enter, &



overflow me doth the streaming-floud. 4.



Am weary with my cry; my throat is brēt,



mine eyes fail: for my God wayting-attēt,

Many moe are,  
my haters causlesly,

than be haire of  
mine head: mighty are they  
that would suppress  
me, are my foes falsly:  
then I restor'd,  
what I took not away.  
6 O God, thou know'st  
my folly: and from thee,  
my guilty-faults  
cannot conceled bee.

7 Let them for me  
not be abash'd, that thee  
Lord GOD, of hosts,  
doe hopefully-desire:  
yea let them not  
ashamed be for mee,  
that thee, o God  
of Israel, require.

8 For, for thy sake,  
I bear reprochful-blame:  
cover my face  
doth, ignominious-shame.

9 I am become,  
unto my bretheren,  
an utter-stran-  
ger: and a forreinour  
ev'n unto mine-  
own mothers childeren.

10 For, of thine house  
the zele did me devour:  
and the reproch-  
ful-chaunts of them that thee  
reprochfully-  
doe-taunt, are fall'n on mee.

11 And I did weep,  
my soule with fasting spent:  
and it was turn'd,  
to my much-opprobrie.

12 And I put sack-  
cloth on for my rayment:  
and, for a pro-  
verb unto them, was I.

13 They that sit in  
the gate, against me spake:  
and strong-wine drink-  
ers, melodies did make.

14 And as for me,  
my prayer is to thee,



PSAUME LXIX.

Iehovah, in  
a time of acceptation;  
ô God in mul-  
titude of thy mercie:  
answer thou me,  
in truth of thy salvation.  
15 Deliver me  
out of the myrie-clay,  
and let me not  
as-drowned sink away:  
Deliv' red let  
me from my haters be,  
and out of wa-  
ter-deeps. Let waters flood  
16 not overflow  
me, nor gulf swallow me:  
nor let the pit,  
her mouth upon me shutt.  
17 Answer me LORD,  
for good is thy kind-grace:  
as thy great mer-  
cies, turn to me the face.  
• 2 •  
18 And hide thou not  
thy face, from thy servant:  
for on me trou-  
ble is, soon answer mee.  
19 Draw-neere my soule,  
to it redemption-grant!  
because of my  
foes, ransom thou me free.  
20 Thou, my reproch,  
shame, and dishonour'd-plight  
know'it: my distres-  
sers all, are in thy sight.  
21 Reproch hath broke  
mine hart, and full I am  
of heaviness:  
and looked for some one  
to move-with-pit-  
ty, but not any came:  
and lookt for com-  
forters, but I found none.  
22 But for my meat  
they gave me bitter-gall:  
and vinegar,  
to slake my thirst withall.

23 Let for a snare  
their table 'fore them bee:  
and for ful-re-  
compense, a trap-to-fall.  
24 Their eyes be dark-  
ned, that they may not see:  
and make their loyns  
to shake continuall.  
25 Powr out upon  
them thy detesting-yre:  
and take them, let  
thine angers burning-fyre.  
26 Their castel let  
be desolated-quyte:  
within their tents,  
let ther not any dwell.  
27 For him they per-  
secute whom thou dost smite:  
and of thy woun-  
ded sorow they doe tell.  
28 Give viciousnes,  
unto their wicked-vice:  
and let them not  
come into thy justice.  
29 Wiped be they  
out of book of the living:  
and with the just,  
let them not written be.  
30 And I, that am  
afflict-d-poor and greiving:  
ô God, let thy  
salvation lift-up me.  
31 Then wil I prayse  
the name of God with song:  
and magnifie  
him with confession.  
32 And it shal bet-  
ter to Iehovah bee,  
than yong bull, that  
hath hornes & hoof doth part.  
33 The meek men shall  
rejoyce, when they it see:  
seekers of God,  
live also shall your hart:  
34 Because Ieho-  
vah he the needy hears,  
and he despi-



PSALME LXX. LXXI.

seth not, his prisoners.

- 35 Praise him let heav'ns  
and earth: the seas, and all  
that creeps in them:  
36 For God wil Sion save,  
build Iudahs ci-  
ties che, and dwell they shall  
there, and it for  
inheritance shall have.  
37 His servants seed  
eke, shall possess the same:  
and dwell therein  
shall they that love his name.

PSALME 70.

*Sing this as the 75. or as the 32. Psalm.*

- 2 **O** God for to deliver me:  
Ichovah, to mine help make-hast.  
3 They that of my soule seekers be,  
ashamed be they and abasht:  
be backward turn'd and blush doe they  
that in mine evil take-delyte.  
4 Let them turn-back, ha ha that say,  
their bashful-shame for to requyte.  
5 Ioy let them and rejoyce in thee,  
all that thee seek: and let them say,  
that thy salvations lovers bec,  
God magnified be, alway.  
6 And I, afflicted am and poor;  
o God to me make speedy-way:  
mine help and my deliverour  
thou art, o LORD, doe not delay.

PSALME 71.

*Sing this as the 55. or as the 25. Psalm.*

- I**N thee doe I  
for-satetic-hope o IAH:  
o let me not  
abashed be for aye.  
2 Thou in thy jus-  
tice, ridd me and me free:  
incline to me  
thine ear, and save thou mee.  
3 Be thou, a Rock  
of habitation-hye,  
for me, to en-  
ter in continually;

to save me thou  
didst give commission:  
for thou my Rock,  
and my munition.

- 4 My God, out of  
the wickeds-hand, me ridd:  
from hand, of the  
vil and the levened.  
5 For thou mine ex-  
sp:ation: Lord GOD,  
thou art my con-  
fidence from my childhood.  
6 I, from the womb  
have been upheld, by thee:  
thou, from my mo-  
thers bowels, tookest mee:  
of thee my prayle  
alway. As wonder, I  
to many am:  
but thou, my hope mightie.  
8 Let with thy prayse,  
my mouth replenisht bee:  
ev'n all the day,  
with glorifying thee.  
9 At time of old-  
age, cast me not away:  
forsake me not,  
when my strength doth decay.  
10 For of me speak  
mine enemies: and they  
consult in one,  
that wayt for my soule lay.  
11 Saying, God hath  
forsaken him: pursue  
and take him: for  
ther is none to rescue.  
12 O God, be thou  
not farr-away from mee:  
my God, unto  
my succour hasten thee.  
13 Let them abash-  
ed be consum'd also,  
that adver-  
saries are my soule unto:  
Let with disho-  
nour and with opprobrie  
them cov'ed be.



PSALME LXXI. LXXII.

that seek my miserie.  
14 And I, wil pa-  
tiently-wait alwayes:  
and make-addi-  
tion, to all thy prayse.  
15 My mouth shall tel  
thy justice, even dayly  
thy saving health:  
though numbers know-not I.  
16 I enter wil,  
in powers of GOD the Lord:  
thy justice one-  
ly thine, will I record.  
17 God, from my child-  
hood learned me hast thou:  
and I have shew'd  
thy marvels, until now.  
18 And til old-age  
and hoarnes also bee,  
God let me not  
forsaken be of thee:  
until thine arme  
unto *th*u age I shew;  
thy pow'r, to ev'  
ry one that shall ensue.  
19 Thy justice eke  
o God, which reacheth-hye:  
which dost great-things;  
o God, who is like thee?  
20 Thou which didst ma-  
ny sorowes make me see,  
and evil: didst  
return and quicken mee;  
from deeps of th'earth,  
didst turn & bring me thence.  
21 Thou much increas-  
edst my magnificence:  
And thou didst turn-  
about & comfort mee.  
22 And I, will with  
lute instrument laud thee,  
thy faithfulness,  
my God: sing psalm I will  
to thee with harp.  
o SAINCT of Israel.  
23 My lips shall shew,  
when I sing-psalm to thee:

also my soule,  
which thou redeemedst-free.  
24 My tongue eke, shall  
thy justice dayly speak:  
for baite for sham'd  
are they, that mine yll seek.  
PSALME 72.  
*Sing this as the 69. or as the 45. Psalme.*  
1 O God, thy judg-  
ments give the King unto:  
thy justice to  
the kings son give also.  
2 That with justice  
thy people judge may he:  
with judgment, them  
that thine afflicted be.  
3 The mounts shall to  
the people bring-forth peace:  
the hills shall al-  
so, with just-righteousnes.  
4 Th'afflicted of  
the people judge shall he,  
shall save the souns  
of them that needy be:  
th'oppressor-frau-  
dulent he down-shall-bear.  
5 Whiles Sun and Moon  
indure, they shall thee fear;  
through ages all.  
6 Like rayn on meadow-mown;  
like shows that moysten  
th'earth; shall he come-down.  
7 The just shall flou-  
rish in his dayes: and store  
of peace, until  
the Moon shall be no more.  
8 Also domi-  
nion, from sea to sea:  
from river to  
the lands ends, have shall he.  
9 Kneel to him shall  
dwellers in dry-countries:  
and lick the dust  
up, shall his enemies.  
10 The Kings of Thar-  
shish and the yles, offerings  
they render shall:  
Shebaes and Sebaes Kings,  
shall



11. shall offer pre-  
sents. And him worship shall  
all Kings: and serve  
him shall, the nations all.  
12. For he shall ridd,  
the needy that makes mone:  
th'afflicted, and  
him that hath helper none.  
13. The poor and nee-  
dy-wight, he graciously  
shall spare: and save  
the soules of the needy.  
14. Their soul, from fraud  
and wrong, redeem shall hee:  
and in his eyes,  
their blood shall precious bee.  
15. Live shall he, She-  
baes gold ech shall him pay:  
and pray for him  
still; blest him all the day.  
16. Within the land,  
upon the mountayns top,  
there shall a par-  
cel be of corn; whose crop  
shall shake like Le-  
banon: and citizens  
shall flourish as  
the herb that th'earth out sends.  
17. His name shall be  
for aye, before the Sun,  
his name shall have  
continuation:  
All heathens blest  
him, blest in him shalbee.  
18. Ichovah God,  
Israels God, blest'd be hee:  
which doth himself  
alone things marvelous.  
19. And blest'd for aye,  
be his name glorious:  
let also all  
the earth even fylled ben  
with his glorie;  
Amen, yea, and Amen.

PSALME 73.

Sing this as the 50. Psalme.

1. Y Et-surely good  
to Israel God is:  
even unto them  
that have in hart purenes.  
2. And I, my feet  
almost aside-swarved:  
my stepps, had wel-  
nigh every-one slipped.  
3. For I, at fools-  
vaynglorious, envied:  
when I the peace  
of wicked-men espied.  
4. For in their death  
no painful-bands ther bee:  
and lustie is  
their firm-validitie.  
5. They are not in  
turmoyl of men-wretched:  
and are not with  
the earthly-men plagued.  
6. Therefore, pride as  
a chain about them swayeth:  
them as a gar-  
ment violence arayeth.  
7. Ech of their eyes,  
with fatnes out doth start:  
they pass th'ima-  
ginations of the hart.  
8. They doe corrupt,  
and speak maliciously  
oppression:  
they speak most-lostily.  
9. Against the heav'ns  
their mouth they set-a-talking:  
also their tongue, (ing.  
throughout the earth is walk-  
10. Therefore, his folk  
turns hither: and full-cup  
of water, is  
wring for them to drink-up.  
11. And they doe say;  
How knoweth God-mightie:  
and is ther know-  
ledge in the God Most-hye?  
12. Loe these the wit-  
ked are: and in tranquillitie  
for ever, they  
increase in rich-abilite.

Surely

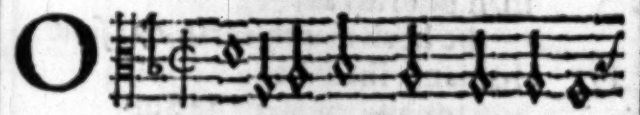


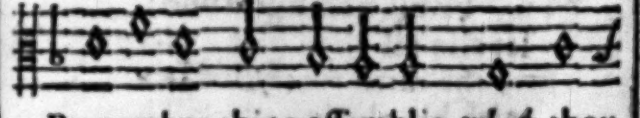



PSALME LXXIII. LXXIIII.

13 Surely in vayne,  
cleansed mine hart have I:  
and have my hands  
washed in innocencie.  
14 And all the day  
with plagues-afflicted am:  
in mornings eke,  
w my rebukeful-blame.  
15 If I doe say,  
thus wil I make-narration:  
loe, I wrong-fals-  
ly thy sonns generation.  
16 And I thought, this  
by knowledge-to-comprise:  
but it a pain-  
ful-thing was in mine eyes,  
17 Til to Gods sanc-  
tuaries I entred:  
so their last-end,  
did prudently-give-heed.  
18 Surely thou set-  
test them in slippric-places:  
dost make them fall,  
to desolated-cases.  
19 How are they brought  
to wondrous-wasted plight,  
as in a mo-  
ment! are they ended-quight,  
are they consum'd  
with frights-that-trouble-make!  
20 Even-as a dream  
after that one doth wake:  
o Lord my-stayes,  
when as thou up arisest,  
their image thou  
contemptuously despisest.  
21 Surely mine hart  
was sowlly-levened:  
within my reynes,  
I also was pricked.  
22 And I was bru-  
tish and unskillful-quite;  
I was with thee,  
even-as a beastly-wight.  
23 Yet I with thee  
continually remayned:  
by my right hand,

thou hast me firm-reteyned.  
24 Thou with thy coun-  
sel wilt me guide-softly:  
and after wilt  
receive me to glory.  
25 Whom have I in  
the heavens? and with thee,  
none in the earth  
delyteful-pleaseth mee.  
26 My flesh and mine  
hart sayleth-altogether:  
mine harts Rock and  
my portion, God for ever.  
27 For loe they that  
are farr-off from thee gone,  
shall perish: thou  
suppressest, every one  
that doth a whoor-  
ing-goe from thee. And I,  
it's good for me,  
to God for to draw-nye:  
I in the Lord  
GOD set my hopeful-station;  
of all thy works,  
for to make declaration.

PSALME 74.

O   
GOD, why hast thou cast us off  
  
to perpetuities: against the sheep of thy  
  
pasture, smokes thy face-wrathfully? 2.  
  
Remember thine assemblie, which thou  
  
hast of old purchast: the rod of thine  
inheritance,





inheritance, which thou redeemed hast:

This Sion mount, wherein thou dwelt.

8 Lift thou thy feet on hye,  
unto the desolations

of perpetuity:  
the enemy in th' Holy-place  
hath all things wasted fore.

4 In midst of thy synagogues  
doe thy distressers rore:

their signs have they set up for signes,

5 Ech known, was famously,  
as he against th' infolded wood  
did axes lift on hye.

6 And altogether, at this time,  
the carved works of it:  
with beetles & with clubby-mauls,  
in peeces-down-they-ber.

7 Thy sanctuaries, they have cast  
in fyre: the dwelling-place  
of thy name, down unto the earth  
they did profanely-rase.

8 They in their hart did say; Let us  
of them at-once make spoyl:  
they burnt have, all the synagogues  
of God within the soyl.

9 Our signes, we doe not now behold:  
ther is not us among

a Prophet more; nor any one  
that knowes the time how long.

10 How long o God, shall th' adverse-foe  
upbrayd-reprochfully?

shall th' enemy blaspheme thy name,  
to perpetuity?

11 O wherfore dost thou turn away  
thine hand, even thy right hand?  
is from midds of thy bolome draw  
make thou a complete-end.

12 For God, is from antiquitie  
my King: he perfecteth  
helpful-salvations, within  
the midst of the earth.

\* 2 \*

13 The sea thou by thy fortitude

a sunder-broken hast:

the Dragons heads, in waters eke  
in peeces thou hast-brast.

14 Thou also brakest utterly  
the heads of Livjathan:

didst him for meat give, to the folk  
in deserts that remain. (Stream:

15 Thou clay'st, the fountayns and the  
didst drye up floods of might.

16 Thine is the day, night eke & thine:  
thou Sun prepaerest, and light.

17 Thou all the borders of the earth  
hast constituted-fast:

the sommer and the winter-to'd,  
the same thou formed hast.

18 Remember this, the enemy  
reprochfully-doth-blame  
Iehovah: and the foolish folk,  
they doe blaspheme thy name.

19 Give not soule of thy turtle-dove  
to the wild-company:  
the company forget not of  
thy poor, perpetually.

20 Respect have to the covenants  
for the earths dark places  
are full, of habitations  
of wrongful-violences.

21 O let not him that is oppress'd  
return abash'd-with shame:  
but let the poor-afflicted and  
the needy, praise thy name.

22 Rise up o God, plead thou thy plea:  
let the reprochful-scorn  
which from the fool comes, all the day,  
in memorie-be born.

23 Forget not, thy distressers voice:  
the lowd tumultuous cry  
of them that up against thee rise,  
ascends continually.

PSALME 75.

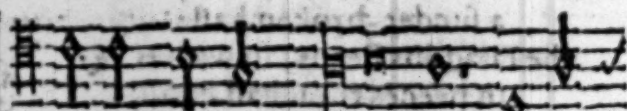
This may be sung also at the 32. Psalme.



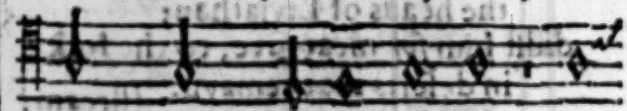
O thee o God, wee doe confess, wee  
H confess



PSALME LXXV. LXXVI. LXXVII.



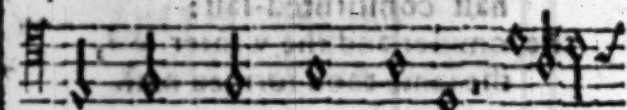
confels, and thy name is nye: thy won-



3 drous-works, they doe exprefs. Th'ap-



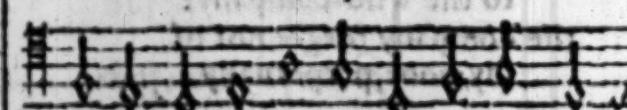
pointment when receive I shall I: then I,



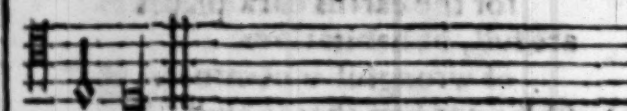
4 will judge most-righteously. Dissolved



is th'earth & all they that dwell therein:



set-sure doe I, the pillars of the same



Selah.

5 Vnto vayne-fools, be not, sayd I,

so foolish: to the wicked eke,

6 lift not the horn. Lift not up hye

your horn: nor with a stiff neck speak.

7 For neyther doth promotion

from East, West, or from Desert come.

8 But God the judge: abaseth one,

and he exalteth other some.

9 For cup is in GODS hand, whose wine

is red, full mixt; and he powreth

therout: but dreggs of it, our-streyn

10 drink shall, all wicked of the earth.

And I, for ever wil this shew:

11 to Iakobs God, sing psalme will I.

12 And all the wicked's hornes off-hew:

13 hornes of the iust shall be lift-hye.

PSALME 76

Sing this as the 68. Psalm.

2 **I**N Iudah God is known: his name

is great in Israel.

3 His Tent eke is in Salem: and

in Sion he doth dwell.

4 There, brake he th'arrows of the bow:

shield, sword, and warr Selah.

5 Bright, wondrous-excellent art thou;

more-than the mounts of pray.

6 The mighty harted, have themselves

unto the spoyl-resign;

they slept their sleep: of men of power

their hands eke none could find.

7 At thy rebuke, O Iakobs God:

both carr and horse, slept hath:

8 Thou, fearfull art; and who can stand

fore thee, when thou art warr.

9 Fro heayns, thou mad'st judgment be

th'earth feared, & still lay. (heard:

10 When God to judgment rose: to save,

all meek of th'earth, Selah.

11 Surely the wrathful-heat of man

confels I shall unto thee:

the remnant of the wrathful-heats

by thee shall gyrded-bee.

12 Vow yee and pay, to IAH your God

all that about him wonne:

a present let them bring to him

that is the Fearful-one.

13 To him that at the governours

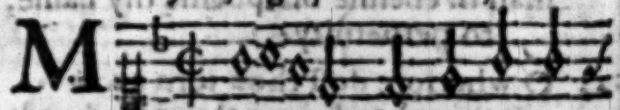
the spirits gathereth:

even unto him that fearful is

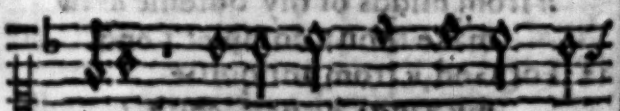
unto the Kings of th'earth.

PSALME 77.

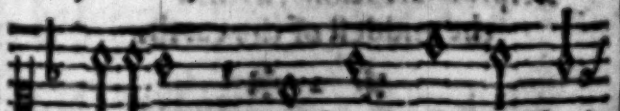
This may be sung also as the 8. Psalm.



Y voice to God was and I lowd-



cryd: my voice to God, and he gave-



car to mee. 13. I sought the Lord, is day



PSALME LXXVII.

day of my miserie; my hand by night  
retcht-out and not ceased: my soule  
refused comforted to bee.

4 I minded God  
and made tumultuous-cries:  
and I with me-  
ditation-did pray:  
and overwhelm'd  
my spirit was, Selah.  
5 Thou heldest fast  
the watches of mine eyes:  
I was ama-  
zed, and could nothing say.

6 Dayes of anti-  
quitie I thought upon:  
the yeres of an-  
cient-eternitie,  
7 I minded in  
the night my melodie:  
I with my hart  
had meditation;  
my spirit al-  
so searched-diligently.

8 Ah wil the Lord  
for ever cast-away:  
and add no more,  
to accept-favourably?  
9 Is his mercy  
ceased perpetually?  
is his word en-  
ded, to ech age for aye?

10 Hath God forgott  
for to deal-graciously?  
Hath he in wrath  
his mercies shutt, Selah?

11 And is this it  
that makes me sick, sayd I:  
the change, of the

right hand of the most-hyest  
12 I wil record  
the actions of IAH:  
wil sure thy mar-  
vels mind from anciencie.

13 Of all thy work  
I wil eke meditate;  
and of thy prac-  
tises discourse wil I.

14 O God, thy way  
is in the sanctuary:  
Who, as God,  
so great a Potentate;

15 Thou art the God,  
that workest wondrously:  
Thou mad'st thy strength  
mong peoples known to bee.

16 Thou didst with arm  
thy folk redeme-away:  
the sonns of Ia-  
kob, and Ioseph, Selah.

17 O God, the wa-  
ters did thee see; thee see  
the waters did,  
tremble-with-payn did thay:  
Also the deeps  
tumultuous-styrr'd were.

18 Clouds, stream'd wa-  
ters, skyes, a voice gave-out;  
thyne at power al-  
so they did walk about.

19 Voice of thy thon-  
der, was in th' aery-sphere,  
lightnings the world  
illumined throughout;

20 The earth, was styrr'd  
and tremblingly-quaked.

21 In sea thy way,  
in waters mighty-flown,  
thy path was: and  
thy footsteps were not known.

22 Thy people like  
a flock thou forth didst lead:  
by hand of Mo-  
ses and of Amason.

PSALME 78.



PSALME LXXVIII.

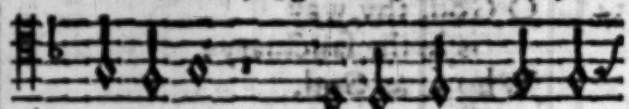
This may be sung also w<sup>th</sup> the 3. Psalme.



Ive-ear my people, unto my doc-



trine : to sayings of my mouth, your



ear incline. 2. Open my mouth in



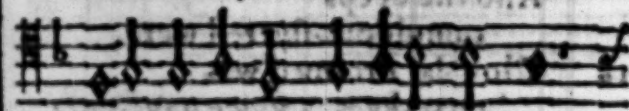
parables will I : wil utter hidd things



of antiquitie. 3. The things which we



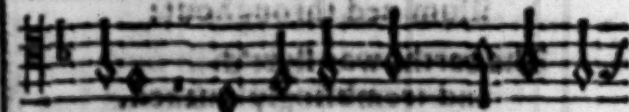
have heard, and have them knowne:



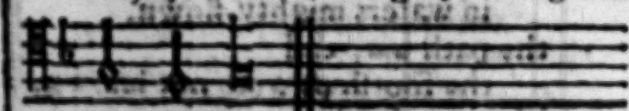
& our forefathers unto us have shown.



4. We wil not from their children hide-



away ; to th'after age, telling the



lawds of IAH;

His pow'r eke and  
his marvels which he did.

How he in Is-  
kob, witness stablished;

and put a law

in Iſrael : which he bade

our fathers, to

their ſons, known to be made.

6 That th'after age,

ſons to be born, might know :

might riſe up, and

unto their ſonns forth ſhow.

7 And they their con-

ſtant-hope, in God might ſet :

his precepts keep;

and not Gods acts forget.

8 And that they might

not be, as their fathers,

a race that was

rebellious and perverſe :

a race that ſet-

led not their hart aright;

also with God,

not faithfull was their ſp'rit.

9 Ephraims ſonns,

ſhooring with bow armed :

they in the day

of battel, back-turned.

10 Gods covenant,

they did not keep in uſe :

and in his law,

to walk they did reſuſe.

11 They alſo were

forgetfull of his facts :

and (which he had

thé ſhew'd,) his wondrous acts.

12 Before their fa-

thers, he had marvels doon :

in land of Æ-

gypt, in the field of Tſoan.

13 He cleſt the ſea,

and made them thorow goe :

made waters as

an heap to ſtand alſo.

14 And with a clowd

by day conducted thém

and all the night,

with ſynie lightſom-beam,

15 The Rocks within

the wildernes he clayt :

and as out of

the great deeps, drink he gave.

And



PSALME LXXVIII.

16 And streams out of  
the rock he forth did send:  
and waters, he  
like rivers made descend.  
17 And they yet ad-  
ded, for to syn 'gainst him:  
in deserr, to  
provoke the most-supreme.  
18 And in their haire,  
tempted the God-of might:  
requiring meate,  
for their soules-appetite.  
19 And speaking a-  
gainst God, sayd; Is God able,  
to furnish in  
the wildernes a table?  
20 Loe rock he smote,  
and waters out-gushed;  
and streams out flow'd:  
can also he give bread?  
flesh for his peo-  
ple can he ready-dress?  
21 Iehovah heard,  
and angry was for this:  
and against Ia-  
kob kindled was a fyre;  
'gainst Isr'el al-  
so, came-up wrathful-ire.  
22 Because in God,  
they firm-beleef had none:  
and trusted not  
in his salvation.  
23 Though 'rom above  
the skyes command did hee:  
the doores of heav'n,  
he also op'ned-free.  
24 And rayn'd upon  
them, Manna for to eat:  
and gave unto  
them, of the heavens wheat.  
25 Ech-man did eat  
the bread of the Mightie:  
he sent them meate,  
unto satietie.  
26 An east-wind in  
the heav'ns he forth did move:  
And south-wind by  
his strength, he forward drove.

27 And flesh upon  
them as the dust he rayn'd:  
and feth'ed soul,  
as the seas gravel-sand.  
28 And he within  
his camp them down did fell:  
ev'n round about  
places where he did dwell.  
29 And they did eat,  
and veh'mently were fylld:  
and their desire,  
he unto them did yield.  
30 Estranged they  
were not from their desire:  
their meat yet in  
their mouth was. When Gods  
came up against (ire  
them, & their fat-men flew:  
and choyse-yong-men  
of Israel down-threw.  
31 For all this yet  
with-syn-themselves-they blot:  
and for his won-  
drous-works beleev'd not.  
32 And he their dayes  
in vanitie did spend:  
and did their yeres,  
with hasty-terroure end.  
33 When he them slew,  
they sought him-carefully:  
and turn'd-agayn,  
and sought for God early.  
34 And call'd-to mind,  
that God their Rock should bee:  
and the most-hye  
God, their redeemer-free.  
35 But with their mouth  
they 'lluerd him flatteringly:  
and with their tongue,  
they unto him did lye.  
36 For their hart had  
with him no settlednes:  
nor in his cov-  
nant shew'd they faithfulness.  
37 Yet he having  
compassionate-pitty,  
in mercy co-  
vered iniquitie,  
and 'sroyd them not:



but oft turnd back his ire;  
and did not all  
his wrathful heat up styre.  
39 For that they flesh  
were, he to mind did call:  
a wind that goes,  
and turneth not at all.  
40 How oft provok't  
they him to bitterness  
in desert: greivd  
him, in the wilderness?  
41 For they did turn-  
agayn, and God tempted:  
and Israels Ho-  
ly-one, they limited.  
42 They called not  
to mind his hand: the day,  
when from the foe  
he them redeem'd-away.  
43 When he his signes  
in Ægypt-land had shown:  
and his works-won-  
derful in field of Tsoan.  
44 And turn'd their ri-  
vers into bloody-gore:  
also their streams,  
that drink they could no more.  
45 He sent a mix-  
ed-swarm, which ate them up:  
and frogs among  
them, which did them corrupt.  
46 And gave their fruit  
to Caterpillers- spoyl;  
and to the Lo-  
cust, their laborious-toyl.  
47 Their vine-trees with  
the scattr'ing-hayl he kyld:  
and with the blas-  
ting-hayl, their fig-trees-wyld.  
48 Their cattel to  
the hayl he gave-up-fast:  
also their flocks,  
unto the lightnings-blast.  
49 He sent on them,  
his angers ardentnes,  
fierce-wrath and in-  
dignation, and distress:  
by sending forth

the Messengers of yll.  
50 He weighd a path  
out, to his angry-will:  
their soule he from  
the death did not reprive:  
and to the pest,  
their beasts he up did-give.  
51 And all the first-  
born he in Ægypt smytes:  
in tents of Cham,  
the chiefeft of their mights.  
\* 3 \*  
52 He made his folk  
as sheep forth-for to press:  
and as a flock  
led them, in wilderness.  
53 And led them safe-  
ly, and they did not dread:  
and those their e-  
nemies, the sea cov' red.  
54 And to his ho-  
ly border, he them trayn'd:  
this mountayn, which  
his right-hand had obteynd.  
55 And from their fa-  
ces cast-out heathens all;  
and made them in  
line of possession fall:  
And he did cause  
the tribes of Israel,  
within their ta-  
bernacles for to dwell.  
56 Yet tempted they,  
and bitterly-grieved  
high God: and to  
his hells, they took no heed.  
57 But turned-back;  
and saythlesnes did show,  
like to their fa-  
thers: turn'd, as warping bow.  
58 And styrrd his an-  
ger by their places hyes:  
and by their id-  
ols, styrrd his gealouslye.  
59 God heard this, and  
he was exceeding-wroth:  
and Israel,  
he veh'mently did loath.



PSALME LXXVIII. LXXIX.

60 The dwelling-place  
of Shilo left he then:  
the tent, *that* he  
had placed among men.  
61 And gave his strength  
into captivues:  
into distress:  
fers hand eke, his glorie.  
62 And to the sword  
his folk he gave up fall:  
and with his he-  
ritage, his wrath surpasse.  
63 Their choise-yong men  
the fyre devouring-are:  
their Virgins, none  
with song-did-celebrate.  
64 Their sacrifi-  
cers, by the sword did fall:  
their widowes al-  
so, did not weep at all.  
65 The Lord then as  
one out of sleep, did wake:  
as strong-man, af-  
ter wine that shewt-doth-  
66 And did behind (make:  
smyte his distressing-foes:  
gave them eter-  
nall shame-opprobrious.  
67 And he the tent  
of Ioseph did refuse:  
and tribe of E-  
phraim, he did not chuse.  
68 But tribe of Lu-  
dah, he by-choise-approv'd:  
the mountayn Si-  
on, which he dearly lov'd.  
69 And lik-hye pla-  
ces, built his sanctuarie:  
like th'earth, which he  
founded eternitie.  
70 And of his ser-  
vant David choise-did-make:  
and from the folds  
of sheep, he did him take.  
71 From th'ewes with yong,  
he brought him: his people  
Jakob-to-lead,  
and his own, Israel.

72 And them he with  
his hart's perfection sedd:  
and by discre-  
tions of his hands, them ledd.  
PSALME 79.  
*Sing this in the 9. Psalme.*  
1 O God, into thine heritage,  
the heathens are come in:  
the Pallace of thine holynes  
they have defyl'd-unclean:  
Ierusalem on wastful-heaps  
they lye-d-have. They have given,  
the cark fles of thy servants;  
meat, to the foule of heaven:  
flesh of thy sancts to th'earths wild-  
3 As waters, shed they have (beasts  
their blood, about Ierusalem;  
and none that layes-in-grave.  
4 To those that neer-unto-us-dwel,  
reproch become-are-wee:  
a scoffing and a scorn, to them  
that round-about us bee.  
5 How long O LORD, wilt thou be  
to perpetuities: (wroth  
burn shall like to the very fyre;  
thy fervent gealousie?  
6 Pour out thy wrath on heathen-folk;  
which doe not know thy fame:  
on kingdoms eke, which doe not call  
on thy renoumed-name.  
7 For, he hath eaten-up Iakob:  
his habitation  
they also wondrously have brought  
to desolation.  
8 Mind not gainst us, iniquities:  
which have been heretofore:  
hast, us prevented thy mercies;  
for, low brought are we sore.  
9 God of our saving-health, us help,  
even for thy names glorie:  
and ridd us free, for thy names sake  
our syns purge-graciously. (God?  
10 Why say the heathens, Wher's their  
among heathens let be known  
before our eyes, the vengeance of  
thy servants blood-out-flown.  
11 The fighting of the prisoners,  
O let it come fore thee:



as thy great arm is, let the sonns  
of death reserved bee.

12 And to our neighbours seven fold,  
into their bosome, pay:  
that their reproch, with which O Lord,  
reproched thee have they.

13 And we thy folk, and pastures sheep,  
confess will unto thee,  
for ever: unto age and age,  
thy praise tel-forth wil wee.

PSALME 80.

*Sing this at the 78. or at the 55. Psalme.*

1 **G**ive ear, O thou  
that Israel dost feed;  
O thou that Io-  
seph as a flock dost lead:  
that sittest on  
the Cherubs, clearly shine.  
3 Fore face of E-  
phr'im, and of Benjamine,  
and fore Manaf-  
seh; thy strength -valourous  
styr-up: and come,  
for saving-health to us.

4 O God return us:  
and thy countenance  
make shine; and wee  
shall have deliverance.

5 LORD God of hosts,  
how long while smoke-in-ire  
wilt thou, against  
thy peoples meek-desire?

6 The bread of tears,  
thou makest them to eat:  
and mak'st them drink,  
tears in a measure-great.

7 Dost to our neigh-  
bours us a strife expose:  
among themselves,  
mock also doe our foes.

8 God of hosts turn  
us: and thy countenance  
make shine; and we  
shall have deliverance.

9 A Vine thou didst  
remove out of Egypt:  
drovest the hea-

thens out, and plantedst it.  
10 Thou didst prepare  
the way before it: and  
mad'st it take deep  
root, and it fylld the land.

11 The mountayns were  
with shadow of it clad:  
and boughes of it,  
were-like Cedars of God.

12 Shee sent out to  
the sea her branching-twigs:  
and to the ri-  
ver, her yong-sucking-sprigs.

13 Why hast thou down  
the hedges of it born,  
that all which pass  
the way by, have her torn?

14 Wroot up the same  
doth Boar out of the wood:  
wild-beasts eke of  
the field, make it their food.

15 O God of hosts,  
turn now, behold and see  
out of the heav'ns:  
and visit this vine-tree.

16 And stock which thy  
right hand hath planted-fast:  
and son, whom for  
thy self thou strengthened hast.

17 Burned with fyre  
it is, curt-quite-away:  
at the rebuke  
of thy face, perish thay.

18 On man of thy  
right-hand, let thine hand bee:  
on son of man,  
who thou mad'st strōg for thee.

19 And we wil not  
goe-back away from thee:  
quicken us, and  
on thy name call wil wee.

20 LORD God of hosts,  
turn us: thy countenance  
make shine, and wee  
shall have deliverance.

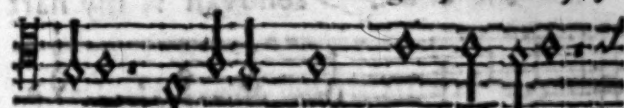
PSALME 81.

To





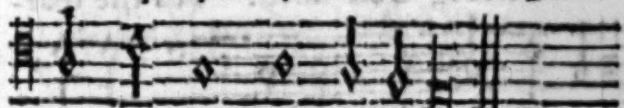
2 O God our strength, shewt-joy-



fully: to Iakobs God shewt-triūphing.



3 Take-up a psalm, & timbrel bring: the



pleasant harp, with psalterie.

4 Blow-up the trōper at new-moon:  
in set-time, at day of our feast.

5 For it to Isr'el is an heast:  
to Iakobs God, due-to-be-doon.

6 He this in Ioseph did bestow  
a wiues; when as forth he faerd  
from land of Egypt: where I heard  
a language, that I did not know.

7 His back from burden I discharg'd:  
his hands, d'd from the basket passe.

8 Thou calledst in distressed-case,  
and I releasing-thee-inlarg'd:

I answ'ed thee in secrecie  
of thonder: proov'd thee, at water  
9 of Strife, Selah. My people hear  
and I to thee will testifie:

If hearken unto me wilt thou,  
10 o Israel. If that in thee  
a forreyn God ther shall not bee:  
nor thou unto a strange God bow.

11 Iehovah God of thee I am,  
which thee ascending-up did guide  
from land of Egypt: open-wide  
thy mouth, and I will tyll the same.

12 But my people did not obey  
unto my voice: and Israel,  
to mee was not affeet'd-well.

13 So I dismissed him away,  
in their harts wrong-intention;  
in their own counsels let them walk.

14 Oh that obey'd me had my folke;  
that Isr'el in my wayes had gone.

15 Their enemies I had humbled,  
soon: turnd my hand their foes upon.

16 The haters of th'Eternal-one,  
had feignedly-to him-yielded:  
and their time should for ever be.

17 And with the fat of wheat they shou  
be fed: & frō the Rock, I would (ld  
with honey have sufficed thee.

PSALME 82.

Sing this as the 34. Psalm.

**G**od, standeth in the assemblie  
of God: doth judge the Gods amid.  
How long judge yee injuriously:  
and accept faces, of wicked.

3 The weak & fatherless judge yee:  
th'afflicted and poor justifie.

4 The weak and needy ridd-away:  
out of the wickeds hand release.

5 They doe not know, neyther will they  
ought understand, but in darknes  
they will walk on: though moved shal  
of th'earth be the foundations al.

6 I sayd, you Gods are: and children  
of the most-high God are yee all.

7 But yee shall dye as earthly men:  
and as one of the princes, fall.

O God rise, judge the earth: for thou  
inherit shalt, all nations thr'ow.

PSALME 83.

Sing this as the 74. Psalm.

**O** God doe not thou silence-keep:  
cease-not-as-deaf, and bee  
not still o God. For loe thy foes,  
make noyse-tumultuouslie:  
thine haters eke, lift up the head.

4 They crafty counsel take,  
against thy folk: against thine hidd,  
they consultation-make.

5 They sayd; Come, let us cut them off  
that they no nation be:  
that name of Isr'el may no more  
be had in memorie.

6 For they consult joyntly in harts  
strike cov'nant, thee ageynst.

7 Both Edoms tenes, and th'Isma'lites;  
Moab and th'Agarens.

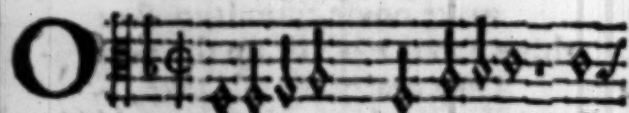
Gabal,



PSALME LXXXIII. LXXXIV.

- 8 Gebal Ammon, and Amalek:  
the Philistines, with those  
9 that dwell in Tyre. Asshur also  
with them is joyned-close:  
they have been for an arme, unto  
the sonns of Lot Selah.  
12 To them as unto Midjan doo,  
as unto Sifera:  
As unto Iabin, at the brook  
11 of Kishon. In En-dor  
which were abolish'd: & became  
doun for the earthly floor.  
12 Put them, their Nobles every one,  
as Oreb and as Zeb:  
as Zebach and as Salmunnah,  
all their authorized.  
13 Who sayd, Let us, Gods mansions,  
for our possession-take.  
14 My God; as rolling-thing, as chaff,  
before the wind, them make.  
15 As fyre doth burn a wood: and as  
the flame the mounts doth fear.  
16 So, with thy tempest them pursue:  
and with thy storm soon fear.  
17 Their faces fyll with shame: that they  
may seek thy name O IAH.  
18 Let them abash'd and troubled be  
unto perpetual-aye:  
& shamed be and perish they.  
19 That they may know; onely (are  
thou thou whose name IEHOVAH:  
'bove all the earth most-hye.

PSALME 84.



2 LORD of hosts, how amiable are



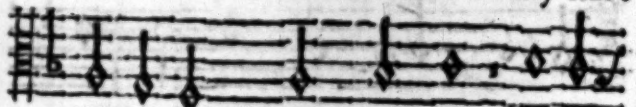
3 places wherein thou dost dwell! My



soule, doth long and faint also, even



for the courts of Iehovah: my hart



and my flesh, shewt doe they, to come



the living God unto. Yea the spar-



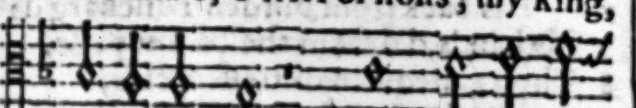
row, an house findeth, and swallow



nest, where thee layeth her yong-ones:



thine altars, O IAH of hosts; my King,



and eke my God. They that in thine



house have abode, are blest: they still,



praise thee, Selah.

Blest is the man, whose strength thou art:  
they that hie-ways have, in their hart.

That passing-through the Baca vale,  
doe put him for a welling-stream:  
with blessings eke, rayn covereth them.

From pow'r to pow'r, procede they shal:  
to God in Sion, shall appear.

LORD, God of hosts, my prayer hear:  
give-ear, O Iah's God, Selah.  
O our shielding-protection,

see

10



PSALME LXXXV. LXXXVI.

see thou o God : and look upon,  
face of thine oynted-Messiah.

- 11 For, better is a day within  
thy courts, than thousand *elsewhere* been:  
I chosen have, me to depreſs  
at threshold, in house of my God;  
*rather*-than for to have abode,  
within the tents of wickednes.  
12 For IAH God, is a Sun and shield:  
both grace and glorie, IAH wil yeild:  
not any good with-hold wil hee,  
from them that walk in perfectnes.  
13 O LORD of armies: blessed is  
the earthly-man, that trusts in thee.

PSALME 85.

*Sing this as the 8. or as the 77. Psalme.*

- T**Hou favored hast  
thy land o Iehovah:  
thou turned hast,  
Iakobs captivitie.  
3 Thou pard'ned hast,  
thy folks iniquitie.  
thou cov' red hast,  
even-all their syn, Selah.  
4 Thou gath' red hast  
thine anger all away:  
Thou turned hast  
from thy wraths fervent-ire.  
5 Turn us o God  
of our salvation:  
and cease 'gainst us  
thine indignation.  
6 Wilt thou for aye  
'gainst us thine anger-ſtyre?  
Wilt thou to age  
and age draw-out thine ire?  
7 Wilt not againe  
revive us: that in thee  
thy folk may joye  
8 To us Iehovah show  
thy mercy: and  
thy health on us bestow.  
9 What God the LORD  
wil speak, he hearkning bee;  
for to his folk  
& ſaincts, ſpeak peace wil hee:

And let them not  
return to foolishnes.

- 10 To his fearers  
his health is ſure at hand;  
that glory, may  
have dwelling in our land.  
11 Mercy and truth  
mett: justice kyſt and peace.  
12 Out of the earth  
eke ſpringeth, faithfulnes:  
Justice from heav'ns  
hath looked-down alſo.  
13 Alſo Iehovah,  
giveth bounteousnes:  
and eke our land  
ſhall give her fruitfulnes.  
14 Juſt-right'ousnes  
before his face ſhall goe:  
and he wil put  
her ſteps the way into.

PSALME 86.

**B**

Ow-down thine ear Iehovah

answer mee: for I am poor-afflicted and

needie. 1. Keep thou my ſoule, for mer

ciful am I : my God, thy ſervant ſave,

that trusts in thee.

3 Iehovah be  
thou gracious to mee:  
for, all the day,  
call unto thee doe I.

4 Thy ſervants ſoule,

rejoyce



- rejoyce-thou-cheerfully:  
for Lord, I lift  
my soule up unto thee.
5. For thou Iehovah, good and parest:  
of mercy much,  
to all that call on thee.
6. Give ear Iehovah, to my pray'r: and bee  
attent, unto  
the voice of my requests.
7. In day of my  
strait-tribulation,  
I call on thee;  
for thou wilt answer mee.
8. Among the gods,  
not any is like thee:  
O Lord; and like  
unto thy works are none;
9. Heathens shall come,  
whom thou hast made, each one;  
and shall before  
thee Lord themselves down-  
and glorifie (bow:  
10. thy name. For great art thou,  
and marvels do'st:  
thou, God thy self alone.
11. Teach me thy way,  
walk in thy truth wil I;  
O LORD: to fear  
thy name, vnice mine hart.
12. He lawd thee, Lord  
my God, with all mine hart:  
and wil thy name  
for ever glorifie.
13. For great thy mer-  
cy towards me hath been:  
and thou hast ridd  
my soul from lowest grave.
14. O God, the proud  
against me risen have:  
and seek my soule  
doth crew of violent men:  
Also before  
them they propose not thee.
15. But thou Lord, God  
of grace and tender-ruth:

- long suffering, much  
of mercy and of truth.
15. Turn me thy face,  
and to me gracious be:  
Vnto thy ser-  
vant give thy strength; & save,  
thine handmayds son.
17. A signe for good, shew me:  
and let mine ha-  
ters see and shamed be:  
that I, from thee  
LORD, help and comfort have.

PSALME 87.

*Sing this as the 82. Psalm.*

- A**mong the mounts of holynes,  
is his foundation.
2. Above all Iakobs dwellings; IAH  
doth love gates of Sion.
3. Of thee, citie of God, Selah;  
things-glorious, spoken be.
4. Rahab and Babel ile rehearse,  
unto them that know me;  
Loe Palestine and Tyre with Cush:  
this man; he born was there.
5. Of Sion eke, it shall be sayd;  
each man is born in her:  
and he, that is the Highest one  
shall her establish fast.
6. Iehovah, when he writeth up  
the peoples, count wil call:  
this man he born was there, Selah.
7. And there the fingers be  
as also they that play on flutes:  
my well-springs all in thee.

PSALME 88.

*Sing this as the 13. Psalm.*

2. **I**ehovah, thou the God  
of my salvation:  
before thee, day and night,  
I make clamoration.
3. Fore thee, let come my pray'r:  
unto my clamour-thrill,  
bow thin ear. For with ev'ls  
my soule it hath the fyll:  
my life, drawes neer to hell.

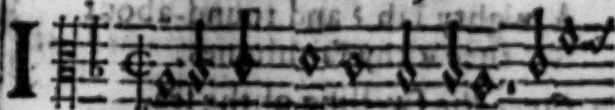


PSALME · LXXXVIII. · LXXXIX.

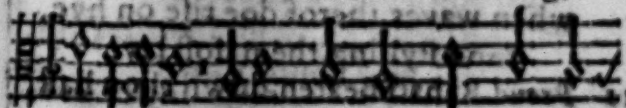
- 5 I counted am, with them  
that doe goe-down the pit:  
I am, as man that hath  
abilitie no whit.
- 6 Even free, among the dead:  
as slayn, in grave that lay;  
whom thou dost mind no more:  
because from thy hand, they  
have quite been cut-away.
- 7 Thou putt me, in the pit  
of nether-places-sleep:  
in obscure-darknesses,  
in gully-places-deep.
- 8 Thy wrathful-servencie,  
upon me firm-doth-stay:  
and with thy billows all,  
upon me thou dost lay-  
affliction, Selah.
- 9 My known-friends thou hast put-  
farr, from me: hast me set-  
lothsom to them: shut-up,  
that out I cannot get.
- 10 Through mine affliction,  
mine eye doth pine-away:  
thee doe I call upon,  
Iehovah, all the day:  
my hands to thee display.
- 11 Wilt thou doe to the dead  
a work-miraculous?  
or shall they rise-agayn  
that are decessit from us?  
shall they lawd thee, Selah?
- 12 Shall thy benigne-mercies  
be told within the grave?  
or thy fidelitie,  
in forlorn-miserie?
- 13 Shall thy work-marvellous  
be in the darknes known?  
and thy justice, within  
land of oblivion?
- 14 But I, doe vnto thee  
Iehovah make my cry:  
my prayer also, shall  
even in the morn-early  
prevent thee-speedily.
- 15 Wherefore dost thou rej-  
my soule, o Iehovah?

- thy countenance from me,  
why dost thou hide-away?
- 16 I poor-afflicted am,  
and breathing-out the spright,  
even from my youth: I hear,  
thy voice that doe affright,  
I am in doubtful plight.
- 17 Thy wrathes pass-over me,  
thy terrors, me dismaye.
- 18 They compass me about  
as waters, all the day:  
agaist me altogether,  
gone round about they are.
- 19 Lover and friend, from me  
thou hast removed farr:  
my known-friends darknes are.

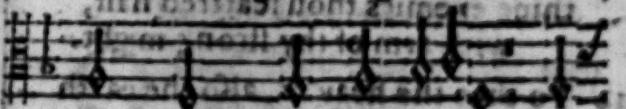
PSALME 89.



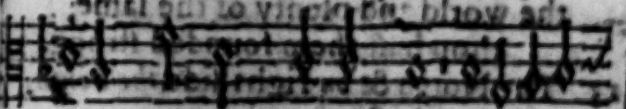
Ehovahs mercies I will sing, unto



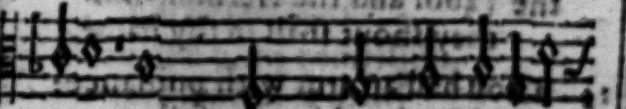
eternitie: to age and age, will with my



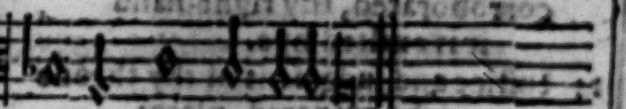
mouth make known thy verities. 3. For



I sayd; Mercie shall be built, unto eter-



nitie: the heav'ns, thou firm-establish



wilt in them thy verities.

4 With mine childe-one, I have

stricken a covenant:

a ratifying-oath I gave

to David my servant.

5 Thy seed I will establish sure,



unto eternal-aye:  
thy throne I also will build-up,  
to age and age, Selah.

6 And heavens, o Iehovah, shall  
thy wondrous work confels:  
within th'assemblie of the saints,  
also thy faithfulness.

7 For who may to Iehovah be  
compared in the skye:  
may to Iehovah likened be,  
'mong sonns of the Mightie?

8 God, in the secret of the Saints,  
much terrible & bee:  
and to be feared, over all  
that round about him bee.

9 Iehovah, o thou God of hosts;  
who like unto thee,  
o mighty Iah? and round-about  
thee & thy faithfulness.

10 Over the swelling of the sea,  
thou ruling-bearest-sway:  
when waves therof doe rise on hye,  
thou styling them dost lay.

11 Proud-Rahab beuten down thou hast,  
even-as a wounded-wight:  
thine enemies thou scattred hast,  
with arm of thy strong-might.

12 To thee the heav'ns, also the earth  
doth unto thee belong:  
the world and plenty of the same,  
thou hast them founded strong.

13 The North & on right-side the South,  
thou hast created them:  
the Tabor and the Hermon-hill  
they shout shall in thy name.

14 Thou hast an arm with puissance:  
thine hand is powerfully-  
corroborated, thy right hand  
it is exalted hye.

15 Iustice and judgment of thy throne  
are the prepared-place:  
mercifulnes and faithful truth,  
doe goe-before thy face.

16 O blessed are the folk that know  
the trumpets sounding-brill:  
Iehovah, in thy faces light  
they shall walk-forward still.

17 In thy renowned name, they shall  
be gladsom all the day:  
and in thy justice-righteous,  
exalted be shall they.

18 For thou art of their fortitude  
the bewtiful-glorie:  
and in thy favourable-grace,  
our horn shall be lift-hye.

19 For our protecting-shield, unto  
Iehovah doth perteyn:  
10 Holy-one of Israel  
eke, our King-soveraign.

\* 2 \*

(Saint,

10 Then didst thou to thy gracious-  
speak in a vision:  
and saydest; I have help impos'd  
upon a mighty-one:

21 a choyse one I out of the folk  
exalted. Found have I,  
David my servant: oynted have  
him with mine oile holie.

22 With whom my hand shall stable be:  
yea strength him shal mine arme.

23 The foe shall not exact on him;  
nor son of wrong, him harme.

24 And I wil beat-down from his face  
his strait-afflicting-foes:  
and them that haters of him are,  
with plague-I-smite will those.

25 Likewise with him my faithfulness  
shall be and my mercie:  
and also in my name, his horn  
shall be exalted-hye.

26 His hand in sea; his right hand in  
the rivers set will I.

27 My Father, (shall he call to me,)  
thou art, my God-mighty,  
And rock of my salvation thou.

28 I also, wil grant him  
10 be the first-begor: above  
the Kings of th'earth, supreme.

29 For ever I will keep for him  
my merciful-kindnes:  
my cov'nant eke to him shall be  
of constant-faithfulness.

30 And I will-put his seed for aye:  
as dayes of heavens, his throne.



PSALME LXXXIX. XC.

- 31 If his sonns leave, my law: and shall  
not, in my judgements gone.  
32 If they my statutes shall-profane:  
and not observe, my hefts.  
33 Ile visit then their synn with rod:  
with stripes their crookednes.  
34 And yet I wil not frustrate-make  
from with him, my mercie:  
neither against my faithfulness,  
use-lying-fallacie.  
35 The covenant which I have made,  
I wil not it profane:  
and that which is gone-out my lipps,  
I wil not change the same.  
36 Once, sware I by my holynes:  
If I to David lye.  
37 His seed, shalbe for ever: and  
his throne, as Sun fore mee.  
38 As Moon, it shalbe stablished,  
unto eternal-aye:  
and as a witness in the skye,  
that faithful is, Selah.

✻ 3 ✻

- 39 But thou hast cast-off, and refused:  
art-wroth, with thine ownsted.  
40 The covenant of thy servant,  
thou hast abolished:  
thou hast profaned, to the earth  
his crown. Thou hast down-brast  
his hedges all: his fortresses  
a ruine, put-thou-hast.  
42 All they that pass along the way,  
spoil-him-with-robberye:  
he to his neighbours is-become,  
a shameful-opprobrie.  
43 Thou hast exalted the right-hand,  
of his assailing-foes:  
and all his hateful-enemies,  
thou hast rejoyced those.  
44 Also the sharp-edge of his sword,  
rebateth it thou hast:  
and in the barrel, hast thou not  
established him fast. (cease:  
47 His brightness thou hast made to  
and cast his throne to ground.  
46 Dayes of his youth thou shortened hast:  
with shame hast wrapt-him-round.

- 47 How long LORD, wilt thou hide thy  
to perpetuities? (self  
and burn shall as the very fyre  
thy wrathful-seivencie  
48 O call thou to remembrance how  
I transitorie am:  
to what vayne state, thou didst create  
all children of Adam.  
49 What man shal live, & not see death:  
deliver shall away  
his soule, out of the powerful-hand  
of deaths estate, Selah?  
50 Wher be thy former mercies, Lord:  
thou by thy veritie,  
51 to David swar'st? Remember Lord,  
thy servants opprobrie:  
that I doe in my bosome bear,  
of all the folks mighty.  
52 Wher with thy foes Ichovah, doe  
reproch-opprobriously:  
wherwith the footsteps of thy Christ,  
reprochful-blame doe they,  
53 Ichovah blest for ever be,  
Amen Amen I say.

PSALME 90.

Sing this as the 74. Psalme.

- 1 O Lord, thou unto us hast been  
an habitation,  
in every generation  
and generation. (th'earth,  
2 Before the mounts were born; and  
and world brought-forth by thee:  
even from eternitie thou art  
God to eternitee.  
3 Thou dost unto contrition,  
turn miserable-man:  
and thou dost say, return-again  
ye children of Adam.  
4 For, in thine eyes, a thousand yeres,  
are even-as yesterday  
when it is passed: and as a watch  
that in the night doth flay.  
5 As with a flowing-current thou  
dost cary them away;  
they as a sleep are: in the morn,  
are as the changed hay.



- 6 It in the morning flourisheth,  
and groweth changeably:  
it in the evening is cut down,  
and fadeth-withering-dry.
- 7 For in thine anger we have been  
consumed utterly:  
and in thy wrathful heat, wee have  
been troubled-suddenly.
- 8 Our vicious-iniquities  
before thee thou dost place:  
our hidden-close iniquities  
to clear-light of thy face.
- 9 Because in thine exceeding-wrath  
our dayes all turn-away:  
our yeres we have consumed-quite;  
even-as a thought, were they.
- 10 The dayes of these our yeres, in them  
are threescore yeres and ten;  
and if they be in valour-strong,  
fourscore yeres in them bene:  
And their pride molestation  
and painful-miserie:  
for speedily it is cut-down,  
and we away doe flie.
- 11 O who doth of thine anger know  
the mighty-pow'rfulness?  
according also to thy fear,  
thy fervent-wrathfulness?
- 12 To count the number of our dayes,  
so skilful make us be:  
that unto understanding-wise  
apply the hart may we.
- 13 Iehovah turn thy self agayn,  
how long wilt thou deferre?  
let it repent thee also, for  
them that thy servants are.
- 14 Thou with thy mercie satisfie  
us in the morn: that we,  
in all our dayes, even chearfully-  
may shout and joyful be.
- 15 O make thou us for to rejoyce,  
even-as the dayes have been  
wherein thou hast afflicted us:  
the yeres, we ev'l have seen.
- 16 Vnto thy servants let thy work:  
appear: thy comlynes,
- 17 unto their sons. And on us be,

our LORD Gods pleasantnes:  
and th'operation of our hands,  
upon us stablish-sure;  
yea th'operation of our hands,  
establisth-is-secure.

PSALME 91.

Sing this as the 78. Psalme.

- H**E that in se-  
cret sitts, of the Most-hye:  
shall lodge-himself,  
in shade of th'Almightie.
- 2 Say I, of IAH,  
my hope and my strong-fence:  
my God, in him  
wil I put-confidence.
- 3 For he from fow-  
lers snare wil thee deliver:  
from woefull pest.
- 4 Will with his wing the cover,  
vnder his plumes  
thou hopeful-shrowd shalt thee  
his truth, a buck-  
ler and a shield shalbee.
- 5 Thou shalt not fear,  
for terrour of the night:  
nor for the ar-  
row, that by day makes-flight.
- 6 For pest, that in  
the darknes maketh-way;  
for stinging-plague,  
that walketh at noon-day.
- 7 Falln at thy side  
though thousand, thousands  
at thy right-hand: (bee  
it shall not come-neer thee.
- 8 Onely, thou with  
thine eyes shalt give-regard:  
and thou shalt see,  
the wicked-mens reward.
- 9 Because thou IAH  
my safe-protection:  
the Highest, thou  
hast made thy mansion.
- 10 There shall no e-  
vil unto thee befall;  
neither the plague,

come-



PSALME XCII. XCIII.

- come neer thy tent at all.
- 11 For he his An-  
gels, wil command for thee:  
in all thy wayes,  
thy keepers for to bee.
- 12 And they shall bear  
thee up *their* hands upon:  
lest thou doe dash  
thy foot against a stone.
- 13 Thou tread shalt on  
the Asp and Lion-dread:  
the Lion-fierce  
and Dragon, down-shalt-tread.
- 14 Because he cleaves  
to me, ridd him wil I:  
because he knowes  
my name, Ile set him hye.
- 15 Call he on me,  
Ile hear him; in distress  
with him I: wil  
him honour, and release.
- 16 With length of dayes  
I wil him satisfie:  
and shew him my  
salvation will I.

PSALME 92.

*Sing this at the 8. or at the 77. Psalme.*

- I** *T*s good, unto  
Iehovah to confesse:  
and to sing-psalm,  
to thy name o Most-hye.
- 3 To shew-forth in  
the morning thy mercie:  
and in the nights,  
thy constant-faithfulness.
- 4 On ten-stringd-lute,  
and on the psalterie:  
Vpon the harp  
with meditation.
- 5 For with thy work,  
LORD, thou rejoycest mee:  
in acts of thy  
hands, I shewt-cheerfullie.
- 6 How great, Ieho-  
vah, are thine actions:  
thy purposes  
deep are, vehementlie.

- 7 A man *that* bru-  
tish *is*, know doth not bee:  
and fool-uncon-  
stant, understands not this.
- 8 When wicked spring,  
as grass; and all flourish  
that work ini-  
quitie: that they shalbee  
abolished  
unto perpetualnes.
- 9 But thou, Ieho-  
vah, art for ever hye.
- 10 For loe thy foes,  
for loe the foes of thee,  
LORD, they shall pe-  
rish: they shall scattred bee,  
all that doe work  
painful-iniquity.
- 11 And high as V-  
nicornes shall my horn bee:  
Mine old-age oint-  
ed with fresh oil. Mine eye  
shall view, on them  
that mine envyers bee:  
mine eares hear, of  
yll-men that rise 'gainst mee.
- 13 The just, shall as  
a Palm-tree spring-up-hye:  
as Lebanons,  
Cedar, so grow shall hee.
- 14 They that are plan-  
ted, in Iehovahs house:  
in courts of our  
God, flourishing shall been.
- 15 Shall yet in gray-  
ness sprowt: be fat and green.
- 16 To shew, Ieho-  
vah to be righteous:  
my Rock, and no  
injustice *is* in him.

PSALME 93.

*Sing this at the 21. Psalme.*

- I** Ehovah he doth reigne,  
is clad with majestie:  
Iehovah clothed is, hath gyre  
himself with potencies:  
Yea stablisheth the world,

it shall



PSALME XCIII. XCMII.

- it shall not moved bee.
- 2 Thy throne is stablished of old:  
thou from eternitie.
  - 3 The floods have lifted-up,  
O LORD, the floods their voice  
have lifted up: the floods they doe  
lift-up their dashing-noise.
  - 4 The LORD that is on high,  
more wondrous-strong is hee:  
than many waters voices, than  
the strong sea billowes bee.
  - 5 Thy testimonies, are  
made vehemently sure:  
LORD, holynes becomes thine house,  
while length of dayes doth dure.

PSALME 94.

*Sing this as the 55. or as the 78. Psalme.*

- 1 **I**ehovah O  
thou God of vengeance:  
O God of ven-  
geances shine-with-clearnes.
- 2 Judge of the earth,  
be thou uplifted hye:  
and render a  
reward, to men-haughtye.
- 3 How long, Ieho-  
vah, shall the wicked-men:  
how long-while, shall  
the wicked gladfom been?
- 4 Viter shall they,  
speak hard-words lavishly:  
boast shall they, all  
that work iniquity?
- 5 Thy folk, Ieho-  
vah, they in-peeces-bruise:  
shine heritage  
afflicting they misuse.
- 6 They doe the wi-  
dow and the stranger slay:  
the fatherless  
eke, murder them doe they.
- 7 Also they say,  
Iah shall not see us: and  
the God of Iah-  
kab, shall not understand.
- 8 O brutish peo-  
ple, understand doe yee:

- and O ye fools,  
when will ye prudent bee?
- 9 He that did plant  
the ear, hear shall not hee?  
or he that form'd  
the eye, shall he not see?
- 10 Shall he not blame,  
that heathens chastiseeth?  
that knowledge un-  
to earthly-man teacheth?
- 11 The cogita-  
tions of man-earthly,  
Iehovah knowes:  
that they are vanity.
- 12 O blessed is  
the man whom thou O Iah  
dost chasten: and  
him teach out of thy law.
- 13 From evil dayes;  
to make him quiet sit:  
till for the wic-  
ked, digged be a pit.
- 14 For his people  
Iehovah wil not leave:  
and will not his  
inheritance bereave.
- 15 But unto ius-  
tice, judgment shall revert:  
and after it  
all the upright in heart.
- 16 Who will rise-up  
for me, 'gainst evil-men?  
Who stand for me,  
against workers of syn?
- 17 Had not Ieho-  
vah been my helpfulness:  
my soul had al-  
most dwelt in silentnes.
- 18 When I did say,  
my foot is moov'd-away:  
thy mercie O  
Iehovah, did me stay.
- 19 When many in  
me were my cogitations:  
delight my soule,  
then did thy consolations.
- 20 Hath throne of mis-

chiefs



PSALME XCV. XCVI.

chiefs fellowship with thee:  
which frameth mo-  
lestation by decree?

- 21 They run-by-troups,  
against soule of just-man:  
and guiltless blood,  
as wicked they doe damn.  
22 But IAH to mee  
is for a refuge-hye:  
and my God, for  
the rock of my safetye.  
23 And he will sure-  
ly turn themselves upon,  
their own vnright-  
eous molestation:  
and them suppress  
in their maliciousnes:  
Iehovah our  
God, he will them suppress.

PSALME 95.

*Sing this as the 45. or as the 97. Psalme.*

- 1 **C**ome, let us to  
the LORD shewt. joyfully:  
to Rock of our  
health, shewt. triumphantly.  
2 Let us prevent  
his face with thanksgiving:  
let us with Psalms,  
to him triumphant-sing.  
3 Because the LORD  
is a great God-mightie:  
a great King eke,  
above all Gods is hee.  
4 In whose hand are  
the earths deep-secrecies:  
the strong-heights of  
the mountayns eke are his.  
5 His is the sea,  
for he did make the same:  
and the dry-land,  
for that, his hands did frame.  
6 Come, let us bend  
and bowing-down-adore:  
the LORD our ma-  
ker, let us kneel before.  
7 For, he our God  
is, and the people wee

of his pasture, and  
sheep of his hand bee:  
his voice if ye  
shall hear the same, to day.

- 8 Make not your hart  
hard, as in Meribah:  
as in the wil-  
dernes, in Massah day.  
9 Where me your fa-  
thers tempting did essay:  
they proved me,  
also they saw my deed.  
10 I fourtie yeres,  
was with that race yrked:  
and sayd, a folk  
they are in hart that stry:  
and of my wayes  
the knowledge have not they.  
11 That in my wrath  
I did with oath-protest:  
If ever they  
enter, into my Rest.

PSALME 96.

*Sing this as the 45. Psalme.*

- 1 **S**ing ye unto  
Iehovah, a new psalme:  
o all the earth,  
sing to th'eternal-IAH.  
2 Sing ye unto  
Iehovah, bless his name:  
preach his salva-  
tion, from day to day.  
3 His glorie tell  
among the nations:  
'mong peoples all,  
his wondrous actions.  
4 For great Icho-  
vah praised eke is he  
greatly: fearful,  
above all Gods he is.  
5 For all the peo-  
ples gods wayn-idols be:  
but of the heav'ns,  
Iehovah maker is.  
6 Glory and ho-  
nour are before his face:  
strength and bewtie,  
within his Holy-place.



PSALME XCVI. XCVII.

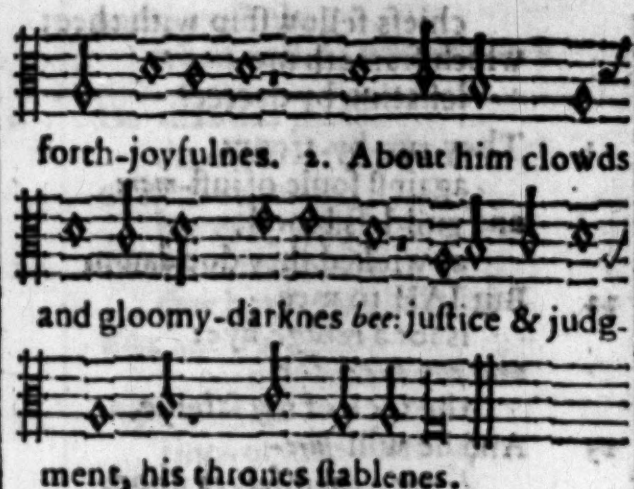
- 7 Ye kinreds of  
the peoples, give to IAH:  
give to Ieho-  
vah, glorie strength also.
- 8 Give ye the glo-  
rie of his name to IAH:  
an offering take,  
and come his courts into.
- 9 Bow-down in th'ho-  
nourable Holy-place  
to IAH: the whole  
earth tremble at his face.
- 10 Among the hea-  
then-nations say yee,  
Iehovah reign-  
eth; also stables  
the world shall have,  
it shall not moved bee:  
the peoples he  
will judge, with righteousness.
- 11 Let heav'ns be glad,  
and let the earth rejoice:  
let sea and plen-  
ty therof roar-with-noyse.
- 12 The field and all  
therin let gladfom bee:  
let all trees of  
the wood then showt-with-
- 13 Before Ieho- (merth.  
vah, because come doth hee;  
because he com-  
meth for to judge the earth:  
the world he judge  
will with just-righteousnes;  
the peoples al-  
so, with his faithfulness.

PSALME 97.

*This may be sung also as the 37. Psalm*



Iehovah reigns, let th'earth exult-  
with-glee: let th'ylands many, shew-



forth-joyfulness. 2. About him clouds  
and gloomy-darknes bee: justice & judg-  
ment, his thrones stables.

- 3 Fyre, doth before  
the face of him procede:  
and round-about  
his enemies flame: &c.
- 4 His lightnings have  
the world illumined:  
the earth, doth see  
and painfully-trembleth.
- 5 Mounts at Icho-  
vahs presence melted are,  
like waxe: at face,  
of Lord of th'earth total.
- 6 The heav'ns his jus-  
tice openly-declare:  
and see his glo-  
rie, doe the peoples all.
- 7 Abash'd be all  
that serve a graven-thing;  
that in vayne i-  
dols boast them--gloriously:  
O all ye Gods  
bow-down-him-worshiping.
- 8 Sion doth hear,  
and joyeth-cheerfully;  
And Iudahs daugh- (merth:  
ters shew doe-gladfome-  
because, Icho-  
vah, of thy judgments-right.
- 9 For thou Icho-  
vah high 'bove all the earth:  
art farr above  
all Gods, advanst-in-hight.
- 10 O lovers of  
Iehovah, hate ye yll:  
soules



PSALME XCVIII. XCIX. C.

souls of his gra-  
cious-saints he doth beware;  
he also them  
safely-deliver will,  
out of the hand  
of those that wicked are.

- 11 A light, for him  
that just is, sown there is:  
and joy, for them  
that upright harted bee.  
12 Ye just, joy in  
Iehovah: and confess,  
to the remem-  
brance of his sanctitee.

PSALME 98.

*Sing this as the 68. Psalm.*

**A** New song, to Iehovah sing,  
for marvels done hath hee:  
his right hand hath him saved, &  
his arm of sanctitee.

- 1 Iehovah, his salvation hath  
made known: unto the eyes  
even of the nations, he hath  
revealed his justice.  
3 His mercy, and his faith, to house  
of Isr'el he thinks on:  
the ends all of the earth have seen,  
our Gods salvation.  
4 Vnto Iehovah, all the earth,  
shout ye triumphantly:  
shout-cheerfully, and joyful-shout  
and sing-melodiously.  
5 Vnto Iehovah with the harp  
melodiously-sing yee:  
ev'n with the harp and with the voice  
of singing-melodee.  
6 With shrilling-trumpets, also with  
the corners sounding voice:  
before the King Iehovahs face,  
shout, with triumphant-noise.  
7 Let sea and plenty thereof roare:  
World, & that therein dwell.  
8 Let rivers clap the hands: let mountains  
with joy together shrill.  
9 Before Iehovahs face, for he  
to judge the earth, come is:

with justice he will judge the world:  
and folks, with equities.

PSALME 99.

*Sing this as the 89 Psalm.*

**I**ehovah reigns, the peoples they  
are wrathfully-styrred:

he sits on Cherubims, the earth  
is troublously-moved.

- 2 Iehovah, great in Sion: and  
is 'bove all peoples hye.  
3 Let them thy great and fearful name  
confess; it is holy.  
4 The kings strength also judgment loves:  
thou, righteous-equities  
hast stablished; in Iakob hast  
doon judgment and justice.  
5 Exalt Iehovah our God yee,  
and bow your selves submiss,  
even at the footstool of his feet;  
because he holy is.  
6 Moses and A'ron, with his Priests;  
and Samuel, with them  
that call on his name: call'd on IAH,  
and he did answer them.  
7 Even the pillar of the cloud,  
unto them speak did hee:  
they kept his Winesses, and (which  
he gave them,) the decree.  
8 O Lord our God, thou answeredst them  
a God that pardonedst,  
thou wast to them; upon their acts  
though vengeance thou takedst.  
9 Exalt Iehovah our God ye,  
and bow your selves submiss  
at his mount holy: for holy  
Iehovah our God is.

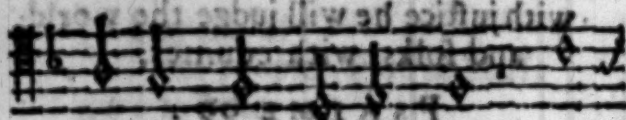
PSALME 100.

**S**ing to Iehovah, all the earth.

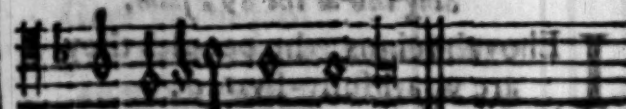
Howt to Iehovah, all the earth.

Serve ye Iehovah with gladnes: before  
him





3 him come with singing-mirth. Know



that Iehovah be God v:

7tis he that made us, and not we; his folk, and theep of his feeding.

4 O with confession enter yee his gates, his courtyards with praising:

Confess to him, bless ye his name.

5 Because Iehovah be good v:

his mercy ever is the same: and his faith, unto all ages.

PSALME 101.

Sing this at the 105. Psalm.

1 **M**ercy and judgment I wil sing: sing-psalm o LORD to thee.

2 Wil wisely doe in perfect way; when, wilt thou come to mee?

Ile walk, in midst of my house, in my harts perfection.

3 I wil not set, before myn eyes, word of mischevousnes:

I hate their fact that turn-aside; it shall not cleave me to.

4 The froward hart, from me shal part: the ev'l, I wil not know.

5 I wil suppress, him that his friend, with-tongue-hurts secretly: the haughty cyde, and large of hart; him suffer cannot I.

6 Myne eyes, on faithfull of the land, that sit with me they may: unto me minister shall hee, that walks in perfect way.

7 He shall not sit, within my house, that doth fraud: that speaks lyes, he shall not be established, in presence of myne eyes.

8 At mornings, all the wicked of the land suppress wil I: out of IAHs City to cut, all that work iniquitie.

PSALME 102.

Sing this at the 32. Psalm.

**I**ehovah, hear what I doe pray: and let my cry come unto thee.

3 Thy face from me hide not away, in day when trouble is on mee: let unto me thine ear be bent; in day I call, soon answer me.

4 For as the smoke my dayes are spent: and as an hearth, my bones burne be.

5 Mine hart is smitt as grass and dry: that I forget, to eat my bread.

6 For the voice of my groning-cry: my bone is to my flesh cleaved.

7 I am like deserts pelican: am, as an owl of wilderness.

8 I watch, and as a sparrow am; on roof in solitarynes.

9 All day my foes doe me upbrayd: they that rage at me, gainst me swear.

10 For I doe ashes eat, as bread: and mixe my drinks with weeping-tear.

11 Because of thine angry-disdayn, and thy hot-wrath: for thou hast me up-heaved, and cast down agayn.

12 My dayes, as shade declined be:

And with red as the grass am I.

13 And thou Iehovah, sittest-sure for ever: and thy memorie, doth unto age and age endure.

14 Thou wilt arise, wilt have mercie on Sion: for it is the time to deal now with it graciously, for come is the appointed-time.

15 For thy servants, stones of the same delight in: and her dust pittie.

16 And herthens fear shal the LORDS name; and Kings of the earth all, thy glory.

17 When IAH shall Sion edifice, he in his glory shall appear.

18 Shall turn, to pray'r of the lowlie: and not despise shall, their prayer.

19 This shall in writ be-registred, for th'after-generation:

20 and people to be created, shall prayse the Ever-being-one.

For he looks from his height holy: the LORD fro heav'ns the earth doth see.

To



21 To hear, the prisoners' groaning cry:  
to loose them that death's children bee.  
22 To tell the LORDS name, in Sion:  
and his prayse, in Ierusalem.  
23 When peoples, and Kingdoms, in one:  
to seirve the LORD, shall gather them.  
24 He hath afflicted in the way:  
my strength: he shortened hath my dayes.  
25 I sayd; & take me not away:  
my God, in middest of my dayes.

Thy yerres through age of ages are,  
26 Afore, thou layd'st foundation  
of th'earth: the heavens also, &  
thy handy operation.  
27 They perish shall, but thou shalt dure:  
and all they, shall with age decay  
as a garment: as a vesture,  
thou changest them & chang'd are they.  
28 But thou art even the same: thy yerres  
they also shall not ended bee.  
29 Thy servants sonns, and seed of theirs  
shall dwell; establish'd before thee.

PSALME 103.

Sing this as the 45. Psalme.

MY soule, blest thou  
Iehovah thankfully:  
and all my in-  
ward parts his holy name.

My soule, blest thou,  
Iehovah thankfully:  
and his rewards,  
forget none of the same.

That pardoneth  
all thine iniquities:  
that healeth, all  
thy sick infirmities.

Thy life that rais-  
soms from corrupting flatter-  
crowns thee with mer-  
cie and with tender ruth.

That doth thy mouth  
with good things satiate:  
renewed as  
the Eagles, is thy youth.

Iehovah do-  
eth justice equi-  
and judgments, un-

to the oppressed all.

He known did make  
his wayes unto Moyses:  
his acts, the sonns  
of Israel among.

8. Iehovah pi-  
tiful and gracious:  
of mercy much,  
and of forbearance long.

9. Contend he wil  
not to continual aye:  
neither wil he  
his anger keep alway.

10. After our lynns,  
to us doon hath not he:  
nor us rewar-  
ded, as our actions-wrong.

11. But as the heav'ns,  
in height above earth be:  
so them that fear  
him, is his mercie strong.

12. As farr-remote  
as East is from the West:  
our trespasses  
he farr from us hath cast.

13. As father pic-  
tie hath his sonns upon:  
Iehovah pic-  
tieth them that him fear.

14. For he doth know  
our formed-fashion:  
that we are dull,  
in record he doth bear.

15. Man-sorrowful,  
as grais so are his dayes:  
as flour of field,  
he flourishing displayes.

16. For wind goes o-  
ver it, and it is gone:  
and place therof,  
knowes not the same agayn.

17. But bounteous-mer-  
cie of th'Eternal-one,  
from ever and  
for ever shall remaine.

Upon them that  
his reverencie beare:



his justice eke,  
to childrens children:  
18 To them that of  
his cov'nant keepers are:  
and that his pre-  
cepts mind, them to practise.  
19 Iehovah doth  
in heav'ns his throne prepare:  
his kingdome, o-  
ver all hath soveraignties.  
20 O ye his An-  
gels, blest th'Eternal-LORD:  
that mighty are  
of strength, that doe his word;  
Vnto the voice  
of his word, hearkning-syll.  
21 O blest Ieho-  
vah, all ye his armies:  
his ministers,  
that doe his pleasing-will.  
22 O blest Ieho-  
vah all ye works of his;  
in places all  
of his dominion:  
O thou my soul,  
blest the Eternal-one.

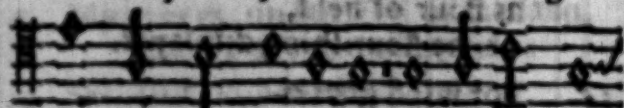
PSALME 104.



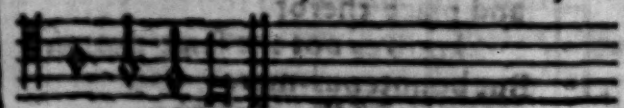
Y soule, o blest thou Iehovah: le-



hovah my God, veh'mentlie thou great



art: thou with majestie and honour, dost



thy self aray.

2 Decking with light, as with a coat:  
heav'ns as a curtayn out-stretching.  
3 His lofts, in waters plancheri-

making the clouds his charioe:  
That on wings of the wind walketh:  
His Angels spirits he making:  
his ministers, a fyre flaming:  
The earth on her bases he foundeth:  
That it for ever may not move:  
neither for aye. Thou with the deep  
as with a robe didst close-it-keep:  
the waters stood the mounts above.  
At thy rebuke they fled-away:  
they halted, at thy thonders sowne.  
Mou'ts they wét up, dales they wét down:  
to place for them thou firm-didst-lay.  
Thou sett'st a bound, they shal not pass:  
not turn, the earth to overflow.  
That sendeth springs, in vallies-low:  
between the mountains, they doe trace.  
They water, all beasts of the field:  
wild-asses, quench their thirsting-dry.  
The foule of heav'ns doe dwell them by:  
fró twixt the branches, voice they yield.  
He watreth mounts, fró his lofts-hye:  
the earth is fyll'd, with thy works fruit.  
He makes to grow grasse for beasts-bruit:  
& herbs, for use of man-earthly: (grou'd.  
He brings-forth bread out of the  
And joyes the hart of man with wine;  
makes face with oil chearful-to-shine:  
with bread, mans hart upholdeth-sound.  
IAHS trees, Cedars of Libanus,  
which he hath planted, they are fyld.  
That ther, the birds their nests may build:  
the Stork, the syrr trees are her house.  
For the wild-goats, the mou'tains tall:  
the rocks, for Coneyes sheltring-shade.  
The Moon, for certayn-times he made:  
the Sun, he knoweth his down-fall.  
\* 2 \*  
Darknes thou pursu, and it is night:  
therin creep-forth, the wood bealts all.  
Lions, for prey that roaring-call:  
and seek their meat, from God-of-might.  
The Sun doth rise, they gather-aside:  
and in their dens, they down-doe-lurk.  
One-goeth man unto his work:  
and to his labour, til ev'n-tide.  
O LORD, how many thy works bee:  
in wisdom hast thou doon, them all:  
of thy riches the earth is full.

This



PSALME CIIII. CV.

25 This same great and  
wide spacious sea:  
There are, wild-beasts  
small with the great;  
things-creeping which  
none number can,  
26 There goe the ships;  
and Livjathan,  
whom thou hast form'd  
to play in it.  
27 They all, to thee,  
to give their food  
in due time; look-  
attentivelye.  
28 Thou giv'st to them,  
gather do they:  
op'nest thy hand,  
they'r fylld with good.  
29 Thy face thou hide-  
ing-dost-restrayn,  
they troubled are:  
gather thou dost  
their spirit, they  
breath out-the-ghost;  
and to their dust  
they turn agayn.  
30 Thou sendest-forth  
thy sp'rit, and they  
created are:  
the upper-view  
of th'earth, thou al-  
so dost renew.  
31 Iehovahs glo-  
rie be for aye:  
Loy let Icho-  
vah in his deeds.  
32 Vpon the earth  
he down-looketh  
and it doth trem-  
ble: he toucheth  
the mounts, and smoke  
from them proceeds.  
33 I while I live  
will sing to IAH:  
will while I am,  
to my God sing.  
34 Sweet shall of him

be my musings:  
I, will rejoyce  
in Iehovah.

35 Let synners be  
consum'd-away,  
out of the earth:  
and men-graceless  
be they no more;  
Iehovah blest  
o thou my soule;  
Halelujah.

PSALME 105.

*Sing this as the 75. or as the 100. Psalm.*

**C**onfess to IAH, call on his name:  
make known amōg peoples his facts.  
2 Sing unto him, to him sing-psalm:  
discourse of all his wondrous-acts.  
3 O glorie, in his holy name:  
joy let their hart, that seek for IAH.  
4 Seek ye Iehovah and his strength:  
seek studiously his face alway.  
5 His admirable actions  
that he hath done, remember yee:  
his wondrous-operations,  
and judgments that of his mouth bee.  
6 O seed of Abr'am his servant:  
o sonns of Iakob his chosen.  
7 Even he Iehovah our God is:  
in all the earth his judgments been.  
8 His covenant for evermore  
he mindfully doth-think-upon:  
the word that he commanded, to  
the thousand generation.  
9 Which he did strike with Abraham:  
also his oath unto Isaak.  
10 And for an ordinance the same  
did unto Iakob stable-make:  
A cov'nant of eternitie  
11 to Israël. Saying, to thee  
the land of Can'an give will I:  
line of your heritage to be.  
12 When they were men of nūber: few,  
13 and strangers in it. And did walk  
from



PSALME CV. CVI.

from nation to nation:  
from one realm, to another folk.

- 14 He suffred none them wrong to doe:  
but for their sake reprov'd Kings.  
15 Touch not mine Oint'd-ones: and to  
my Prophets doe no evil-things.  
16 And he call'd famine on the land:  
of bread he break did all the staff.  
17 Before them he had sent a man:  
Ioseph, *that* sold was for a slave.  
18 His feet with fetters they did wring:  
his soul the yron entered.  
19 Vntil the time *that* his word came:  
Iehovahs saying, him tryed.  
20 The King sent, and did let him loose:  
the peoples ruler, him releast.  
21 He 'pointed him Lord of his house:  
and ruler, of all he possesst.  
22 To bind his Princes to his will:  
and make his Elders understand.  
23 And Isr'el unto Egypt came:  
and Iakob sojourn'd in Chams land.  
24 And he his people much increast:  
and 'bove their foes he made them strög.  
25 He turn'd their hart, to hate his folk.  
to doe his servants crafty-wrong.

\* 2 \*

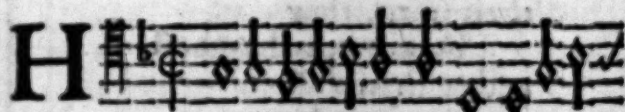
- 26 Moses his servant, he did send:  
and A'ron, him whom he did chose.  
27 They did 'mong them, words of his signs,  
and wonders, in Chams land, propose.  
28 Darknes he sent, and made it dark:  
and 'gainst his word rebell'd not they.  
29 He turn'd their waters into blood:  
and he their fish with death did slay.  
30 Their land brought-forth frogs plen-  
in privy-chäbers of their kings. (teously:  
31 He spake, and it a mixed-swarm:  
and lice, in all their border brings.  
32 He gave their showers, hayl to bee:  
tyre in their land of flames-that-blast.  
33 And smote their Vine and their Figtree:  
and trees throughout their border brast.  
34 He spake, and the grasshoppers came:  
and caterpillars, numberless.  
35 And ate up all herbs in their land:  
and did eat up their grounds increase.

He smote all first born in their land:  
ev'n the first-fruits of all their might.  
And brought forth them with silv'r and  
& in their tribes, no feeble-wight. (gold:

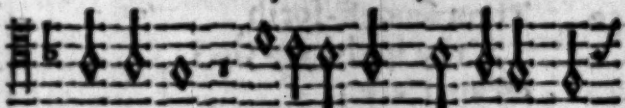
Ægypt rejoyst when they went-out:  
for fall'n upon them had their dread.  
A clowd for cov'ring, and a fyre  
to light the night, he did out-spread.  
They asked, and the quails he brought,  
and with heav'ns bread sufficed them.  
He op'ned Rocks, and waters flow'd:  
ran in dry-places, like a stream.

For, to his servant Abraham,  
his holy promise, mind did hee.  
And brought his people forth with joy:  
his chosen-ones with shewing-glee.  
And gave to them the heathens lands:  
peoples labour possesst did they.  
That they his statutes might observ,  
and keep his lawes; Hallelujah.

PSALME 106.



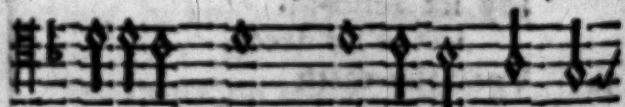
Alelu-Iah; Confess ye to Iehovah



thankfully, for he is good: for evermore



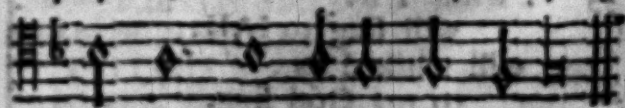
indureth his mercy. 2. Who can express,



Iehovahs pow'rs: can all his praise dis-



play? 3. O blest are they that judg-



ment keep: that justice doth, alway.

remem-



PSALME CVI.

- 4 Remember me Iehovah, with  
the acceptation  
of thy people *and* visit me,  
with thy salvation.  
5 To see thy chosens good; *and* with  
thy nations joyance  
for to rejoyce: to glorie-hye  
with thine inheritance.  
6 We have with our forefathers doon  
erroneous-synfulness:  
we have doon wrong-iniquitie  
we have doon wickednes.  
7 Our fathers in Egypt, did not  
thy marvels wisely-mind:  
remembred not the multitude  
of *those* thy mercies-kind:  
But, at the sea at the red sea,  
was their rebellion-shown.  
8 Yet sav'd he them, for his name sake:  
to make his power known.  
9 And he rebuked the red sea,  
and up the same was dryde:  
and them as in the wildernes  
he in the deeps did guide.  
10 And from hand of the hateful-foe,  
he did them freely-save:  
and from the hand of th'enemie,  
he them redemption-gave.  
11 And waters their distressers whelm'd:  
none left was them among.  
12 And they beleaved in his words:  
his glorious-prayse they sung.

\* 2 \*

- 13 They hastened-incontinent,  
his doings they forgot:  
for his advising-counsel, they  
expecting-wayted not.  
14 But sore in wildernes did lust,  
and God in desert tempt.  
15 He gave them their request: but to  
their soule he leanness sent.  
16 And Moses, in the camp; A'ron  
Iehovahs holy-man  
17 they envied. The earth op'ned,  
and swallow'd-up Dathan:  
and on the congregation  
of Abiram cov' red.

- 18 And fyre in their assemblie burnd:  
the flame burnt the wicked.  
19 They made a calf in Horeb: and  
to th'idol bow did they.  
20 And turnd their glorie; to the form  
of ox, that eateth hay.  
21 They forgot, God their saviour: that  
in Egypt did great-acts.  
22 Works marvelous in land of Cham:  
by red sea, fearful-facts.  
23 And he sayd, to destroy them: had  
not Moses his chosen,  
stood in the breach fore him: to turn  
his wrath, from stroying *them*.  
24 And they cōtemd, the pleasant land:  
beleaved not his word.  
25 But murmured within their tents:  
heard not voice of the LORD.  
26 And to sell them in wildernes,  
he list to them his hands.  
27 'Mong heathes eke to sell their seed:  
and fann them in the lands.  
28 And to Baal peor they were joynd:  
ate offerings of the dead.  
29 And moved anger by their acts:  
and plague among them spread.  
30 And Phineas stood, & judgment-did:  
and plague was causd to stay.  
31 Which counted was to him, justice:  
to age and age, for ay.  
32 And at waters of Meribah,  
they angred-fervently:  
that unto Moses, for their sake  
befell-calamitie.  
33 For they provok't his sp'rit: and he  
it with his lipps utt' red.  
34 The peopls, as the LORD thē bade:  
they not abolished.  
35 But with the hethens mixt thē selves:  
and did their doings learn.  
36 And serv'd their idols: which to thē  
were, for a snaring-grin.

\* 3 \*

- 37 Their sonns and daughters also, they  
to divils offered. (sonns  
38 And guiltless blood, blood of th'ir  
and of their daughters shed:

La

whom



PSALME CVII.

whom to Canaans idols, they  
in-sacrifice-offred:  
so that the land, with bloody-gore  
was impiously-stayned.

- 39 And they themselves defiled by  
their operations:  
they went a whoring also, by  
their wonted-actions.
- 40 And 'gainst his people, kindled was  
the anger of the LORD:  
so that his own-inheritance  
he loathsomly-abhorred.
- 41 He gave them into heathens hand:  
their haters them ruled.
- 42 Their foes oppressed them: & they were  
under their hand humbled.
- 43 He many times, delivered them:  
but they moov'd bitterly  
by their counsel: and were brought-  
by their iniquitie. (down
- 44 Yet he did see, in their distress;  
when as he heard their cry.
- 45 And toward them his covenant  
he kept-in-memorice:  
and in his mercies multitude,  
repented. And did give  
them to compassions: before,  
all that them led-captive.
- 47 Save us, O LORD our God; and us  
from heathens jointly-rayse,  
for to confess thine holy name,  
to glorie, in thy prayse.
- 48 Bless'd be Jehovah, Israels God,  
from aye and unto aye;  
and let all people say, Amen;  
O prayse th'eternal-Iah.

PSALME 107.

*Sing this as the 18. Psalm.*

- 1 Confess ye to  
Jehovah thankiully,  
for he is good;  
for ever his mercy.
- 2 Let the redem-  
med of Jehovah say:  
whom he from foes  
hand hath redeem'd-away.

- 3 And gather them  
out of the lands did he;  
from east from west;  
from north and from the sea.
- 4 They in the wil-  
dernes in desert way  
wandred: no dwell-  
ling city find-did thay.
- 5 Hungry and thirst-  
ty eke: that them within  
their soule, hath fayn-  
ting-ov-rwhelmed bin.
- 6 And to the LORD  
they cryde in their distress:  
he freely-rid  
them from their anguish.
- 7 And in a right  
way he did make them goe;  
a dwelling ci-  
tie for to come unto.
- 8 Confess they to  
Jehovah his mercy:  
his marvels eke,  
to sonns of man-earthly.
- 9 For he the thirst-  
ty soule hath satiated:  
and hungry soule  
with good replenished.
- 10 They that in dark-  
nes and deaths shadow bidē:  
in yron and  
affliction fast-tyde.
- 11 Because against  
Gods words they did rebell:  
and did despise  
the Highest-ones counsell.
- 12 Then humbled he  
their hart with toylsom-grief:  
they stombled-down,  
and none-did yield relief.
- 13 And they the LORD  
in their distress besought:  
he sav'd them from  
their sorowes. He them brought,  
from darknes and  
deaths shade: and broke, their
- 14 Let them confess (bands.  
Jehovahs mercy: and  
his



PSALME CVII.

- his marvels to  
 16 mens sonns. For dores of brasse  
 he broke: and hew'd  
 asunder yron bars.  
 17 Fools, for the way  
 of their transgressions  
 and for their vi-  
 ces have affliction.  
 18 All meat, their soule  
 abhorreth-lothsomly:  
 and to the gates  
 of death, approach they nye.  
 19 When to the LORD  
 they cry in their distres:  
 he saveth them,  
 out of their anguishes.  
 20 He sendeth forth  
 his word, and them healeth:  
 from their corrup-  
 tions, delivereth.  
 21 Confess they to  
 Iehovah his mercy:  
 his marvels eke,  
 to sonns of man-earthly.  
 22 And offer of-  
 frings of confession;  
 and let them tell  
 his works, with shewing-song.  
 \* 2 \*  
 23 They that in ships  
 unto the sea down goe:  
 that in the ma-  
 ny waters labour doe.  
 24 They, see Ieho-  
 vahs operations:  
 and in the deep,  
 his wondrous-actions.  
 25 For he sayth, and  
 doth rayse the wind stormy:  
 and it doth lift  
 the waves therof on hye.  
 26 They mount to heav'ns,  
 down to the deeps they goe:  
 their soule, it melts  
 away in evil-woe.  
 27 They reel and stagger  
 like a drunken-wight:  
 and all their wis-  
 dom, is upswallowed quight.  
 28 And to the LORD  
 they cry in their distres:  
 and he out-brings  
 them, from their anguishes.  
 29 The storm he to  
 a silent-caulm doth set:  
 and then their waves  
 alayed-are-quiet.  
 30 And they rejoyce  
 because they are made still:  
 and he them leads,  
 to haven of their will.  
 31 Confess they to  
 Iehovah his mercy:  
 his marvels eke,  
 to sonns of man-earthly.  
 32 And in the peo-  
 ples church exalt they him:  
 and in the El-  
 ders sitting praise they him.  
 33 He turns the ri-  
 vers to a wilderness.  
 and springs of wa-  
 ters, to a thyrstines.  
 34 A land of fruit,  
 to saltynes-barren:  
 for wickednes,  
 of them that dwell therein.  
 35 He turns the de-  
 sert to a waters pool:  
 and land of droughe,  
 to waters plentiful.  
 36 And there he seat-  
 eth them that hungry are:  
 and they a-dwel-  
 ling citie doe prepare.  
 37 They vinyards al-  
 so plant, and sow the fields:  
 which fruit of u-  
 sual-revenue yields.  
 38 And he them bles-  
 seth, and they are increas-  
 greatly: and he  
 ministereth not their beas-  
 39 Agayn they are,  
 diminish'd and brought low:  
 by



PSALME CVIII. CIX.

- by close-reftreynt,  
by evil and sorow.
- 40 He powrs contempt  
on bountiful-princes:  
and makes them err  
in wayless wildernes.
- 41 And poor from po-  
vertie he makes-up-rises  
and putteth as  
a flock his families.
- 42 See shall the righ-  
teous, and joyful bee:  
and stop her mouth,  
shall all iniquitee.
- 43 Who wise is, and  
will these things heedful-learn:  
and they Ieho-  
vahs mercies, shall discern.

PSALME 108.



God mine hart it is prepared-sted-



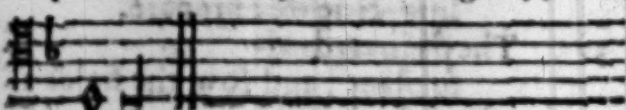
fastly: I sing will and sing-psalm; yea.



even with my glory. 3. Thy self up-raise,



psalterie and harp: at dawning-day, I wil



up-raise.

- 4 Iehovah, I will thee  
confess: the folks among:  
and in the nations  
I will thee praise-with-song;  
5 That thy mercies  
are great above

heav'ns: and thy truth  
unto the skies.

- 6 Over the heav'ns, O God,  
be thou exalted-hye:  
and over all the earth,  
thy glorious-majestie.
- 7 That freed may be  
thy lov'd-ones: save  
with thy right hand,  
and answer me.
- 8 God by his holynes  
did speak, rejoyce I shall:  
Shechem I shall divide,  
and mesure Succoth dale.
- 9 Mine Gilead,  
Manasseh mine,  
and Ephraim  
strength of mine head:

Iehudah, he shall be  
the giver of my law.

- 10 Moab, my washing pot:  
over Idumea

my shoe shall I  
cast: over Pa-  
lestina, showt-  
triumphantlie.

- 11 Who will me lead-along  
to citie fortifide?  
O who into Aedom,  
will me conducting-guide?

- 12 Wilt not thou God  
that us off cast:  
would'st in our hosts  
not goe, O God?

- 13 O give unto us, help  
from tribulation:  
for lying-vanitie  
is mans salvation.

- 14 Through God shall wee  
doe valiantnes:  
down our distres-  
sers tread will hee.

PSALME 109.

Sing this as the 106. Psalme.

G Od of my prayse, cease not-as deaf.  
For mouth of the wicked,  
the mouth eke of deceyfulness,  
against



PSALME CIX.

against me are op'ned:  
they speak to me, with lying tongue.  
3 And 'bout me compass't are  
with words of hate: & without cause  
against me they doe warre.  
4 They adversaries are to me  
for my love: but I pray.  
5 And yll for good; and for my love,  
they harred on me lay.  
6 Set-thou-in-office over him  
the wick'd. person: and  
let th'adversarie. Satan, at  
his right-hand ready-stand.  
7 When he shall judged be, let him  
condemned goe his wayes:  
and let his prayer be to syn.  
8 A few let be his dayes:  
his office, let an other take.  
9 His sonns be fatherless:  
10 his wife, a widow. And his sonns  
wander about wayless,  
and let them beg: and seek, out of  
their desolate-places.  
11 Let the extorting-creditour  
insnare, all thar is his:  
and of his labour, let strangers  
make spoylsful-robberie.  
12 Let ther be none, that unto him  
may forth-extend mercie:  
And favour to his fatherless  
to shew let ther be none.  
13 Let his posteritie be ~~scattered~~  
unto perdition:  
in th'after generation,  
his name out-wiped bee.  
14 Remembred of the LORD, be his  
fathers iniquitee:  
his mothers syn be not wip'd-out.  
15 Be they continually  
before the LORD: and he cut off,  
from th'earth their memorie.  
16 Because he mercie minded not  
to doe: but pursued  
th'afflicted and the needy man;  
to slay, the hart-wounded.  
\* \* \*  
17 And cursing he did love, and let

it come to him: and he  
delyted not in blessing, and  
farr from him let it be.  
18 And he him cladd with cursing, as  
his robe: and let it goe  
as waters into his in-part;  
as oil, his bones into.  
19 As garment let it to him be,  
himself for to aray:  
and for a girdle, wherwith he  
may gird himself alway.  
20 This, from Iehovah, be their wage  
that adverse are to me:  
and of them that against my soule  
doe speak maliciouslie.  
21 But thou Iehovih Lord, with me  
doe well, for thine own name:  
for good thy mercie is, rid me.  
22 For I afflicted am:  
and I am needy: wounded eke  
within me is mine hart.  
23 As shadow when it doth decline,  
so I away depart:  
I tossed am as grasse-hopper.  
24 My knees, they feeble been  
through fasting: and my flesh for want  
of fat is wexen-lean.  
25 And I was their reproch: they saw,  
their head they shaken have.  
26 Iehovah my God, help thou me:  
me in thy mercie save.  
27 And let the know, this is thine hand:  
that thou LORD, dost the same.  
28 Curse they but bless thou: rise they  
and be abash'd-with-shame; (up  
and let thy servant joyful be.  
29 Let my foes be arrayd  
with infamie: and with their shame,  
as with a cloke, be clad;  
30 I wil confess Iehovah with  
my mouth vehemently:  
and in the midds of many, will  
I praise him thankfully.  
31 Because that at the right hand of  
the needy stand will he:  
his for to save, from them that of  
his soule the judgers be.



PSALME CX. CXI.

PSALME CIO.

*Sing this as the 68. Psalm.*

- 1 **I**ehovah sayd, vnto my Lord,  
thou at my right hand sit:  
until I set thine enemies,  
the footstool of thy feet.
- 2 Rod of thy strength, Iehovah he  
wil send out of Sion:  
in midst of thine enemies,  
have thou dominion.
- 3 Thy folk free, in day of thy power:  
in holy bewties bee,  
even of the womb of th'early-morn,  
dew of thy youth, to thee.
- 4 Iehovah sware, wil not repent;  
thou art a Priest for aye:  
after the order that I of  
Melchisedek did say.
- 5 The Lord at thy right hand; shal woud  
Kings, in day of his wrath.
- 6 Among the heathens he shal judge,  
with corpses tyld he hath:  
shal wound the head over much land.
- 7 Dring of the brook shall he  
within the way: therfore, his head  
shall hye-uplifted be.

PSALME III.

*This may be sung also as the 45. Psalm.*

**I** Will confesse Iehovah with th'whole  
heart: in secret and assemblie of th'up-  
right. 2. Iehovahs actiōs are very great.  
sought-out of all that in them doe de-

light. 3. Glorie and comly-honour his  
work is: and stand perpetually doth his  
justice.

- 4 His marvels he  
remembred makes to be:  
Iehovah gra-  
cious and pittifull.
- 5 Food, unto them  
that fear him given hath he:  
He of his cov'-  
nant ever is mindfull.
- 6 He shew'd his peo-  
ple, his acts puissance:  
giving to them,  
the heathens heritance.
- 7 The works of his  
hands, truth and judgment are:  
his precepts all,  
are of sure-faithfulness.
- 8 For aye for e-  
ver stablished they are:  
done, in assu-  
red-truth and righteousness.
- 9 Redemption  
he to his people sent:  
for ever he  
commanded his cov'nant:  
Holy, and to  
be feared is his name.
- 10 Iehovahs fear,  
wisdoms beginning is:  
good prudence  
have all that doe those-same:  
his praise, abi-  
deth to perpetualnes.

PSALME IIII.

*Sing this as the 111. Psalm.*

O Blesse d



**O** Blessed man, that doth Iehovah fear:  
that greatly doth  
in his commands delight.  
2 His seed, in earth  
shall mighty persevere:  
blessed shall be,  
the race of the upright.  
3 In his house rich-  
es are and welthy-store:  
his justice stand-  
eth eke, for evermore.  
4 Vnto th'upright,  
in darknes light ascends:  
gracious and pi-  
tiful and just he is.  
5 A good man doo-  
eth graciously & lends:  
he moderates  
in judgment his speeches.  
6 Sure he shall not  
be moov'd eternally:  
the just shall be,  
eternal memory.  
7 He wil not fear,  
for yll that he doth heare:  
his hart is fix-  
ed in Iehovah bold.  
8 His hart is sta-  
blished, he will not fear:  
until on his  
distressers he behold.  
9 He scattred hath  
abroad, giv'n to the poore:  
his justice stand-  
eth even for evermore.  
His horn with ho-  
nour shall exalted be.  
10 See and be an-  
gry shall the wicked-wight:  
gnath with his teeth,  
and melt away shall he:  
the wicked-mans  
desire, shall perish quite.

PSALME LIII.

Sing this at the 84. or at the 60. Psalm.

**O** servants of Iehovah prayse:  
praise ye Iehovahs name, *alwayes.*  
Iehovahs name it blessed bee:  
from this time, to everlasting.  
3 From Sun rise to his down going:  
Iehovahs name it praysed bee.  
4 Above nations all, Iehovah hye:  
above the heav'ns is his glorye.  
5 Who like Iehovah our God is  
that doth, to sit, on hye him place.  
6 That doth, to see, him low-debase:  
in heavens, in the earth likewise.  
7 From dust he doth the needy rear:  
fro dounge he doth the poor up bear.  
8 To set him with the Noble-men:  
With Noble-men of his people.  
9 He makes the barren woman dwell,  
a joyful mother of children.

PSALME LIIII.

Sing this at the 104. Psalm.

**W**hen Isr'el from Egypt yllude:  
Iakobs house, fro folk of speech-  
2 Iudah became his sanctuarie: (rude,  
and Israël, his seignorie.  
3 The sea saw, and away it fled:  
the river larden, back turned.  
4 The mountains leaped like to rammes:  
the hills, like to the flocks yong-lams.  
5 O sea, what ayld thee, that thou fledst  
o larden, that thou back turnedst?  
6 O mountains, that ye leapt like rams:  
ye hills, like to the flocks yong-lams?  
7 O tremble earth, before the Lord:  
before the face, of Iakobs God.  
8 That turns the Rock, to water lakes:  
the flint, a waters fountaine maker.

PSALME LIIII.

Sing this at the 106. Psalm.

**N**ot unto us LORD, not to us:  
but unto thy name, bee  
the glorie giv'n for thy mercie,  
and for thy veritie.  
2 O wherfore should the heathen-folk  
say: wherew now, is thy God?

But



- 3 But our God is in heav'n's: he doth,  
what's ever seems him good.
- 4 Their idol-gods, silver and gold:  
the work of mens hands bee.
- 5 A mouth they have, & do not speak:  
have eyes, and doe not see.
- 6 Ears have they, & they doe not hear:  
have nose, and doe not smell.
- 7 Feet have they, & they doe not walk:  
have hands, and doe not feel:
- They w<sup>t</sup> their throat doe make no sound.
- 8 Like unto them, be those  
that do the make: ech one that doth,  
his trust in them repose.
- 9 O Israel, trust in the LORD:  
their help, and shield is hee.
- 10 O A'rons house, trust in the LORD:  
their help and shield is hee.
- 11 Ye that fear IAH, trust in the LORD:  
their help, and shield he is.
- 12 Iehovah hath remembered us,  
he bounteously-wil-blefs:  
the familie of Israel,  
he blefs will bounteously;  
the family of Aharon,  
blefs will he bounteously.
- 13 Hele blefs them that Iehovah fear:  
the small, with greater ones.
- 14 Iehovah add will unto you:  
to you, and to your sonns.
- 15 Bless'd shall you of Iehovah bee:  
which made the earth & heav'n.
- 16 Heav'n's heav'n's Iehovahs are: & th'  
he t' Adas sonns hath givē. (earth,
- 17 The dead, nor any down that goe  
to silence, praise not IAH.
- 18 But we will blefs Iah; henceforth and  
for aye; Hallelujah.

PSALME 116.

Sing this as the 74. Psalm.

- I** Love, because Iehovah doth  
my voice my prayers hear.
- 2 And in my dayes will call, because  
he bow'd to me his ear.
- 3 The pangs of death did compass me,  
travailing anguish

- of hell did also find me out:  
I found grief and distress.
- 4 And on Iehovahs name I call'd:  
oh LORD now ridd my soule.
- 5 Gracious Iehovah is and just:  
and our God merciful.
- 6 Iehovah doth the simple keep:  
I was even low-supprest
- 7 and he did save me. O my soule,  
return unto thy rest,
- Because Iehovah bounteously  
rewarded hath to thee.
- 8 Because my soule away from death  
thou hast released free;  
mine eye from tears, my foot fro fall.
- 9 Before Iehovah, I  
in lands of them that living are,  
will walk-continually.
- 10 I did beleve, therefore I spake:  
I was in sore distress.
- 11 I in my hastening did say:  
ech man a lyar is.
- 12 What shall I give the LORD: for his  
rewards unto me all?
- 13 I will take up the cup of healrth:  
and on the LORDS name call.
- 14 In presence now of all his folk:  
He pay the LORD my vowes.
- 15 Precious is in Iehovahs eyes  
death of his Saints-gracious.
- 16 Oh now Iehovah, thy servant  
thy servant sure am I;  
I am the son of thy handmayd:  
my bands thou didst untye.
- 17 Sacrifice of confession,  
I unto thee will say:  
and call upon Iehovahs name.
- 18 To IAH my vowes he pay:  
in presence now of all his folk:
- 19 In courts of th'house of IAH,  
in midds of thee Ierusalem:  
O Hallelujah.

PSALME 117.

Sing this as the 108. Psalm.

O Praise



PSALME CXVII. CXVIII. CXIX.

**O** Praise Iehovah, all  
ye gentiles laud him yee  
all peoples. For to us  
his mercies mightie bee:  
and vnto aye,  
Iehovahs faith-  
fulness endures; Hallelu-jah.

PSALME 118.

*Sing this as the 24. Psalm.*

**C**ontels Iehovah for bee's good:  
for his mercie for aye.  
That his mercie for ever is:  
let Israel now say.

3 Let those of A'rons house now say:  
that his mercie for ever.

4 They that Iehovah fear, now say:  
that his mercie for ever.

5 Out of distress, I call'd on Iah:  
with rounth, Iah answ'ed me.

6 Iehovah for me, I fear not,  
what man can doe to me.

7 Iehovah is for me, with them  
that helpers of me bee:  
and on them that mine haters are,  
I their reward shall see.

8 It better, in Iehovah, is  
to hope-for-safetie:  
than confidence for-to-repose  
in any man-earthly.

9 Yea better in Iehovah it  
to hope for safetie-is:  
than confidence for-to-repose  
in bountiful-princes.

10 All heathens compass me: but I  
in IAH'S name cutt-off them.

11 They compass me: but I  
in IAH'S name cutt-off them.

12 They compass me as bees: they were  
as fyre of thorns quenched;  
because that in Iehovahs name  
soon-cut them off I did.

13 Thou thrusting thrustest me to fall:  
Iehovah eke help mee.

14 Iah is my strength and song: and my  
salvation was bee.

15 Voice of shout and salvation

in tents of just-men is:  
the right hand of Iehovah, it  
performeth valiantnes.

16 The right hand of Iehovah, it  
on-hye-exalted is:  
the right hand of Iehovah, it  
performeth valiantnes.

17 I shall not dye but live: and tell,  
the things that Iah worketh.

18 Iah chastising chastised me,  
but gave me not, to death.

19 Open yee unto me the gates  
of righteous justes:  
that I may enter into them,  
may unto Iah confesse.

20 This-same Iehovahs gate: in which  
the just-men shall enter.

21 I will confesse to thee, because  
thou gavest me answer:  
And thou hast my salvation been.

22 The Stone the builders did  
contemptuously-refuse: it is  
become the corners head.

23 This of Iehovah was: it is  
in our eyes marvellous.

24 This day, Iehovah made: in it  
be glad and joy let us.

25 O now Iehovah save: oh now  
LORD give prosperitie.

26 He that comes in Iehovahs name  
o blessed let him bee:  
a blessing-we-doe-wish to you,  
out of Iehovahs house.

27 God is Iehovah, and he hath  
light-given unto us:  
with cords, unto the altars hornes  
the feast-offrings bind yee.

28 Thou art my God and thankfully-  
will I confesse to thee:  
my God, and thee exalt will I.

29 Confesse to Iehovah,  
for he is good: for, his mercie  
continueth for aye.

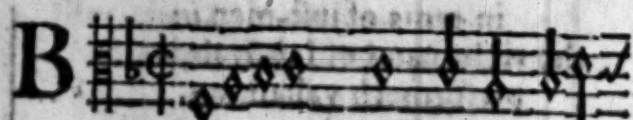
PSALME 119.

*This may be sung also as the 86. Psalm.*

M

Blef.

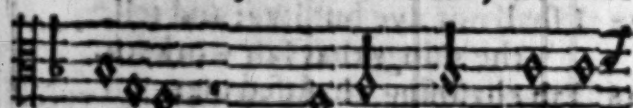


**B** 

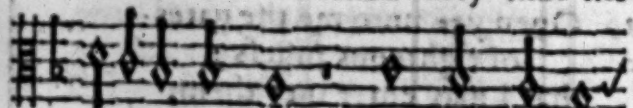
Blessed are they that perf. & are in



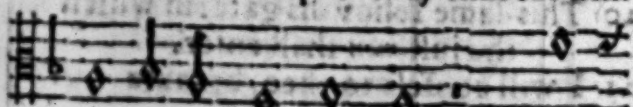
way : they that doe walk , in law of



Ichovah. 2. Blessed they that his



testimonies keep : they that for him



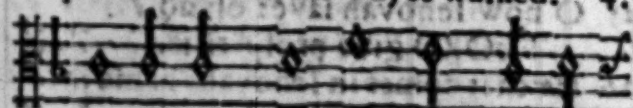
with all the hart doe seek. 3. More-



over , they that have not practised ini-



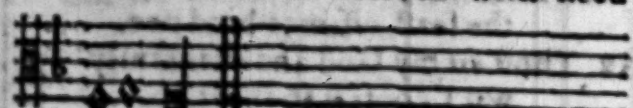
quie : but in his wayes walked. 4.



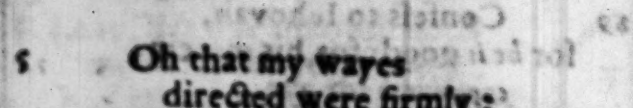
Thy precepts, thou hast giv'n comman-



dement : to be observed with heed



vehement.



Oh that my wayes  
directed were firmly :

for to observe  
thy precepts heedfully.

Then shall I not

be shamed : when I shall  
respect have, un-  
to thy comandments all.

7 I will confess  
thee with harts righteousness :  
when I shall learn  
thy judgments of justels.

8 Thy statutes I  
observe wil heedfully:  
O thou forsake  
me not, vehemently.

\* 2 \*  
9 Wherwith his way  
clean shall a yongman make?  
according to  
thy word, heed for to take.

10 With all my hart  
I carefully seek thee:  
from thy command-  
ments, wander let not mee.

11 Thy sayings I  
have hidd my hart within:  
to th'end that, I  
might not against thee syn.

12 Ichovah thou  
most-blessed ever art:  
thy statutes doc-  
trine unto me impare.

13 I with my lipps  
did openly-declare:  
the judgements all,  
that out of thy mouth are.

14 Joy doe I in  
way of thy witnesses:  
as above all  
abundance of riches.

15 In thy precepts  
doe I still-meditate:  
thy pathwayes al-  
so I doe contemplate.

16 I in thy sta-  
tures sweetly-solace mee:  
I of thy words  
will not forgetfull bee.

\* 3 \*  
17 Reward thou to  
thy servant bountifullly,  
that live and so,

observe



PSALME CXIX.

observe thy word may I.  
 18 Vncover thou  
 mine eyes that I may see:  
 the marvellous  
 things that of thy law bee.  
 19 A sojournour  
 I am the earth upon:  
 hide not thou thy  
 commandments me from.  
 20 My soule it with  
 desire is broken-small:  
 to thy judgments  
 in time continuall.  
 21 The proud accurst,  
 thou hast rebuk'd-away:  
 that doe from thy  
 commandments goe-astray.  
 22 Turn thou from me,  
 contempt and opprobrie:  
 because thy tes-  
 timonies kept have I.  
 23 Princes sit al-  
 so, speech against me use:  
 thy servant, he  
 doth on thy statutes muse.  
 24 Also thy tes-  
 timonies, they have been  
 my solacing-  
 delytes: my counsel men.  
 \* 4 \*  
 25 My soule doth to  
 the dust affixed-cleave:  
 according to  
 thy word, thou me revive.  
 26 My wayes I have  
 declared, and of thee  
 I answer had:  
 thy statutes teach thou mee.  
 27 Make me to un-  
 derstand thy precepts way:  
 that in thy mar-  
 vels, meditate I may.  
 28 My soule it drop-  
 peth-tears for heavy-payn;  
 according to  
 thy word, me rayse-agayn.  
 29 Take thou from me  
 the way of falsity;

and thy law give  
 thou to me graciously.  
 30 The way of con-  
 stant-faithfulnes I chose:  
 thy judgments I  
 before me did propose.  
 31 Vnto thy tes-  
 timonies cleave-I-fast:  
 let me not o  
 Ichovah be abasht.  
 32 The way of thy  
 commandments run wil I:  
 when thou shalt large-  
 ly mine hart amplifie.  
 \* 5 \*  
 33 Ichovah teach  
 thou me thy statutes way:  
 that keep the same  
 unto the end I may.  
 34 Me prudent make  
 that keep thy law may I;  
 and with th'whole hart,  
 observe it heedfully.  
 35 In path of thy  
 comandments make me tread:  
 for in the same  
 I have my self pleased.  
 36 Incline my hart  
 unto thy witnesses:  
 and not to co-  
 vetous, gayn-thirstines.  
 37 Remove mine eyes  
 from seeing vanitee:  
 and in thy wayes  
 alive-conserve thou mee.  
 38 Firm let thy say-  
 ing to thy servant bee:  
 which is addit-  
 ed to the fear of thee.  
 39 That my reproch,  
 which I for fear-beware,  
 turn thou away:  
 for good thy judgments are.  
 40 Loe to thy pre-  
 cepts a desire I have:  
 thou in thy ius-  
 tice doe alive-me-raise.



PSALME CXIX.

\* 6 \*

- 41 And let thy mercies come to me O LORD:  
thy saving-health,  
according to thy word.  
42 And my reprocher answer make shall I:  
for in thy word  
I trust-affuredly.  
43 And word of truth  
pull not with vehemence  
from my mouth: for,  
I wayt for thy judgments.  
44 And I wil keep  
thy law continually;  
for ever and  
to perpetuitie.  
45 And in a large-  
roomth I shall walk about:  
for thy precepts  
I studiously-seek out.  
46 And in Kings pre-  
sence, of thy witnesses  
speak wil I; and  
not blush-with-bashfulness.  
47 And I wil so-  
lace-me-delightfully;  
in thy comman-  
dements; which love doe I.  
48 And wil lift up  
my hands to thy precepts  
which I doe love;  
and muse on thy prescripts.

\* 7 \*

- 49 Remember thou  
thy word to thy servant:  
for which to wayt-  
with-hope thou didst me grant.  
50 This is my com-  
fort in my miserie:  
that thy promise  
alive-preserveth mee.  
51 The proud have scorned  
me very veh'mently:  
but from thy law  
declined have not I.  
52 Thy judgements I  
of old remembered

Iehovah; and  
my self I comforted.

- 53 A burning-hor-  
rour hold on me did take,  
for wicked men:  
that doe thy law forsake.  
54 Songs vnto me  
be thy prescriptions;  
in house of my  
peregrinations.  
55 Thy name Ieho-  
vah, I remembered  
by night: thy law  
likewise observe I did.  
56 This hath been un-  
to me, because that I  
have thy precepts  
observed-heedfully.

\* 8 \*

- 57 My portion,  
Iehovah sayd have I;  
for to observe  
thy speeches heedfully.  
58 With all mine hart  
I earnestly-seek thy face:  
according to  
thy word to me shew-grace.  
59 I thought upon  
my wayes: my feet also  
thy testimo-  
nies I did turn unto.  
60 I hastened,  
and no delay did make:  
to thy comman-  
dements heed for to take.  
61 Bands of the wic-  
ked have with robberie  
spoild me: thy law,  
forgotten have not I.  
62 At midnight wil  
I rise, thee to confess:  
for the judgements  
of thy just-righteousnes.  
63 I am compa-  
nion to all that fear thee:  
and of thy pre-  
cepts the observers bee.  
64 Iehovah, of

thy



PSALME CXIX.

thy bountifull-mercees  
the earth is full;  
O learn me thy decrees.

\* \* \*

65 Goodnes thou hast  
accomplished, O LORD,  
with thy servant;  
according to thy word.

66 Learn me goodnes  
of reason and science:  
for, I beleeve  
in thy comādements.

67 Before I was  
afflicted, I did stray:  
but now, I doe  
observe what thou dost say.

68 Good art thou,  
also good is doon by thee:  
thine ordinan-  
ces teach thou unto mee.

69 The proud against  
me forged have a lyer  
with all the hart  
thy precepts keep doe I.

70 Their hart is wax-  
en-gross as fatty-grease:  
I, in thy law  
my self delyteful please.

71 'Tis good for me,  
that I afflicted was;  
that I may learn  
thy constituted-lawes.

72 The law of thy  
mouth better is to me,  
than thousands both  
of gold and silver be.

\* \* \*

73 Me made and fa-  
sh'oned me have thine hands:  
instruct me, that  
I learn may thy commands.

74 They that thee fear  
shall see me and be glad:  
for, for thy word  
I patient-hope have had.

75 I know LORD, that  
thy judgments justice bee.  
and thou with faith-

fulnes afflictest me.

76 Oh let thy mer-  
cie be for my solace:  
even-as thy say-  
ing to thy servant was.

77 That I may live,  
come let thy dear-mercies  
to me: for thy  
law my whole-solace is.

78 Abashed be  
the proud, for they falsly  
deprave me: on  
thy precepts muse doe I.

79 They that thee fear,  
let them turn me unto:  
they also that  
thy testimonies know.

80 O let mine hart  
be perfect without blame,  
in thy decrees:  
that I may not have shame.

\* \* \*

81 My soule doth faint  
for thy salvation:  
thy word I hope-  
fully doe wayt vpon.

82 Mine eyes doe sayl  
for promise made by thee:  
saying, when wilt  
thou comfort-give to mee.

83 Though like a bot-  
tel in the smoke am I,  
thy statutes are  
not from my memorie.

84 How many are  
thy servants dayes? when to  
my persecu-  
tors wilt thou judgement doe?

85 They that are proud  
have digged pits for mee:  
which unto thy  
law not according bee.

86 All thy command-  
ments faithfull are: they doe  
me persecute  
with falshood, help me thou.

87 Almost an end  
of me on earth they make:  
but



PSALME CXIX.

but thy precepts,  
I doe not *them* forsake.  
88 Quicken thou me  
after thy kind-mercies  
and thy mouthes tes-  
timonie keep will I.  
\* 12 \*  
89 Thy word Ieho-  
vah, to eternitie,  
within the heav'ns  
abideth-stedfastly.  
90 Thy faithfulness,  
to generations all:  
the earth thou sta-  
blishedst, and stand it shall.  
91 To thy judgements,  
this day they standing bee:  
because they all  
are servants vnto thee.  
92 Vnles thy law  
had been my solaces:  
then had I pe-  
rished in my distress.  
93 For aye thy pre-  
cepts I wil not forget:  
because by them  
thou hast alive me kept.  
94 Thine own am I,  
vouchsafe thou me to save:  
for I thy pre-  
cepts carefully-sought have.  
95 For me the wic-  
ked wayt me to destroy:  
I in thy wit-  
nesses my thoughts-employ.  
96 Of all perfec-  
tion I see an end:  
vehement large  
is thy comandement.  
\* 13 \*  
97 O how delight-  
ful doe I love thy Law?  
it is my me-  
ditation all the day.  
98 Me wiser than  
my foes thou mak'st to bee,  
by thy commands:

for it is aye with mee.  
99 More prudent than  
my teachers all, am I:  
because thy wit-  
nesses are my studie.  
100 More than the El-  
ders, vnderstand doe I:  
because thy pre-  
cepts I kept-heedfullie.  
101 I have my feet,  
from ev'ry evil way  
restrayned; that  
thy word observe I may.  
102 From thy judgments  
away I am not gone:  
for thou hast giv'n  
me information.  
103 How sweet thy say-  
ings are unto my tast!  
more than is ho-  
ney to my mouthes-repast.  
104 By thy precepts  
have I got-prudencie:  
therfore I hate  
ech path of falsitie.  
\* 14 \*  
105 Thy word is to  
my foot a candle-bright:  
and to my path  
it is a shining-light.  
106 I sware and wil  
it firmly ratifie:  
to keep the judg-  
ments of thine equitie.  
107 I am afflict-  
ed veh'mently: O LORD,  
quicken thou me  
according to thy word.  
108 Accept thou oh  
Iehovah, th'offerings-free  
of my mouth: and  
thy judgments learn thou mee.  
109 My soule is in  
my hand continually:  
and yet thy law  
forgotten have not I.  
110 The wicked men

a snare



PSALME CXIX.

a snare for me have layd:  
but from thy pre-  
cepts I have not estrayd.  
111 For aye thy tes-  
timonies I possess:  
for they are of  
mine hart the joyfulness.  
112 To execute  
thy statutes, I doe bend  
mine hart; for e-  
ver even unto the end.  
\* 15 \*  
113 Vayn-cogita-  
tions them hate doe I:  
but thy law doe  
I love-delightfully.  
114 Thou art my le-  
cret-place and my buklor;  
thy word I hope-  
fully have wayted for.  
115 Ye evil-do-  
ers goe from me away:  
that keep my Gods  
commandements I may.  
116 That I may live,  
as thy word hold me fast:  
and for my hope  
let me not be abasht.  
117 Susteyn me and  
I shall be sav'd; and I  
thy statutes wil  
de lyte continually.  
118 Thou hast trode-down  
all them that stray-abroad  
from thy statutes:  
for falshood is their fraud  
119 All wicked of  
the earth thou dost remove  
like dross: therefore  
thy witnesses I love.  
120 My flesh for dread  
of thee is sore-dismayd:  
I also for  
thy judgements am afayd.  
\* 16 \*  
121 I have doon judge-  
ment and just-righteousnes:  
o leave me not  
to them that me oppress.

122 Be suretie for  
thy servant for my good:  
let me not be  
oppressed by the proud.  
123 For thy salva-  
tion fail doe mine eyes:  
and for the o-  
racles of thy justice.  
124 Doe thou accor-  
ding vnto thy mercee  
with thy servant;  
thy statutes learn thou mee.  
125 I am thy ser-  
vant, give-me prudentnes:  
that I may know  
thy faithful-witnesses.  
126 7ts for Ieho-  
vah time the work-to-take:  
Because thy law,  
of none effect they make.  
127 Therefore I thy  
commandements doe love:  
above the gold,  
yea fynest gold above.  
128 Therefore all pre-  
cepts of ech thing, doe I  
hold-right: I hate,  
ech way of falsitie.  
\* 17 \*  
129 O marveilous  
thy testimonies are:  
therefore my soule,  
keeps them with heedful care.  
130 The op'ning of  
thy speeches giveth light:  
gives-understan-  
ding to the simple-wight.  
131 I op'ned-wide  
my mouth and I panted:  
because, for thy  
commandments I longed.  
132 Regard and shew  
me grace: as doth behoove  
in judgement to-  
wards those thy name that love.  
133 My footsteps in  
thy word direct-firmly:  
and rule in me



PSALME CXIX.

let none iniquitie.  
 134. From mans oppres-  
 sion redeem thou me:  
 and of thy pre-  
 cepts I wil keeper be.  
 135. Vpon thy ser-  
 vant make thy face to shine:  
 and of thy sta-  
 tutes, teach me the doctrine.  
 136. Rivers of wa-  
 ters down mine eyes doe flow:  
 because that they  
 doe not observe thy Law.  
 \* 18 \*  
 137. Iehovah thou  
 art of just equisee:  
 most-righteous,  
 thy judgments also bee.  
 138. Thou hast the jus-  
 tice of thy witneses  
 commanded: al-  
 so faith with veh'mentnes.  
 139. My fervent-zele  
 consumeth me: for that  
 my adversa-  
 rie-foes thy words forgat.  
 140. Thy saying is  
 refined veh'mently:  
 thy servant eke  
 loves it delightfully.  
 141. I little am  
 and basely-set-at-nought:  
 thy precepts, are  
 not passe-out-of-my thought.  
 142. Thy justice, jus-  
 tice is eternally:  
 thy law is al-  
 so faithful-veritie.  
 143. Find me did pain-  
 ful-anguish and distress:  
 but thy command-  
 ments, are my solaces.  
 144. Thy testimo-  
 nies justice is for aye:  
 make me to vn-  
 derstand, that live I may.  
 \* 19 \*  
 145. Iehovah, I.

with all mine hart doe crie:  
 answer thou me,  
 thy statutes keep with I.  
 146. I call vpon  
 thee, thou me safe-preserve:  
 and I thy tes-  
 timonies wil observe.  
 147. I in the twi-  
 light, did prevent, and cry:  
 I for thy word  
 have wayted-hopefully.  
 148. Prevent the night-  
 ly watches did mine eyes:  
 in thine edict,  
 my self-to-exercise.  
 149. Iehovah, hear  
 my voice for thy mercee:  
 according to  
 thy judgment quicken mee.  
 150. They that doe fol-  
 low mischief, neer doe draw:  
 farr-off they are  
 estranged from thy law.  
 151. Thou o Ieho-  
 vah art approached-nyet  
 and thy command-  
 ments all are veritie.  
 152. Of old I of  
 thy testimonies know:  
 that them for e-  
 ver founded sure hast thou.  
 \* 20 \*  
 153. See mine afflic-  
 tion, and out me draw:  
 because that I  
 have not forgot thy law.  
 154. Plead thou my plea,  
 also redeem-me-free:  
 according to  
 thy promise, quicken mee.  
 155. Salvation  
 farr from the wicked is:  
 because they have  
 not sought for thy decrees.  
 156. Thy mercies o  
 Iehovah many bee:  
 according to  
 thy judgments quicken mee.  
 157. Many



157 Many me per-  
secute and me distress:  
I have not swar-  
ved, from thy witnesses,  
158 I saw transgres-  
sors, and fore-grief I gott:  
for that thy say-  
ing they observed not.  
159 That I thy pre-  
cepts love, LORD, do thou see:  
according to  
thy mercie quicken mee.  
160 Beginning of  
thy word & faithfulness:  
and ech of thy  
just judgments, ever is.  
\* 21 \*  
161 Princes me per-  
secute without desert:  
but of thy word,  
in aw-stand doth my heart.  
162 I joyfull am  
for that which thou dost say:  
as one that find-  
eth even an ample pray.  
163 Falshood I hate,  
abhor it eke doe I:  
but I doe love  
thy law delytefully.  
164 Sev'n times a day  
doe I give praise to thee:  
for judgments of  
thy righteous-equitee.  
165 To them that love  
thy law, there is much peace:  
and to them no  
offensive-scandal is.  
166 Hoped I have  
for thy salvation  
Jehovah: and  
have thy comandments doon.  
167 Thy witnesses  
my soule keeps-warily:  
and I doe love  
them very vehmently.  
168 I keep thy pre-  
cepts and thy witnessess:  
for, ev'rie of  
my wayes before thee is.

\* 22 \*  
169 Let my lowd-rye  
come-neer before thee LORD:  
me prudent make  
according to thy word.  
170 Let come before  
thee my request-for-grace:  
deliver mee,  
even as thy promise was.  
171 My lipps shall ut-  
ter-forth the praise of thee:  
when as thy sta-  
tures thou hast learned mee.  
172 My tongue thy say-  
ing shall aloud-declare:  
for, justice all  
of thy comandments are.  
173 Let thine hand be  
with succour me to save:  
because that I  
thy precepts chosen have.  
174 O LORD I long  
for thy salvation:  
and thy law, is  
my delectation.  
175 Live let my soule,  
that praise it may give thee:  
and let thy judg-  
ments succour give to mee.  
176 Like lost sheep, I  
have strayed: chy servant seek,  
for thy comman-  
dements in mind I keep.

PSALME 120.

Sing this as the 86. Psalm.

Vnto the LORD,  
in my distressednes:  
I cried out,  
and he did answer mee.  
O LORD, doe thou:  
my soule deliver-free:  
from lying lipps:  
from tongue of guilefulness.  
What shall I give  
thee, and what unto thee  
advantage shall,  
the tongue of guilefulness?



4 The arrowes sharp  
of him that mighty is:  
with burning-coals  
of the Iuniper-tree.  
Woe is me that  
I sojourn with Meshek:  
with tents of Ke-  
dar, have my dwelling-place.  
6 My soule long dwells,  
with him that hateth peace.  
I peace, but they  
for warr, when I doe speak.

PSALME 121.

*Sing this as the 68. Psalm.*

**I** Lift mine eyes up, to the mounts:  
from whence shall come mine aide.  
Mine ayd it comes frō with the LORD.  
which heav'ns & earth hath made.  
3 Let him not give thy foot to slide:  
not slumber that thee keeps.  
4 Loe, he that keepeth Israel:  
he slumbreth not, nor sleeps.  
5 The LORD thy keeper is: the LORD  
thy shade, at thy hand right.  
6 The Sun shall not smite thee by day:  
neyther the Moon by night.  
7 The LORD wil keep thee from al ev'l:  
thy soule he keeps-alway.  
8 The LORD, thine out gate & th'income  
keeps; henceforth and for aye.

PSALME 122.

*Sing this as the 108. Psalm.*

1 **I** Did rejoyce in them  
that unto me did say,  
we enter wil into  
the house of Iehovah.  
2 Our feet have been  
abiding, o  
Ierusalem  
thy gates within.  
3 Ierusalem, & as  
a citie, edified;  
that is with in it self  
together joyntly-tied.  
4 Where tribes up goe,

the tribes of Iah,  
the wirnes of  
Isr'el unto:

6 That to Iehovahs name,  
they may confess. Because  
there judgment thrones are sett:  
the thrones of Davids house.  
6 Desire doe yee  
Ieruselems  
peace: safety-have  
they that love thee.  
7 Peace in thy Fort be: in  
thy pallaces, safetie.  
8 For my brethren and for  
my nieghbours: speak wil I,  
Peace in thee bee.  
9 Ile for our God  
Iehovahs house,  
seek good for thee.

PSALME 123.

*Sing this as the 15. Psalm.*

**O** Thou that sittest in the heav'ns;  
I lift mine eyes to thee.  
Loe, as the servants eyes, unto  
hand of their maysters bee;  
as mayds eyes to her mystress hand:  
so are our eyes, unto  
Iehovah our God; vntil he  
doe grace on us bestow.  
3 Iehovah gracious be to us,  
vnto us gracious bee:  
because even fylled with contempt  
exceedingly are wee.  
4 Our soule exceedingly is fylld;  
with the deryding-flowt  
of those that are at quiet-ease;  
with contempt of the proud.

PSALME 124.

*Sing this as the 8. Psalm.*

1 **E**Xcept the LORD,  
that he for us had been:  
let Israel  
now say. Except for us  
the LORD had been,  
when men against us rose.

3 They



3 They had us swallow'd-up alive, even then  
when kindled was their anger against us.

4 Then had the waters over us flowed:  
over our soule,  
then passed had the stream.

5 Over our soule  
had passe, proud waters, then.

6 Blesse be Iehovah; which hath not yielded  
us for a prey, unto the teeth of thé.

7 Our soule is as  
a bird escaped-free  
from out of the  
intangling-fowlers snare.

8 The snare is broke,  
and we escaped are.

9 Our succour, in  
Iehovahs name shall be:  
that of the heav'ns  
and earth is the maker.

PSALME 125.

*Sing this at the 108. Psalm.*

**T**hey that trust in the LORD,  
shall as mount Sion bee,  
which is not moved; but  
remayns perpetuallie.

2 Jerusalem,  
mounts compass it:  
so his folk IAH  
compasseth them;  
from this time and for aye.

3 For, resting have shall not  
the rod of wickednes,  
upon the just-mans lot:  
lest that the just  
unto any  
iniquitie  
their hands out-thrust.

4 Doe good LORD, to the good:  
and th' upright in their hart.

5 But to their crooked-ways,  
they that aside-depart,  
the LORD them will

lead with workers  
of wickednes:  
Peace, on Isr'el.

PSALME 126.

*Sing this at the 57. Psalm.*

**W**hen the LORD turn'd  
the bondage of Sion:  
we were, like them  
that dream. Then fylled was  
our mouth with laugh-  
ter & our tongue with song:  
among the hea-  
thens then this speech did pass;  
The LORD with these-  
men hath done very great things.

3 The LORD with us (things:  
he hath in deed done great

We joyfull are.

4 O LORD as rivers-strong  
in south, so turn  
thou our captivity.

5 They that doe sow  
with tears, shall reap with song.

6 He going goes,  
and weepeth-heavily,  
bearing the sow-  
ing seed: with joyful-singing  
he coming comes,  
his sheaves upon him bringing.

PSALME 127.

*Sing this at the 68. Psalm.*

**V**nless the LORD doe build the  
her builders royl in vayn; (house,  
Vnless the LORD the city keep,  
the keeper wakes in vayn.

2 It's vayn for you to rise early,  
to sit up late, to feed  
on bread of sorrowes: so will he  
give sleep to his Loved.

3 Loe, sonns are the Lords heritage,  
fruit of the womb his wage.

4 As arrowes in a strong mans hand:  
are sonns of youthfull-age.

5 O blessed is the man, that hath



his quiver fylld with those:  
they shall not blush, when in the gate  
they speak shall with the foes.

PSALME 128.

Sing this as the 108. Psalm.

**O** Happy ev'ry one  
that in the Lords fear-stands:  
that walketh, in his wayes.

The labour of thy hands  
when thou shalt eat:

o happy thou,  
and good unto  
thee be shall it.

Thy wife, as fruitful-vine  
by thy house sides shall bee:  
thy children, shall be like  
the plants of th' Olive-tree,  
about thy bord.

Loe sure thus, shall  
the man be blest,  
that fears the LORD.

The LORD will blest thee, out  
of Sion: and see thou  
good of Ierusalem,  
all dayes thy life thorow.

And doe thou see  
thy childrens chil-  
dren: peace, that shall  
on Isr'el bee.

PSALME 129.

Sing this as the 77. Psalm.

**O** Ft have they from  
my youth me afflicted:  
say now may I.

rael. From my youth-yong  
they oft afflic-  
ed me: yet, they too strong  
were not for me.

The plowers they plowed  
upon my back:  
they made their furrow long,

Iehovah just:  
a slender-cut hath he  
the wicked's cord.

O let them be shamed,  
all that hate Si-  
on: and be back turned.

Let them as grass be cut  
upon the house-tops be:  
which ere one pulls  
it off, is withered.

7 **W**herwith his hand  
he fyls not, that doth mow:  
nor he his armes

that binderth-sheaves. And  
that are the pas- (they  
sengers-by, doe not say:  
the blessing of

Iehovah be on you;  
wee blest you, in  
the name of Iehovah.

PSALME 130.

Sing this as the 13. Psalm.

**O** Vt of the deeps, I call  
Iehovah unto thee.

Lord hear my voice: o let  
thine ears attentive bee,  
unto voice of my suits-  
that-doe-for-grace-request.

Iniquities, o Iah,  
observe if thou shouldest:  
o Lord, who shall subside?

But with thee pardon is:  
that thou mayst feared bee.

I for Iehovah look,  
my soule looks earnestlie:  
I also for his word,  
have hopefully-forborn.

My soule wayts for the Lord:  
more-than watchme for morn,  
than watchmen for the morn.

Let Israel wayt for  
Iehovah hopefully:  
for with Iehovah there  
is bountiful-mercie,  
and with him plentiful  
redemption there is.

And he will Israel  
redeem: out of all his  
perverse iniquities.

PSALME 131.

Sing this as the 15. Psalm.

**M**Y hart, Iehovah, is not proud;  
mine eyes not lofty bee:  
nor walk I in great matters, and



too marvellous for me.

- 2 If I have not compos'd and stylld  
my soule: as weaned-child,  
with his mother; with me my soule:  
was a weaned-child.
- 3 Let Irael awayt upon  
Iehovah hopefully:  
from this time: present and henceforth  
unto eternitie.

PSALME 132.

*Sing this as the 75. Psalm.*

- R**emember LORD, unto David;  
all his careful-act. *Upon.*  
How swear unto the LORD he did:  
Vow'd unto Iakobs Mighty-one.
- 3 If into my house tent I goe:  
or clime, on pallet of my beds.
  - 4 If I give sleep mine eyes unto:  
or slumber unto mine eye lids.
  - 5 Till I find for the LORD a place:  
dwellings, for Iakobs mighty-God.
  - 6 Loe, in Ephrath we heard it was:  
we found it, in the fields of wood.
  - 7 Into his dwellings we will goe:  
to his feets stool, bow down wil wee.
  - 8 Arise O LORD thy rest into:  
thou, and th' Ark of thy potencie.
  - 9 Thy Priests with justice be clothed:  
and thy Saints joyfully shout they.
  - 10 Because of thy servant David:  
thine Ointeds face, turn not away.
  - 11 The LORD did unto David swear,  
the truth; from it turn will not hee:  
upon thy throne I will up-rear  
the fruit that of thy womb shall bee.
  - 12 My cov'nant, if thy sonns keep it,  
and Wirness; that them reach shall I:  
also their sonns, even they shall sit,  
upon thy throne perpetually.
  - 13 Because the LORD hath Sion chose:  
hath it desired for his seat.
  - 14 This is for ever my repose:  
He dwel here, for I covet it.
  - 15 Her vittues I will blessing blest:  
her poor, w<sup>th</sup> bread hee satisfie, & dress:
  - 16 Her Priests with saving-health ad-  
her Saints, shall shout most joyfully.
  - 17 There, will I Davids horn display:

a Lamp, for mine Anoynted, trimm.

- 18 His foes with shame I will aray:  
but flourish, shall his crown, on him.

PSALME 133.

*Sing this as the 34. Psalm.*

- B**ehold, how good it is and sweet:  
for brethren ev<sup>n</sup> to dwell at one.
- 2 It's like the good oil on the head,  
which did go-down the beard upō,  
the beard of A'ron: which down  
on collar of his vestimēt. (went)
  - 3 It's like the dew of mount Hermon:  
even like the dew that doth descend,  
upon the mountaines of Sion:  
because Iehovah doth command  
that there the blessing still shall bee,  
even life unto eternitee.

PSALME 134.

*Sing this as the 21. Psalm.*

- B**ehold, blest ye the LORD,  
all ye the LORDS servants:  
that in the LORDS house stand by.
- 2 O lift ye up your hands, (nights  
within the holy-place:  
and blest the LORD doe yee.
  - 3 The LORD, that made the heav'ns &  
blest, out of Sion, thee. (earth

PSALME 135.

*Sing this as the 109. Psalm.*

- O** Hallelu-jah; Praise  
Iehovahs name doe yee:  
& praise him yee that of  
Iehovah servants bee.
- 2 Yee that in th' house  
stand; of Iehovah, in the courts,  
of our Gods house.
  - 3 O praise yee Iah, because  
Iehovah be good &  
sing-psalm unto his name,  
because it pleasant is.
  - 4 For Iah hath chose  
Iakob to him: I's'el, his tre-  
sute precious.
  - 5 For I doe know, that great  
Iehovah is also  
our Lord above all Gods.

Iehovah



PSALME CXXV. CXXXVI.

6 Iehovah he doth doe,  
what him doth please:  
in heav'ns and earth: in seas, and in  
all deep-places.

7 He causeth vapours, from  
the earths end, to mount-hyes:  
makes lightnings with the rayn:  
out of his trefurye,  
the wind he brings.

8 Who smote Ægypt,  
from man to beast,  
in their firstlings.

9 Both signes and wonders-*strange*,  
Ægypt in mids of thee;  
on Phar'oh and on all  
his servants, send did hee.

10 Who smote many-  
great nations; and kyll'd Kings  
that were mighty.

11 Sihon th' Amorites King;  
and Ogh king of Basan:  
and Can'ans kingdoms all.

12 And for possession  
their land he gave:  
to his folk Isr'el, in posses-  
sion to have.

13 Iehovah, thy name is  
unto eternitie:  
Iehovah, unto age  
and age, thy memorie.

14 For his people  
judge; and repent, for his servants,  
Iehovah will.

15 The greivous-idols of  
the heathen-nations,  
they silver are and gold:  
mens handy actions.

16 A mouth they have  
and doe not speak:  
eyes have they, and  
doe not perceive.

17 They ears have and hear not:  
breath in their mouth is, none.

18 Like them their makers be:  
that trusts in them, ech one.

19 O Isr'els house  
bless ye the LORD:

bless ye the LORD,  
O A'rons house.

20 O bless the LORD, ye house  
of Levi: bless the LORD,  
ye that the LORD doe fear.

21 From Sion let the Lord  
be blest-*alway*:  
which dwelleth in Ierusalem;  
Halelujah.

PSALME 136.

**C**ontests Iehovah thankfully, for

he is good: for, his mercy continueth for

ever. 2. To God of Gods confests-doe

ye: because his bountifull mercee con-

tinueth for ever. 3. Vnto the Lord of

Lords confests: because, his merciful-

kindnes continueth for ever. 4. To him

that doth, himself only things-wondrous

great: for, his mercy continueth for ever.

To



- 5 To him that with wise-prudencie  
did make the heav'ns : for his mercie  
*continueth for ever.*
- 6 To him that spred the earth more by  
than waters *are* : for his mercy  
*continueth for ever.*
- 7 To him that made great lighes to bee:  
because his bountiful-mercee  
*continueth for ever.*
- 8 The Sun to have the soveraigntie  
by day: for his benigne-mercie  
*continueth for ever.*
- 9 The Moon and Starrs for soveraigntie  
by night: for his benigne-mercie  
*continueth for ever.*
- 10 To him that with their firstborn-race  
smote Egypt: for his bounteous-grace  
*continueth for ever.*
- 11 And Isra'el bring forth did hee  
from mids of them: for, his mercie  
*continueth for ever.* (hye:
- 12 With strong hand, & arm stretched-  
because his bountiful-mercie  
*continueth for ever.*
- 13 To him that parted the red sea  
in parts: because, his kind-mercie  
*continueth for ever.*
- 14 And caused Isr'el through to pass  
amids it: for, his bounteous-grace  
*continueth for ever.*
- 15 And threw Phar'oh and his armie  
in the red Sea: for his mercie  
*continueth for ever.*
- 16 To him that in the wildernes  
did lead his folk: for, his kindnes  
*continueth for ever.*
- 17 To him, that Kings of greatnes-hye  
did smite: for, his benigne-mercie  
*continueth for ever.*
- 18 And kylled Kings magnificent:  
for his mercie-beneficent  
*continueth for ever.*
- 19 King of the Amorites, Sihon:  
for his benign-affection  
*continueth for ever.*
- 20 And Ogh of Basan *land* the King:  
because his bounteousnes-benigne  
*continueth for ever.*

- 21 And for possession give did hee  
their land: for his benign-mercee  
*continueth for ever.*
- 22 To Isr'el his servant to bee  
possession: for his mercee  
*continueth for ever.*
- 23 Which in our base state minded us  
because his mercie-gracious  
*continueth for ever.*
- 24 And from our foes did us release:  
because his merciful-kindnes  
*continueth for ever.*
- 25 Which giveth food unto all flesh:  
because his merciful-kindnes  
*continueth for ever.*
- 26 To God of heav'ns confesse doe yee  
because, his bountifull-mercee  
*continueth for ever.*

PSALME 137.

*Sing this at the 31. Psalme.*

- B**Y Babels rivers, there sate wee,  
yea wept: when we did mind, Sion.  
The willowes *that* amids it bee:  
our harps, we hanged, *them* upon.  
3 For songs of us, there ask did they  
that had vs captive led-along;  
and mirth, they that vs heaps did lay:  
Sing vnto us some Sions song.
- 4 Iehovahs song how sing shall wee;  
within a forreyn-peoples land?
- 5 Ierusalem, if I doe thee  
forget: forget let my right hand.
- 6 Cleave let my tongue to my palat,  
if I doe not in mind thee bear:  
if I Ierusalem doe not,  
above my chiefest joy, prefer.
- 7 Remember LORD, to Edoms soles,  
day of Ierusalem: who sayd,  
rase rase, to her foundations.
- 8 Daughter of Babel, wastful layde  
o blessed he that thy reward  
payes thee, which thou rewardedst vs.
- 9 O blessed he, that takes, and hard  
against the Rock thy babes doth crush.

PSALME 138.

*Sing this at the 75. Psalme.*

**W**ITH all my hart Ile thee confesse:  
before the Gods, to thee sing-  
O (psalme:



- 2 To Pallace of thy holynes,  
Ile bow-down, and confesse thy name,  
for thy mercie and veritee:  
for thou, thy word hast magnified  
3 bove all thy name. Thou answ'redest me  
then, in the day *when* I cried:  
With strength in my soule thou hast  
4 couragious made. O Iehovah, (mee  
all Kings of th'earth confesse shall thee:  
words of thy mouth, when hear shall  
5 And in Iehovahs waies shal sing: (thay.  
for great Iehovahs glorie is.  
6 Because Iehovah high being,  
yet *him* that lowly is he sees:  
And he the proud from farr doth know.  
7 If I walk in midds of distress,  
thou dost revive me: send dost thou  
thy hand; 'gainst my foes wrathfulness;  
and thy right hand doth me deliver.  
8 Iehovah perfect wil for me:  
Iehovah, thy mercie for ever:  
let not thy hand-works slacke be.

PSALME 139.

*Sing this as the 119. Psalm.*

- 1 **I**ehovah thou  
hast serched me, and known.  
2 Thou know'st, my ri-  
sing and my sitting-down:  
thou dost discreet-  
ly understand from farr,  
my cogita-  
tion-familiar.  
3 My path and my  
down-lying thou dost see:  
And all my wayes  
dost customably-see.  
4 When in my tongue  
the speech is not as yet:  
loe thou Ieho-  
vah know'st it every whit.  
5 Behind and fore  
thou dost me strait-inclose:  
upon me al-  
so dost thy hand impose.  
6 The knowledge is  
too marvellous for me:  
it's high, to reach  
I shall not able be.

- 7 O whither shall  
I from thy spirit goe?  
and whither, shall  
I flee thy presence fro?  
8 If I cl me up  
the heavens, thou *art* there:  
or make my bed  
in hell, loe thou *art* there.  
9 Wings of the morn-  
ing-early if I take:  
in th' utmost of  
the sea my dwelling-make.  
10 There also wil  
thy hand my leader bee:  
and thy right hand,  
will take-fast-hold on me.  
11 And if, but dark-  
nes shall me shrowd, I say:  
then is the night,  
about me lightsom-day.  
12 Yea darknes, dark-  
neth not from thee: but night  
gives-light as day:  
a like are dark and light.  
13 For thou, my reines  
possessedst: coveredst mee,  
within my mo-  
thers womb. Laud will I thee,  
for fearfully,  
made wondrously I am:  
wondrous thy works;  
my soule wel knowes the same.  
14 A bone of me,  
from the not hidden was:  
when-as I made was  
in a secret-place;  
when I have cun-  
ningly-embroidred been,  
the nether-pla-  
ces of the earth within.  
15 On my unform-  
ed-lump, thine eyes did look;  
and all of them:  
were written in thy books:  
even- in the dayes  
that they receiv'd their-frame,  
and when there was



not any of the same.  
 17 And unto me,  
 how precious are o God  
 thy thoughts: how are  
 their summs increast abroad?  
 18 Would I them tell,  
 moe than the sand they bee:  
 I doe awake,  
 and still I am with thee.  
 19 It that o God,  
 thou wouldst the wicked slay:  
 and men of bloods,  
 from me depart away.  
 20 Which speak of thee,  
 to mischeevous purpose:  
 lift-up doe un-  
 to vanitie thy foes.  
 21 Hate I not them,  
 Iehovah that hate thee:  
 and grieve for them  
 that thy resisters bee:  
 22 With perfectnes  
 of hatred hate I those:  
 they are unto  
 me, as my very-foes.  
 23 Serch me o God,  
 and know my hart doe thow.  
 prove me, and doe  
 my cogitations know.  
 24 And see, if way  
 of sorow be in mee:  
 and lead me, in  
 way of eternitee.

PSALME 140.

*Sing this at the 118. or at the 69. Psalme.*

2 O LORD release  
 me, from the evil man:  
 from man of vi-  
 olence, preserve thou me.  
 3 Which evil things  
 in hart doe think upon:  
 dayly they un-  
 to wars assembled be.  
 4 Sharpen their tongue,  
 ev'n serpentlike doe they:  
 Asps poyson,  
 under their lipps, Selah.

5 LORD keep me, from  
 hands of the wicked-men:  
 from man of vi-  
 olence, preserve thou mee:  
 Which for to thrust  
 my feet, doe think upon.  
 6 The proud have pri-  
 vie-layd a snare for mee,  
 and cords, a net  
 they fast beside the way  
 have spred; they grinns  
 have set for me, Selah.  
 7 Thou art my God,  
 I to Iehovah sayd:  
 LORD hear the voice  
 wherewith I grace request.  
 8 Iehovih Lord,  
 strength of my saving-ayd:  
 in day of arms,  
 my head thou coverest.  
 9 Grant not the wic-  
 keds lusts o LORD lest they  
 be losly, fur-  
 ther not his craft, Selah.  
 10 The head of those  
 that round doe compass me:  
 the mischief of  
 their lips them cover shall.  
 11 The burning-coales,  
 upon them brought shall be:  
 into the fyre  
 them he will make to fall;  
 into deep pits,  
 that they rise not agayn.  
 12 Anyll-tong'd man  
 shall not in earth remayne:  
 A man of wrong-  
 ful-violence, evil  
 shall hunt him to  
 his suddayn-miserie.  
 13 I know, that of  
 the poor Iehovah will  
 the judgment doe,  
 the doom of the needie.  
 14 Surely the just  
 shall to thy name confesse  
 the righteous  
 shall dwell before thy face.

O 2 Psalm.



PSALME CXLI. CXLII. CXLIII.

PSALME 141.

*Sing this as the 39. Psalme.*

- 1 **I** Ehovah I upon thee call,  
make hast thou unto mee:  
o give thou eare unto my voice,  
when I call unto thee.
- 2 My prayer be directed firm  
before thee incense-wise:  
and the uplifting of my hands,  
as th' evening sacrifice.
- 3 LORD set a watch before my mouth,  
dore of my lipps, observe.
- 4 Unto the thing *that* evil is,  
make not my hart to swerve:  
pretenses to pretend, in syn;  
with men that doe practise  
iniquitie: let also me  
not eat of their daynties.
- 5 Let just-men smite me, it shall bee  
a merciful-kindnes,  
and let him reprehend me; but  
their oile of preciousnes,  
let it not be unto my head  
breaking-distraction:  
for yet even in their evils, is  
my supplication.
- 6 Their Iudges, by sides of the rock  
have thrown been underfeet;  
my sayings also they shall hear,  
for they are pleasing-sweet.
- 7 As when one cuts & cleaves on  
our bones disperfed bee; (earth:  
at mouth of hel. But mine eyes are  
Ihovah Lord to thee)
- 8 & pour not out my soule, for I  
for safety-hope in thee.
- 9 Preserve me, fro hands of the snare,  
which they have layd for me:  
and grins, of them that work un-  
O let the wicked fall (right.  
into his netts: whiles overpass.  
I altogether shall.

PSALME 143.

*Sing this as the 77. Psalme.*

- 1 **I** With my voice  
unto the LORD did cry:  
did with my voice,

make supplication  
unto the LORD.

- 2 My meditation  
I powred out  
before him: shew did I  
before him, my  
troublous-adversitie.
- 3 When overwhelm-  
ed was my sp'rit in mee,  
then knewest thou  
my path: they in the way  
that I did walk,  
a snare for me did lay.
- 4 I looked on  
the right hand, and did see:  
and there was none  
that would acknowledge mee:  
Refuge is pe-  
rish from me: not any  
seeks for my soule.
- 5 I cryde to thee; thou art  
LORD, sayd I,  
my safest-hope, my part  
in land of liv-  
ing. To my shouting-cry  
attend, for I  
am low-brought veh'mently:  
Free me from my  
pursuers, for they bee  
stronger than I.
- 6 Doe thou my soule releasse  
from prison-close,  
thy name for to confesse:  
the just-men shall  
about-inviron mee;  
for, to me thou  
reward wilt bounteouslie.

PSALME 143.

*Sing this as the 7. Psalme.*

- LORD hear my prayer, hearken to  
my suites-for graciousnes:  
me answer in thy faithful-truth,  
in thy just-righteousnes.
- 2 And into judgment enter not  
thou with thy servitour:  
for none that liveth, justifie  
shall be thy face before.
- 3 For th'emie pursues my soule,  
smites-



PSALME CXLII. CXLIII.

- smites down my life on clay:  
he makes me sit in places dark,  
even as the dead for aye.
- 4 And overwhelmed is my spirit  
in me perplexedly:  
in mids of me, my hart it is  
amazed-wondrously.
- 5 I call to mind the dayes of old,  
I meditation-use  
on all thy work: on th' action  
of thy hands, doe I muse.
- 6 I spread out unto thee my hands:  
my soule, doth thirst for thee,  
even as the weary land, Selah.
- 7 Make speed LORD answer mee;  
My spirit sayleth: keep not thou  
thy face from me secretes;  
for then shall I be like to those  
that doe goe-down the pit.
- 8 At morn, let me thy mercie hear,  
for in thee doe I trust:  
& cause me to have knowledge of  
the way that walk I must;
- 9 For unto thee, I lift my soule.  
O LORD deliver mee:  
free from mine enemies; I lie-  
for-covert unto thee.
- 10 Learn me to doe thy will, for thou  
my God art: thy good Spirit,  
it shall conduct me, in the land  
of equitie-upright.
- 11 Jehovah thou wilt quicken me  
even for thine own names sake:  
thou in thy justice forch my soule  
out of distress wilt take.
- 12 And in thy mercie, wilt suppress  
my foes: and all of them  
destroy that doe afflict my soule;  
for, I thy servant am.

PSALME 144.

Sing this to the LORD.

- 1 O Blessed be the LORD my Rock;  
which teaches my hands the fight:  
my fingers warre. My mercy-kind  
and my strong place of sight;  
my tow'r and my deliverer  
for me, my shield, and for

- in whom I hope; that doth subject  
my people under mee.
- 3 LORD, what is earthly-man, that thou  
of him dost knowledge-take.  
the son of wretched-man, that thou  
of him account-dost-make?
- 4 The earthly-man, compared is  
unto leight-vanitie:  
his dayes, they as a shadow are  
that passing-hence doth-lie.
- 5 LORD, bow thy heav'ns & come thou  
the mourayns touch, & they (down:  
6 shal smoke. Inlighten-thou lightning  
and scatter them away:  
thine arrowes send, & them disturb.  
7 Thine hands send, from on hye:  
release me and deliver me  
out of waters many:  
8 Out of the hand of strangers sonns.  
9 Whose mouth, speaks vanitie:  
and their right hand, a right hand is  
of lying-fallacie.
- 9 O God, a new song I will sing  
to thee: with psalterie  
and with ten stringed-instrument,  
to thee sing-psalm will I.
- 10 That gives to Kings salvation:  
that doth release David  
his servant from the evil sword.  
11 Release me and me rid,  
out of the hand of strangers sonns:  
whose mouth speaks vanitie;  
and their right-hand a right-hand is  
of lying-fallacie.
- 12 That our sons, as the plants, which in  
their youth great waxen are:  
our daughters, as the corner-stones,  
polisht like Pallace-faire.
- 13 Our garbers full, affording store  
of ev'ry-sort of meats:  
our cattel bringing thousands forth,  
ten-thousands, in our streets.
- 14 Our Oxen, heavy-burdened:  
no breaking-in and none  
out-going, and within our streets,  
no exclamation.
- 15 O blessed for the people,  
whose



PSALME CXLV. CXLVI.

whose state is such as this!  
O blessed shall the people be,  
whose God Iehovah is.

PSALME 145.

*Sing this as the 60. Psalme.*

**I** Le thee extoll, my God o King:  
and blest thy name, everlasting  
and vnto perpetuities.

2 I wil thee blest in eu'ry day:  
and praise thy name, t'eternal-aye  
and vnto perpetuities.

3 **I**ehovah great and praised is  
vehemently: and his greatnes  
of it no seaching-out can bee.

4 Lawd shall the generations  
ech to other, thine actions: (mightie.  
and they shall shew thy works-

5 **I** shall wil, of th'honour-comly  
of glorie of thy maiestie:  
& thy words maruelous that are.

6 And they shall speak of the strongnes  
of thine acts-fearfull: thy greatnes,  
I also wil the same declare.

7 **O**f multitude of thy goodnes  
the memorie they shall expresse:  
thy justice also shewt they shall.

8 **I A H** full of grace is and pity:  
long suffering, and great in mercy.

9 Good is Iehovah vnto all:

10 **A**nd his commiserations,  
are over all his actions. (confess:

11 **L O R D**, all thy works shall thee  
and thy saints gracious blest thee.

12 They tell of thy kingdoms glorie:  
speak also of thy powerfulness.

13 **T**o make known vnto Adams sons,  
his powerful-operations:

14 his kingdoms comly gloriousnes.

15 Kingdom of all eternitie,  
thy kingdom is: thy soveraigntie  
is also throughout all ages.

16 **T**he **L O R D** upholdeth all that fall:  
and righteth-up, the crooked all.

17 All eyes, are vnto thee looking:  
their meat in due time thou givest.

18 Thine hand thou openest: and fyllest  
desire of eu'ry living thing.

19 **T**he **L O R D** is in all his ways, righte-

(1045)

and is in all his works bounteous.

18 **T**he **L O R D** heere al that call to him:  
all that in truth him call vnto.

19 His fearers pleasure he wil doe:  
& hear their out cry, & save the.

20 **T**he **L O R D** preserves al the that be  
his lovers: but the wicked, he  
abolish wil them all away.

21 My mouth the **L O R D**s praise shal pro-  
let al flesh blest his holy name (clame:  
also, for ever and for aye.

PSALME 146.

*Sing this as the 97. Psalme.*

1 **A**lelulah;  
My soul, with-praise do thou  
Iehovah ce-

2 lebrate. I with praising  
wil celebrate

Iehovah my life th'row,  
I whiles I am,  
Psalme to my God wil sing.

3 **I**n Princes-boun-  
tiful trust doe not yee:  
in mans son, with  
whom no salvation is.

4 His spirit goes-forth:  
turn to his earth doth hee:  
in that day, pe-  
rish doe his purposes.

5 **B**less he that is  
Iehovah his God say.  
whose hope doth in  
Iehovah his God say.

6 **I**n which heav'ns  
and earth, and sea hath made,  
and all in them:  
which keepeth truth for aye.

7 **W**hich vnto the  
oppressed, judgment does:  
he giveth bread  
to them that hungry be

to them that are bound  
Iehovah doth unloose.

8 **T**he eyes of the blind,  
Iehovah makes to see;

9 **I**ehovah right-  
eth them that crooked are:

Iehovah



Iehovah loveth them that righteous bee.  
 Iehovah doth the strangers safe-beware:  
 th' orphan and widow upright set doth hee:  
 But he the wickedes way doth overthrow.  
 10 Iehovah reigneth, to eternal-aye:  
 thy God o Sion, generation th' row  
 and generation; Hallelu-Iah.

PSALME 147.

*Sing this as the 45. Psalm.*

1 **P**raise Iah; for to our God it's good to sing:  
 for it's pleasant; praise becommeth-well.  
 2 Iehovah he Ierusalem building:  
 gathreth in one, th' outcasts of Israel.  
 3 He healeth them in hart that broken be:  
 also their painful-griefs, bind-up doth hee.  
 4 **U** The number of the stars he duly-counts:  
 he by their names, doth call them every-one.  
 5 Great's our Lord, and he in might surmounts:  
 his understanding, numbred is of none.  
 6 Iehovah setteth the meek in upright-case:  
 he doth the wicked to the earth debase.  
 7 **U** Sing to Iehovah with confession:  
 with the harp unto our God psalms-sing.  
 8 That cov'reth heav'n; with clouds; that the earth upon  
 prepareth rayn: (spring.  
 makes mountayns grass to

9 He that doth give unto the beast his food:  
 ev'n (when they crie,) unto the Ravens brood.  
 10 He no delight-hath in the horses might:  
 in leggs of man no pleasure-taketh he.  
 11 Iehovah in his feavers takes delight:  
 in them that for his mercie hopers be.  
 12 Ierusalem, doe thou Iehovah laud:  
 o Sion, doe thy God with-praise-applaud.  
 13 For of thy gates the bars he strengthneth-sure:  
 in midds of thee thy children blest doth hee.  
 14 Within thy border, peace he doth procure:  
 with fac of wheat, he satisfieth thee.  
 15 He sendeth his edict the earth upon:  
 his word it verily swiftly runneth-on.  
 16 He giveth snow like wool: the hoary-floes,  
 like ashes he doth scatter-manifold.  
 17 His yce like morsels he abroad-doth cast:  
 who is he that can stand before his cold?  
 18 He sends his word and melteth them: to blow  
 his wind he causeth, and the waters flow.  
 19 He putteth Iahob his commandements  
 hath manifested: unto Israel,  
 his constitutions and his judgments:  
 20 He did not so with any nation deal;



PSALME CXLVIII. CXLIX. CL.

and therefore known  
these judgments have not thay:  
O glorific-  
with-praise th' eternal-Iah.

PSALME 148.

*Sing this as the 104. Psalme.*

- 1 **P**raise Iah; Ichovah praise doe yee  
fro heav'ns: him praise, in places-hye.
- 2 O all his Angels praise him yee:  
all his holls, praise-him gloriously.
- 3 O Sun & Moon, doe ye him praise:  
all Starrs of light, praise him doe yee.
- 4 O heav'ns of heav'ns doe ye him praise:  
and waters that above heav'ns be.
- 5 O let them praise Ichovahs name:  
for he bade, and create were thay.
- 6 Ever and aye he stablish'd them:  
gave statutes, which pass not away.
- 7 O praise Ichovah from the land:  
yet dragons, and all places deep.
- 8 Yee Fyre and Hayl, Snow, Vapour, and  
Wind stormy, that his word doth-keep.
- 9 O yee the mountayns and hills all:  
Trees fruitful and all Cedars-bye.
- 10 O yee wild beasts and cattel all:  
ye creeping things, and foules that flye.
- 11 Yee Kings of th'earth, and all Peoples.  
Princes, and Iudges of th'earth all.
- 12 Yee yong men also and damsels:  
ye old-men with the children-small.
- 13 O let them praise Ichovahs name;  
for his name ev'n alonely his,  
is hye advaunst: his glorious-fame,  
above the earth and heavens is.
- 14 And he, the Horn of his people  
exalted hath, the praise which thay  
all his saincts have, sonns of Isr-el,  
a people near him; Praise ye Iah.

PSALME 149.

*Sing this as the 34. Psalme.*

- 1 **A** New song sing yee unto I A H:  
his praise, in church of holy-ones.
- 2 Let Isr-el in his makers joy:  
glad in their King be Sions sonnes.
- 3 O let the praise w<sup>th</sup> flure his name:  
with harp & timbrel: t<sup>h</sup> him sing-
- 4 For in his people pleas'd is I A H: (psalme.

- 5 the meek with health, will bewtify.
- 6 The saincts in glorie shall shew-joy:  
shall on their beds shout-joyfully.
- 7 In their throat, Gods hye-praises: and  
a sword two edged, in their hand.
- 8 To doe vengeance upon heathens:  
reproofs, among the nations.
- 9 To bind their kings in fettering-cheans:  
their Nobles eke, in yron bonds.
- 10 The written doom on them to doo:  
this honour all his saincts untoo.

HALELVIAH.

PSALME 150.

*Sing this as the 97. Psalme.*

- 1 **O** Praise Iah; Prayse  
God in his sanctities  
Praise him, in fir-  
mament of his strongnes.
- 2 O praise him, in  
his actions-mightie:  
praise him, in mul-  
titude of his greatnes.
- 3 O praise him, with  
sound of the Trumpet-shril:  
praise him, with Harp,  
and the Psalterion.
- 4 O praise him, with  
the Flute and Timberel:  
praise him, with Vir-  
ginals and Organon.
- 5 O praise him, with  
the Cymbals sounding-clear:  
praise him, with Cym-  
bals that loud-sounding-play.
- 6 Praise Iah let ev-  
ry thing that breath-doth-bear:  
O glorific-  
with-praise th' eternal-Iah.



Imprinted in the yere,

MDCXVIII.



